

THE
CHURCH MISSIONARY
INTELLIGENCER,
A MONTHLY JOURNAL
OF
MISSIONARY INFORMATION.

VOL. I.

“ I WILL EVEN MAKE A WAY IN THE WILDERNESS, AND RIVERS
IN THE DESERT.”—*ISAIAH XLIII. 20.*



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CONTENTS.

Original Communications.

Character and Objects of the "Church Missionary Intelligencer"	p. 1
The Necessity and Importance of diffusing Missionary Information	25
The True Strength of Empires—a Lesson from History	51
The Cry of the Heathen	75
The Numerical Decrease in the Tinnevely Mission	99
Augmented Value of the Tinnevely Mission, Native Churches, under European superintendence, the hope of Missions	123
The Preventive Squadron on the West-African Coast	147
The African Squadron—Petition to the House of Commons from the Committee of the Church Missionary Society, in its favour,	171
The Reflex Consequences of Actions	267
The Day of Opportunity	195
A Cry from the East—Missionary Openings at Bhagulpur, Delhi, Deyrah, in Assam, at Penang, in the Punjab, and Sindh	219
Assam (with a Map and Illustration)	243
The Hill Tribes of Assam—	
The Booteas; Akhas, and Kuppah Choor Akhas; Duphlahs; Abors, Mishmees, Khamtis, and Singphoos; Garos, or Garrows; Cossyabs, or Khassias; and the Nagas (with an Illustration)	291
The Meerees; Abors and Bor Abors; Mishmees; and Shyans	315
The Singphoos	339
Sindh (with a Map and Illustration)	374
Missionary Openings in East Africa (with a Map)	363
The "Church Missionary Intelligencer" viewed in connexion with Missionary Meetings and Deputations	387
The China Mission—	
Intercourse between China and Europe	409
Introduction of Christianity, and Progress of Missionary Effort	442
Review of the Society's Stations—	
Hong Kong	443
Shanghai	445
Ningpo	446

Recent Intelligence.

WEST-AFRICA MISSION—	
Observance of the Jubilee Day—Madarikan and his Brother	4
Female Education	27
Progress of the Work—Visit to a Slave-ship—Satisfactory state of the Bananas	77

Discovery of a written Language in the Vy Country	p. 103
Death of a Pious Female	127
The Slave-trade at the Gallinas	222
Arrival of the Rev. Messrs. Nicol and Maxwell—New Church at Pademba Road—Supply of Native Labourers from Sierra Leone for the Yoruba Mission—Opposition of the Liberated Africans to the Squadron's removal	300
YORUBA MISSION—	
BADAGRY—Celebration of the Jubilee	78
Apprehensions from the Dahomians—Place of Execution for Witchcraft—Visit to Porto Novo	104
ABBEOKUTA—The "Oro" Custom—Persecution of Christian Converts	27
Baptisms—Attendance on Public Worship, The "Oro" Custom—Vindication of the Missionaries from a charge of Treachery,	78
The Slave-trade: Desire of the People of Abbeokuta for its Abolition—Letter from Chiefs to the Queen, with Her Majesty's Reply: Presents to the Chiefs: Reception of the Letter and Presents at Abbeokuta—Earnest Desire of Liberated Africans at Sierra Leone for the continuance of the Squadron	105
Rapid Progress of the Work—its healthy character—Desire for Intellectual Improvement—Testimony to the Value of the Liturgy	198
Violent Persecution of the Converts	250
MEDITERRANEAN MISSION—	
Visit to the Ruins of Sardis	303
Encouragements at Syria	5
Movement in the Greek and Armenian Churches	29
Deliverance of the Missionaries at Smyrna from death by fire	29
Information respecting Abyssinia	78
Degradation of Greek Christians	80
Visit of the Rev. J. Bowen to Syria—Arrival at Smyrna	150
Encouragements at Jerusalem	30
Visit to Mesopotamia, accompanied by Mr. Sandreczki	80
EAST-AFRICA MISSION—	
Vindication of the Rev. J. Rebmann's Report of the Mountain Kilimanjaro	395
Letter from Dr. Krapf, February 28, 1849,	52
Return of Mr. Rebmann from Jagga—Appeal for Missionaries to that country,	54
Proceedings at Rabbai-Empia	55

CONTENTS.

	Page		Page
Mr. Rebmann's Journey to Jagga	106	October 1848 and October 1849, describing the field at Ningpo, and Missionary progress	224
Letter from Dr. Krapf, April 23, 1849—Departure of Mr. Rebmann for Jagga and Uniamési	107	NEW-ZEALAND MISSION—	
Letter from Dr. Krapf, forwarding a Kihiaú Vocabulary—Notice of the Tribes around the Lake Niassa	127	Encouragement at Kaikohe	6
Confirmation of the existence of perpetual snow on Kilimanjaro	150	Progress of the Gospel and Civilization at Wanganui	7
Arrival of the Rev. J. Erhardt and Mr. J. Wagner at Rabbai—Dangerous Illness of Mr. Erhardt, and Death of Mr. Wagner	253	Review of the Work in New Zealand—Trials arising from ungodly Europeans—Causes of Encouragement	31
Return of Mr. Rebmann from his attempt to reach Uniamési	253	Encouraging Progress at Otawao, the Wairoa, and Hikurangi	82
Dr. Krapf's preparations to visit Ukambáni, Kikuyu, &c.	254	Contrast between the Past and Present at Otawao	109
Translational Labours—Proposed chain of Missions through Central Africa	254	Baptisms at Kerekeriroa—Visit of the Governor to Kaitotehe	131
Letter from Dr. Krapf, May 13, 1850—His arrival at Cairo <i>en-route</i> to Europe	344	Missionary Visits up the Wanganui	132
His Journey to Ukambáni—Discovery of another Snow-mountain	345	Replies from Native Converts at Kaikohe to the Society's Jubilee Letter	270
Proposal for enlarging the Mission—Openings for Abyssinia	345	BRITISH-GUIANA MISSION—	
BOMBAY AND WESTERN-INDIA MISSION—		Illness of the Rev. J. H. Bernau	7
Letter from the Rev. J. S. S. Robertson, April 11, 1849—		NORTH-WEST-AMERICA MISSION—	
Baptisms at Nassuck—Native-Female Orphan Asylum	56	Letter from the Bishop of Rupert's Land, August 22, 1849—	
Death and Burial of Vishnu Pant, a Converted Brahmin	57	Voyage out, and Arrival at York Fort	175
Female Education at Bombay	151	Impressions of the Indians, and Proceedings among them	176
CALCUTTA AND NORTH-INDIA MISSION—		Sad Condition of the Indians—Desire for Christian Instruction—Seasonable Arrival of the Bishop	178
Letter from the Native Christians of Agurparah in reply to the Society's Jubilee Letter	81	The Indians of Rupert's Land	322
Death of Rebi, Infant-School Teacher at Burdwan	129	Letters from the Bishop, November 22, 1849, and January 22, 1850—	
Concluding Jubilee Services at Benares	130	Voyage from York, and Arrival at the Red-River Settlement—Proceedings	323
Opening of the New Church at Burdwan	321	Openings for New Stations—Appeals for Help	326
MADRAS AND SOUTH-INDIA MISSION—		Death of the Rev. J. Macallum	327
Liberality of Tinnevely Christians	6	Letters and Journals of Missionaries.	
Progress of the Gospel at Trichoor and Moolicherry	30	WEST-AFRICA MISSION—	
Value of the Palamcottah Native English School	57	Our Educational Institutions at Sierra Leone, and the hope of an enlarged Native Agency for Africa (with an Illustration)	225
The Hill Araans of Travancore	60	Missionary Tours in West Africa—Visits to the Susu Country, the Timneh Country, and the Gallinas (with a Map)	435, 466
Encouragements in the Panneivilei and Meignanapuram Districts of Tinnevely	152	ABBEOKUTA MISSION—	
The Normal Female School at Cottayam, Travancore	153	Abbeokuta and its Inhabitants, by the Rev. H. Townsend (with an Illustration)	136
Growing Missionary Spirit in the Tinnevely Churches	174	EAST-AFRICA MISSION—	
Memorial of Tinnevely Christians to the Queen	255	Journey to Jagga, April—June 1848, by the Rev. J. Rebmann (with a Map)	12
Ceylon Mission—		Journey to Wadigo, Washinsi, and Usambára, July—Sept. 1848, by the Rev. Dr. Krapf, (with a Map)	37, 62, 85, 111, 133, 154, 181, 202, 229
Condition and Prospects of the Cotta Station, May 1849	108	Second Journey to Jagga, November 1848—February 1849, by Mr. Rebmann,	272, 307
CHINA MISSION—		Third Journey to Jagga, or Kirima, April—June 1849, by Mr. Rebmann	327, 376
Missionary Labours at Shanghai	154		
Letters from the Rev. W. A. Russell dated			

CONTENTS.

	Page		Page
Journey to Ukambani, November and December 1849, by Dr. Krapf (with a Map)	398, 412, 449, 468	Mavelicare and its Out-Stations (with a Map)	233
The Mountain Kilimanjaro	448	The Otaki and Wanganui Districts of New Zealand (with an Illustration)	350
BOMBAY AND WESTERN-INDIA MISSION—		The Otaki and Waikanae District	352
Letter from the Rev. J. S. S. Robertson, March 15, 1849, reviewing the state of the Mission, especially as to Native Labourers	8	The Wanganui District	404, 418
CALCUTTA AND NORTH-INDIA MISSION—		The Cumberland Station of the North-west America Mission (with a Map and Illustration)	474
Letter from the Rev. C. B. Leupolt, December 1, 1848, on Missionary work at Benares	10		
Visit of the Rev. G. G. Cuthbert to the Krishnaghur District	183	Miscellaneous.	
Mirut—Commencement, Decline, Resumption, and Progress, of Missionary Labours in this District	346	Address to the Bishop of Calcutta, at Madras, with his Lordship's Reply	23
MADRAS AND SOUTH-INDIA MISSION—		The Malabar Syrian Church	42, 68, 94
The Devil-Worship of Tinnevely, by the Rev. E. Sargent (with two Illustrations),	34, 60, 84	Statistics of Protestant Missions to the Hea-then	46
The Palamcottah Mission Church, by the Rev. G. Pettitt (with an Illustration)	158	Dahomey and the Slave-trade—Account of Badagry (with an Illustration)	88
The Pavor District of Tinnevely, by the Rev. Septimus Hobbs	349	Madras from the Sea	142
CEYLON MISSION—		Death of an African Girl in England	144
The Central Province of Ceylon—History of the Kandians, by the Rev. W. Oakley (with an Illustration)	64	Dismissal of Ten Missionaries to their respective spheres of labour	162
NEW-ZEALAND MISSION—		Obstacles to the acquisition of the Chinese Language	190
Taupo and its Inhabitants (with three Illustrations)	257	Bournu and its People	231
The Lakes of New Zealand (with an Illustration)	276	Amount of Discovery to the East and South of Bournu (with a Map)	331
		Languages of South Africa	381
		Dismissal of Five Missionaries to their respective spheres of labour	425
		Memoir of the late Rev. J. F. Haslam, B.A., Principal of the Cotta Institution, Ceylon	454
Brief Reviews of the past History of the different Missions.		Missionary Gleanings.	
Historical Sketch of the circumstances which led to the formation of the Sierra-Leone Colony	115	Idolatry of the Chinese—Opportunities of Usefulness in China—Papal Recruits for China	47
Agra and its Orphan Institutions (with an Illustration)	205	The Feejee Islands	48
The Red-River Colony	211	Moravian Missions on the Coast of Labrador,	70
		Barbarities at the New Hebrides	96
		Growth of Missionary Enterprise	216

Maps.

	To face page
East Africa, to illustrate the Journeys of the Rev. J. Rebmann and the Rev. Dr. Krapf to Jagga, Wadigo, Washinsi, and Usambára	1
The Northern Island of New Zealand	257
General Map of Assam	289
Bournu, &c.	331
Explanatory Sketch of Central Asia	361
East Africa, to illustrate Dr. Krapf's Journey to Ukambáni, and including the countries formerly visited	385
The West Coast of Africa, to illustrate the Journeys of the Rev. Messrs. Graf, Schlenker, and Beale	433
Part of the Hudson's-Bay Company's Territories	457

Illustrations.

The Devil-Worship of Tinnevelly—	
Nallamadathi, a Female Pei	35
Musical Instruments used in the Worship	36
Hill Country in the vicinity of Kandy, Ceylon, with the Garrison Hospital	50
Church Missionary Station at Badagry, in the Bight of Benin	74
View of Freetown, Sierra Leone, from the Sea	98
Illustrations of Abbeokuta, with a small Map	122
The Mission Church at Palamcottah, Tinnevelly	146
Church Missionary Station at Kabastanga, in the Krishnaghur District	170
Church at Secundra, near Agra, belonging to the Church Missionary Society	194
Church Missionary Grammar-School, Freetown, Sierra Leone	218
Tongariro, New Zealand, from above Roto-a-ra Lake, with Motuapuhi Pa	242
Memorial of Te Heuheu at Pukawa	261
Visit of the Rev. R. Taylor and Native Christians to the Grave of Manihera	264
Lake Taupo, New Zealand, from Te Rapa, with Tauhara Mountain in the distance	266
Omanund Island, opposite Gowhatty, Lower Assam	290
Nagas, one of the Hill Tribes of Assam	314
Fishing Pa on the Wanganui, New Zealand	338
The Fort of Kurrachee, Lower Sindé, with a group of Sindians and Hindu Faqir	362
Pa on the Wanganui River	386
View of the Harbour of Hong Kong, from East Point	434
Church Missionary Station on the Saskatchewan (Cumberland Station)	458

Church Missionary Intelligencer.

No. I.]

MAY, 1849.

[Vol. I.

CHARACTER AND OBJECTS

OF THE

“CHURCH MISSIONARY INTELLIGENCER.”

It has been long felt, by many zealous friends of the Church Missionary Society, that its periodical publications are not fully accomplishing the purposes for which they were intended. Regrets have often been expressed, that the details of the Missionary work are not communicated with that fulness of information, and liveliness of interest, which is desirable; and that, in consequence, the sympathies of the Christian Public are not called forth as they might be on its behalf.

To some extent we are disposed to admit the truth of such remarks. Yet we would suggest that the defects complained of have been unavoidable. They have originated in the simple fact, that our leading periodical, the *Monthly “Record,”* in consequence of the remarkable growth and expansion of the Missionary work, is no longer capable of presenting to the friends of the Society a sufficiently detailed and satisfactory transcript of its proceedings.

The “*Record*” was commenced nineteen years ago. It was intended to convey “full, early, and authentic intelligence;”* and no doubt at that time was found to answer satisfactorily the purpose for which it was designed. But its suitableness then, necessarily proves its inadequacy now: for the “*Record*” has not been enlarged, while the enlargement of the Society’s operations has been great indeed. A comparison of the Statistical view of the Missions for the year 1829—1830, the year in which the

Monthly “*Record*” was commenced, with that of the year 1847—1848, will be demonstrative of this. Not only have three additional Mission-fields been included within the circle of effort, but the Missions then in existence have all progressed, and some of them in a remarkable degree.

In the year 1829—1830 there is no mention of the number of Communicants. In the year 1835—1836 their aggregate was 1315. In the year 1847—1848 they had increased to 13,010.

In West Africa there are now more Communicants than in the whole of the Society’s Missions fifteen years ago.

In 1829—1830 we had no Ordained Native: at the present moment we have nine.

In 1829—1830 the Native Assistants, male and female, amounted to 390. In 1848, exclusive of those in Holy Orders, they numbered 1299.

Such has been the enlargement of the work. The periodical, as to the quantity of information it is capable of containing, remains the same. It is impossible, therefore, that it could communicate to expectant friends at home the continuous stream of information, which is ever flowing in from different points, with such amplitude of detail as they might desire. The annual volume of the “*Record*” does not contain more than 250 pages of direct Missionary intelligence. Within this limited space the details of twelve Mission-fields, with all their subordinate Stations, are to be in some way comprised. The information connected with each must therefore of necessity be very considerably abbreviated. The compiler,

* See Appendix II., p. 82, of the Society’s Thirtieth Report.

in preparing for the press, introduces *seriatim* the different points of interest, and endeavours so to arrange the Letters and Journals of the Missionaries, as to present an historical review of the Society's proceedings in a particular Mission during a specific period. But when he has completed his task, the compilation is perhaps found to be too extended. It must be reduced, so as to come within the assigned limits. Thus the minute points of interest, which convey most of reality to the mind, are often of necessity omitted, and the information, in proportion as it is generalized, becomes unsatisfactory to the reader.

Thus the intelligence is no longer "full"—equally true is it that it is no longer "early." It is not only abbreviated, but retarded. Important information arrives from a particular Mission, one that has been reviewed in the Number just completed, and the recently-received intelligence must stand aside, until the revolution of the periodical permits a renewed reference to that particular portion of the field of labour.

From these considerations, it is evident that the "Record" requires an auxiliary publication. It is desirable, also, that something should be done in order that Missionary intelligence may be communicated with acceptance to all classes of society. The youthful portion of our supporters attach themselves to the "Juvenile Instructor." The "Quarterly Paper" is well adapted for circulation amongst our friends in the humbler ranks of life. But there yet remains a wide circle of educated mind, within which the information connected with our proceedings is not introduced in a sufficiently interesting form. There is at present no periodical of the Society, that, commending itself to the attention of intelligent and thinking minds, and admitted as a welcome visitant to the drawing-room and library table, pleads with happy influence the claims of the Missionary cause, and wins new supporters from amongst those, who, once enrolled amongst its friends, are capable of yielding to it the most valuable assistance.

In the hope of supplying these deficiencies, it has been resolved to try the experi-

ment of a new periodical, a Specimen Number of which is now presented to our friends. It is proposed that the information which it is intended to convey should be classed under the following heads—

I. RECENT INTELLIGENCE.

This will comprise a summary of the information received from abroad during the preceding month, selecting the leading points of interest, and presenting the whole in such a form as to constitute a kind of preface or introduction to other and more enlarged statements of the same intelligence. Our friends will thus be presented with a condensed view of the most recent information, communicated in such a way as rather to increase than destroy the interest of the "Record."

II. LETTERS AND JOURNALS OF MISSIONARIES.

Under this head will be introduced portions of the intelligence for which, in the older publication, room may not be found, and private letters from our Missionaries, which could not with propriety be incorporated with the official record of the Society's proceedings.

III. BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

The "Record" is a continuance of information which, from year to year, has been communicated to our friends. Some acquaintance with what has gone before is necessary to make each succeeding Number interesting, or even intelligible, to the reader. A sketch of the past history of the different Missions, from the planting of the first germ to the existing era, will conduce to the usefulness and integrity of the Society's publications. From a want of this, the accounts given in the "Record" appear, to many, abrupt and unconnected. But when their connexion with past events is pointed out, new occurrences no longer wear an isolated aspect, but stand forth as portions of a gradually-developing series of facts, in the highest degree interesting.

Friends are continually asking for this foundation on which to build the new intelligence from time to time presented to them.

IV. MISCELLANEOUS.

Under this head will be arranged details of Association Proceedings at home or in foreign lands, so far as they have been of an important and interesting character, and brief references to such matters of ecclesiastical intelligence as have a direct bearing on the welfare and progress of the Missionary cause.

V. ORIGINAL COMMUNICATIONS.

To communicate the Gospel, as freely as we have ourselves received it, to the unevangelized tribes of mankind, is a Christian duty of primary importance. It is one we cannot neglect without serious injury to ourselves and others, nor endeavour with fidelity to fulfil without receiving personal benefit, while we become the honoured instruments of blessing to those around us. Much has been done of late years to obtain for the Missionary principle that degree of attention and willing acknowledgment which it ought to have, yet there are many who do not recognise its importance, nor feel, in connexion with it, their own individual responsibility.

It is proposed, therefore, that, under the head of Original Communications, the great Christian duty of heartily co-operating in the Missionary efforts of the present day should be carefully considered in its inseparable connexion with the doctrines of grace; and we invite the aid of all from amongst our friends who, from much previous thought on the subject, may find themselves in a position to assist us.

VI. REVIEWS OF MISSIONARY PUBLICATIONS.

Works on Missions now constitute an important branch of literature: our know-

ledge of foreign lands, and the habits and manners of distant nations, has been amazingly increased by the researches of Missionaries. Works of this description, combining, as they do, the agreeable and instructive, and therefore peculiarly fitted for family reading, need only to be more known in order to be more sought after; and a review of them, as they come forth from the press, may increase their circulation, and thus excite new interest in the Missionary work, as well as deepen and strengthen that which already exists.

VII. MISSIONARY GLEANINGS.

In harmony with the Thirty-first Law of the Church Missionary Society, that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Christ," information will be given as to the progress of the Gospel in whatever portion of the heathen world it is faithfully and simply preached.

It is not, of course, intended that all these various heads of subjects should be included in each Number of the periodical. They will be introduced from time to time as suitable materials are afforded to the Editor.

May this effort be blessed of God to the increase of a Missionary spirit throughout the land! The work of evangelization is one well worthy of England's most earnest efforts. Her high position amidst the nations of the earth is a providential dispensation. Her vast colonies, her extended influence, her universal commerce, afford astonishing facilities for the wider dissemination of Gospel truth. May they be duly improved, duly consecrated to the service of God; and may England be known, not merely as the great *commercial*, but as the great *evangelizing* nation of our world!

RECENT INTELLIGENCE.

WE present to our readers various interesting points of information selected from Letters and Journals recently received, and explanatory of the state of several of our Missions at the time when the last accounts were forwarded.

West-Africa Mission.

Despatches from Sierra Leone have just arrived. We give the following extract from the Journal of the Rev. James Beale, our Missionary at Freetown—

Wednesday, Nov. 1: the Jubilee Day— This day was observed much as a Sabbath. Few of the people came to market from the villages, and very little business was done here. At seven A.M. we had a Prayer-meeting, when the whole Church was present, attired in their best clothes. It was evident to all that the Divine presence was among us. I shall not, and my people, I am sure, will not, forget this day. I commenced by giving out Mr. Bickersteth's hymn for the occasion—

Lord Jesus, unto whom is giv'n

All pow'r on earth, all pow'r in heaven—

which was sung with the deepest feeling by the whole assembly. We then united in prayer and thanksgiving: the latter was most hearty and deep felt. The whole assembly was moved. Such prayers and thanksgivings I have scarcely ever, if ever, been a witness to. The Rev. T. Peyton preached an excellent sermon in the morning. In the evening His Honour the Chief Justice presided over a full and overflowing Meeting. The collections and subscriptions amounted together to above £28; and this sum almost entirely given by our own poor people. I believe every member of the Church has subscribed at least one shilling, and many have done beyond, I may say, their power.

Mr. Joseph Wilson, our Native Catechist at Benguema, thus writes—

*Nov. 1—*This day has been a great blessing to me, and I doubt not it has been the same to all Africans in this colony; especially to all my fellow Liberated Africans who are enjoying both the spiritual and temporal blessings of the everlasting Gospel of our blessed Saviour Jesus Christ, under Her Majesty's happy reign; for whom and her royal family we daily pray that our Heavenly Benefactor may graciously grant them the choicest gifts from the heavenly store, and ever crown them with victories over their internal and external enemies: and may the Lord endure all the Bishops and Ministers of the Holy Gospel with power, wisdom, and understanding from above, and with new courage and zeal to go

on victoriously in this blessed work; and all His servants to beat down Satan under their feet shortly, so that the millions in all the dark parts of this vast peninsula may soon be brought under the Redeemer's banner.

We add the following interesting circumstance from the Journal of the Rev. T. Peyton, dated Dec. 25, 1848—

At the early part of this year a youth named Madarikan, of about fifteen years of age, the son of a Native Chief at Abbeokuta, was sent by the Rev. H. Townsend to the Local Committee of the Church Missionary Society in Sierra Leone, to be placed in the Grammar School. He was brought to this place in a native trading vessel, and the ship's crew consisted entirely of Liberated Africans. On the 9th of this month (Dec.), one of the crew, James Foster, met Madarikan in Freetown, and informed him that there were many boys, lately come from Abbeokuta, at the barracks, enlisted for soldiers, and that among them was his own natural brother on the father's side. Many questions were put by Madarikan to James Foster, with a view to ascertain the identity of his brother; and though they were very satisfactorily answered, yet he doubted the truth of the statement until he saw him.

Madarikan returned home with mingled feelings of joy and fear, hoping against hope; but said nothing at the time to any one respecting what he had heard. On the 11th of December, during the hour allowed to the pupils for walking out for exercise, he went to the parade at the barracks, placed himself in the front of the ranks, and with great anxiety of mind, and a steadfast eye fixed on the recruits, he recognised his brother; and after the drill he went up to him and called him by name. It is scarcely possible to convey an adequate idea of the feeling and overflow of joy which took place on the occasion. I have had the young man several times at my house, and well investigated the whole case. He has given me many particulars respecting Mr. Townsend, his departure from his own country, and the Mission at Abbeokuta.

The family marks on his arms were also pointed out, by which both Madarikan and his brother can be identified to be the sons of the same father. The circumstances under which he became a soldier are these. In the

month of June his father, a Chief at Abbeokuta, sent the young man in question to a town named Aji to pay his respects to a Native Chief there, named Kòmih; and as one of the inhabitants of Abbeokuta had previously kidnapped two of Kòmih's people out of a farm, and as they had not been returned, and no satisfaction made for them, he detained the young man and many others from Abbeokuta, and made them slaves.

After being sold and re-sold several times, he, with many more, were brought down to Lagos, and shipped on board a Brazilian slaver, which was captured by a British cruiser about three months ago, and brought into Sierra Leone. On the arrival of this cargo of slaves, according to the usual practice, some military officer or officers visited the Liberated African department, examined the newly-arrived people, and chose the best of them for their service. The country name of the young man is Aja; his English name is Horace Lonsdale. He is enlisted into the 1st West-Indian Regiment. His countrymen are willing to bear the expenses of his discharge.

We are happy to be enabled to state that the military authorities have sanctioned the discharge of the Native Youth above mentioned, on condition of his being transmitted by the Church Missionary Society to his father at Abbeokuta.

Mediterranean Mission.

SMYRNA.

In the beginning of October our Catechists, Messrs. Dalessio and Sandreczki, set out on a Missionary excursion into the interior. From Mr. Sandreczki's Journal, a full detail of which is reserved for the pages of the "Record," we give the following instructive sketch of the ruins of Sardis—

Oct. 10, 1848—After about an hour we reached the bottom of the valley into which we had been descending, at the bank of another streamlet, tributary to the Pactolus, and over against the steep and cracked hill on which stand the more cracked remains of the Acropolis of Sardis. On both sides of the brook Yuruks had pitched their black tents. Soon after we came out of the valley, and riding in the direction of a long row of poplars, at the northern foot of the Acropolis, we passed by the remains of a very large building with buttresses of colossal size, whose arches were all completely broken. Some think it had been a Church, but the extent of these ruins seems to go beyond the limits of a Church.

A mill on the bank of the abovesaid brook had formerly been the only habitation representative of the once so illustrious capital of Lydia. But now we found a coffee-house and khan, at which we alighted for noon rest, and to visit the ruins of the Temple of Cybele.

A little after us arrived the khavass-bashy (the head of the constables or chef-de-police) of Smyrna, with a numerous retinue of khavasses and servants. He knew Mr. Dalessio and talked a little with him; but, on the whole, he behaved as a proud Turkish officer.

After some repose we went to the ruins of the Temple of Cybele. The distance from the khan is more than a quarter of an hour. On our way thither, we first saw the considerable ruins of what some call the Gerousia, or the house of Cræsus, others the Agora. All the arches inside are fallen down, probably from earthquakes, which have also rent the sides of the Acropolis hill. I was told that some years ago there was still a column on which the prices of the victuals were engraved.

From this building we proceeded to the Temple of Cybele, along a bushy ravine, through which the Pactolus runs down to the plain and the Hermus, and over fields which may have once been covered with the rich habitations of Lydian and Persian nobles.

A pair of Ionic columns, the capital of one of which has been a little pushed out of its place, and a heap of the broken shafts and capitals of several others, are the sole remainder of the famous temple and idolatrous vain-glory. The sight of these ruins at the foot of the Acropolis, but remote enough for a full view even from the centre of the Acropolis, and opposite to a hill from between which and that of the Acropolis the Pactolus comes forth by a pretty large curve, is very romantic; but our thoughts were turned toward the words of Revelation, which we read on the spot, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on thee."

The few ones who had not defiled their garments were not succeeded by others, and the Lord sent the angel of destruction and swept away the Churches with the temples to which they had become but too similar. Melancholy seized my heart. This is the third of the seven Churches, where I was deeply struck with the idea of human levity and wickedness, and Divine wrath and judgment. I heaved a deep sigh, and prayed to the Lord.

On their return from this journey, Messrs. Dalessio and Sandreczki were both severely attacked with fever; nor at the close of December, when Mr. Wolters

concluded his Journal, was Mr. Sandreczki convalescent.

Madras and South-India Mission.

In a Letter dated Feb. 5, 1849, received from the Rev. James Spratt, of Meignanapooram, the following facts are recorded, illustrative of the willingness of our Tinnevely Christians to contribute liberally for the furtherance of the Gospel—

I have felt it necessary to speak to the people of the scriptural duty of cheerfully offering of our substance to the Lord, and of the advantages, even in a temporal point of view, which, in doing so, we might hope to enjoy. Last week, at the Anniversary of our District Church-Building Society, the whole subject was embodied in a Resolution, upon which two of the Catechists, and Pakkeanadan Mukkanther were appointed to speak. They all spoke remarkably well, and to the point. Pakkeanadan had written his speech, this being the first time he had ever spoken in public. They all of them contrasted the liberality of the Heathen with the opposite disposition of the Christians, notwithstanding that the latter had gained immensely, in a temporal point of view, by embracing Christianity. I afterward learnt that the subject formed the topic of conversation in the village. Next morning I met the Catechists at the usual Monthly Meeting. I had occasion to speak of the tardiness with which the Congregation paid their Jubilee offerings; and reminding them of the additional obligations under which the previous day's proceedings laid them, urged them to use every means to stir up the people to contribute willingly of their substance to the Lord. They all promised so to do; suggesting, however, at the same time, that if the plan of receiving offerings in value, instead of in money, were adopted, much more might be collected; that many of the people would give a fowl, a sheep, a calf, &c., who would not give money, because they possessed several of these, and would not miss one out of their number. They felt also, they said, that the Catechists and the Headmen of the Congregations should set the example, and this they would willingly do. I then mentioned to them that I had thought of a plan, by which the people might have appropriately commemorated the Jubilee, and exhibited their gratitude for the mercies they had received through the instrumentality of the Church Missionary Society; but that, seeing the almost reluctance with which some of the people had contributed, I had refrained from making it known. As we might hope, how-

ever, that, through God's blessing, a better state of feeling would ere long be produced, and that something might then be done toward carrying it out, I thought it would be as well to state it. It was this; that the Native Churches of the Meignanapooram District should, of themselves, without any external aid, endeavour to raise a fund which should be sufficient to settle a new Christian village, and to secure an endowment sufficient to pay the salaries of a Catechist and Schoolmaster; that for this about 1000 rupees would be needed. Having thus stated the plan, I thought for the present, at least, it would have rested there. The idea, however, seemed at once to take such complete possession of their minds, and so entirely to commend itself to their judgment, that they in a body begged I would not abandon it, but take immediate steps for carrying it into effect. They felt sure that there were at least a few in every Congregation who would cheerfully contribute for such an object, and asked me to take a sheet of paper, and write down their names as subscribers. I did so. Each Catechist mentioned what he would give. The Schoolmasters also happened to be at Meignanapooram; and upon learning, from the Inspecting Catechists, the proposal I had made, they also heartily joined in subscribing, and so did a few Headmen—one the Headman of Pragasa-pooram, who was at the time present in the village. I have never seen Natives manifest so much real gladness in parting with their money. The sum subscribed that day, added to what was previously given as a Jubilee offering, amounts to very little less than 500 rupees; so that, when the subject has been regularly brought before the Congregations of the district, I think we may calculate upon raising the required amount. Most of those who subscribe propose paying the amount by selling one of their cows, the greater number of them having one that they can, with a little self-denial, dispense with. A few have given jewels, not very valuable, it is true, but worth having; several, fowls and sheep, grain and jagary; and the Headman of Pragasa-pooram, after having given most liberally in other ways, added to all, that he would give half the quantity of rice which a field, newly sown, might produce.

New-Zealand Mission.

We present the following extracts from the communications of our New-Zealand Missionaries—

KAIKOHI.

This Station being in Heke's district, and in the midst of that portion of the

native population which was most agitated by the late war, there are still around many turbulent characters, who cause much anxiety to our Missionary, the Rev. R. Davis. Occasionally, however, pleasing instances occur of individuals who candidly acknowledge they were led astray, and regret the line of conduct which they were induced to pursue during the late disturbances.

Mr. Davis, in his Journal, which has been recently received, mentions the following instance of this—

Aug. 22, 1848—Visited the Ruatangata, which is a place about three miles from our house, where the Uriohua, the people of the former Broughton Ripi, are about to assemble together, and where they are preparing timber for a new Chapel. Hira Pure is the head of this affair. This is encouraging. Hira Pure was one of Heke's principal Chiefs during the late war; and it is reported that in their Sunday religious duties, after the fall of Kororarika, Hira performed Divine Service in Mr. Dudley's gown. He now appears sober and serious. He said it was his wish to have returned to his Christian duties as soon as the war was over, but the excitement was a long time subsiding. They have procured the greater part of the timber for the building, which is to be thirty feet by eighteen feet, in the true Robinson Crusoe fashion, namely, by splitting and forming wide boards out of trees. This they do with considerable facility. They select timber which splits well, and when the board is split they smooth it with an adze.

WANGANUI.

In a Letter dated August 29, 1848, the Rev. R. Taylor writes—

With respect to religion, I can have no hesitation in saying that the feelings of the native race are decidedly favourable: the Native knows the Missionaries to be his friends, and reverences them as the servants of God, sent to proclaim the everlasting Gospel to his benighted countrymen. I believe there is scarcely a prayer offered up by my people in which I am not expressly included, and their common term of address is, "My father."

It will be very satisfactory to the Society to learn that the principal Chiefs engaged in the late war are all either Candidates for Baptism or attendants on the Means of Grace. This has afforded me much comfort.

The following instance, selected from Mr. Taylor's Journal, is of the like favourable character—

July 8, 1848—At Otaki this morning I took the prayers, and then catechized a class. I found the children very quick in replying to my questions. After breakfast I attended the Infant-school: 100 were present; a very pleasing sight; and then I called on Rauparaha, who is now living in his son Tamehana's new house. He takes a great interest in all these improvements: he is constant in attending Service twice a-day, and watches the progress of the new Church with evident delight. He has quite adopted European clothing, and appears to live in a great measure in our way. His son's house will be an interesting building when finished, being a kind of union of the English and native style. I afterward visited all the different houses: some are really very clean and comfortable, several being weather-boarded, containing three rooms and a loft, all being placed in a little garden. The Church will be a noble building, eighty feet long, thirty-five wide.

British-Guiana Mission.

We regret to learn that the Rev. J. H. Bernau has been seriously ill. He has had a violent attack of influenza, followed by extreme debility. The anxiety of the Indians on behalf of their Pastor is thus described by Mrs. Bernau, in a Letter dated Bartica Grove, Feb. 15, 1849—

We felt very thankful that a spirit of prayer was poured out amongst many of our dear people. One of the poor Carra-beese came in one day to Mr. Bernau, and told him that he had been dreaming of him the previous night, and thought he had said to him, "Pray for me." He then awoke and aroused each of his family, and assembled them for prayer. Nor is this a solitary instance. Many others have told him how their hearts have been drawn out in prayer for him, that God could help them, and restore him to them. One of the women said to me, with much apparent feeling, "Oh, Mrs. Bernau, my head has been too, too sore; but I lay prostrate on the ground before my Father in heaven, and he is able to help, and I hope will do so." So many of his dear people came to see him, that we were at length obliged to request them to wait, until it should please God to give him more strength, as he suffered from the excitement attending it.

We add the following extract from the same Letter—

A party of Carra-beese who had become residents at the Station have left it and returned to the Pomeroon, in consequence of sickness,

and the difficulty they found in obtaining food for their families at Bartica Grove. They took with them the greater number of the children in despite of the entreaties of Mr. Bernau. There was, however, one exception. There were three children of one family in the School: the father told the Missionaries that he intended to leave them. The mother opposed his intention; but he answered, "I will leave my boy, that he may be taught in the School." She became angry, but he reso-

lutely answered, "I was brought up in ignorance by my parents, and now I am without understanding: I am not willing that my children should remain so. You may therefore choose one of them, and the others I will certainly leave."

We are happy to hear that Mr. Bernau is gaining ground, although still very weak.

LETTERS AND JOURNALS OF MISSIONARIES.

WE present under this head two Letters from Missionaries in India—one of them just received—and, beside these, a most interesting account of the Rev. J. Rebmann's Journey into the interior districts of East Africa.

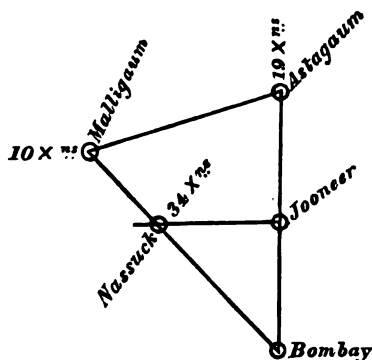
Bombay and Western-India Mission.

The first Letter is from the Rev. J. S. Robertson, dated Nassuck, March 15, 1849, and addressed to the Hon. Clerical Secretary. Mr. Robertson writes—

I wrote to you about three months ago, on my arrival in India. I then promised to write again, as soon as I should have leisure, to set before you my impressions of the present state of the Missionary work in this Presidency. Since I last wrote to you, I have been appointed, by our respected Bishop, to occupy a position here of great responsibility. All the Candidates for the Native Ministry have been assembled here, and are now under my care. We have been occupied, for the last six or seven weeks, in arranging and completing our plans, and now we have the regular form of a Divinity College presented to our view. The Bishop was of opinion, when I returned to India, that as I was to have the charge of training the dear young Natives for the work of preaching the Gospel to their countrymen, it would be better that I should come up to Nassuck than stay at Bombay. Two arguments in favour of this plan were stated by his Lordship; first, that a quiet, retired, and classical spot, like Nassuck, was a better place for an Institution, like that to be organized, than such a bustling commercial town as Bombay is; and, secondly, that in Nassuck we have larger, commodious premises, rented by our Mission; whereas at Bombay such accommodation as we require has not yet been found obtainable. In consequence of this plan for the establishing of our Divinity College at Nassuck, the Rev. E. Rogers] has been brought here, to strengthen this our chief Mission in Western India.

When I look at the state of our Mission now, in this Presidency, I have great reason to

rejoice in the visible tokens of the favour of the Lord. When I first came to India, more than ten years ago, there was not, in connexion with our Missions, a single convert from heathenism. The first convert was Isabella, Mrs. Robertson's ayah (or waiting-maid), whom my partner instructed, and whose heart the Lord opened, so that she attended to the things that were spoken to her. She remains stedfast in the faith. The next convert was Joseph, the porter of the Money School in Bombay: he also continues stedfast, and is a most exemplary Christian man, of the lower classes of life. Then the next converts were our dear Catechists here, Daji Pandurang and Ram Krishna Antaji; the latter the first converted. After them followed our Assistant Catechist, Sorabji Carsetji, in Bombay. In a year or so after their conversion, men and women began to be added to the Church in great numbers. Several of them have gone to their rest since their baptism, having, previously to their decease, given proof that they had found peace and joy, through faith in the Lord Jesus. At the present time we have five Stations in this Presidency, which I have named in the following diagram—



Our dear brother, Mr. Rogers, who has just returned here from a visit to Jooneer and Astagaum, speaks very favourably of the state of the Mission in the latter place. There is a prospect of the number of converts being increased there. Thus, although the number of our converts is as yet but small, yet it is encouraging to our hearts that we have any at all. Others, who preceded us in the work of faith among the Heathen, were called to labour without being cheered by a single proof of the success of their message. But we are privileged to live in the days when it has pleased the Lord to send down the precious shower on the long, long parched-up soil. To His name be the praise and the glory, for the great things which He hath done! We trust His ever faithful promise, that His Word will not return unto Him void. We know that His cause will prosper. We feel that we are enlisted under the banner of a Captain, who is sure of gaining a complete victory over those who have for centuries usurped His rightful sovereignty. Our meeting with our beloved sons in the faith, Ram Krishna Antaji, Daji Pandurang, and Sorabji Carsetji, after more than five years' absence, was very affecting. Tears of joy filled their eyes and ours that we were again permitted to meet in the flesh. They all related to us the trials, the struggles, the temptation, the grief, and the sad days that they had passed through, while we were in Europe.

All our former converts, and all the new converts around us, are going on in a very satisfactory way. They present a good sample to the Heathen among whom we dwell. The Schools for the benefit of heathen children are going on pretty well. They are attended by about 300 youths in this city. It is a vexation to us sometimes to see the Schools very thinly attended, on account of the numerous heathen festivals. One abominable festival, called the Kôli, is just over: it lasts five days: and during all that time only two or three children were to be found in any single School. I need not describe the festival to you; suffice it to say, that it is the yearly carnival of the polluted Hindoos, during which they practise abominations such as may be supposed to be acceptable to the demon of lust.

I have now nine students under my care. At present I am teaching them the Greek of the New Testament, the principles of General and Comparative Grammar, the proper method of instructing others, and Biblical Theology. I give them two Lectures daily, one at noon, the other at 8 P.M. The day is spent by them in studies connected with the subject of my Lectures. On Monday evenings I give

no Lecture, as that evening is spent by us in exercises (singing, reading Scripture, and prayer) suitable to a Missionary Prayer-meeting. On these occasions the students take a part in the prayers. I think it would quite delight you to be with us here on a Monday evening. You would hear the Lord Jesus worshipped and praised in that beautiful language the Mahratta, which has been for ages the vehicle of only heathen thoughts and heathen devotion. On Thursday evenings, also, I give no Lecture. This evening is spent in a sociable way with the students, and their female relatives who are Christians (wives, sisters, mothers, &c.) Mrs. Robertson gives them all tea. After tea, which they take seated around our table, in the European fashion, we converse on general topics, but always endeavouring to give a Christian as well as a cheerful tone to our conversation. We conclude the evening by singing, reading Scripture, and prayer, all in the Mahratta tongue. One of the students takes the prayers. It is my duty to make the remarks on the Scripture read. We give up this evening to Mahratta, for the benefit of what we may call the Native-Christian Ladies who do not understand English. And we think it is a good thing to cultivate the social affections of those who have given up their former associates for Christ's sake. We love them as brethren and sisters; and we are gladdened by seeing them loving us as parents, for the interest we take in their temporal and eternal happiness. We hold a Mahratta Service every morning at half-past nine A.M., for the good of all the Christians on the Mission premises. We muster, in all, about thirty persons. After our Service for Christians, the Heathen Schools are addressed by one of the Catechists alternately. The Catechists speak to them with great plainness, earnestness, and affection. It is hoped good may be the issue. Even already, since we came here, we have had an addition to our number, in the person of a young Brahmin, about twenty years old, named Shankar Balawant, whom I hope to baptize on Easter Sunday. I may say that this youth is the fruit of the labours of our dearly beloved Ram Krishna, who, by his faithful and affectionate labours as a Catechist of our Society, has gained the esteem, not merely of the Christians of this place, but even of the formerly bigotted Brahmins, yet heathen, who, at the time of his conversion, were so bitter against him.* After the baptism of Shankar Balawant, we expect that several Brahmin youths, now hesitating, will deter-

* *Vide* "Church Missionary Record", for December 1842.

mine openly to declare their conviction of the truth of the religion of Christ. May they have grace to be steadfast, and may they be led, through the aid of the Divine Guide, into all the truth! Mrs. Robertson is, like myself, engaged from morning till night in the absorbing and delightful work of our Mission. While I am occupied with the young men, who are preparing for the Native Ministry, either instructing them or giving suggestions about the proper method of conducting their studies, she is taken up with their wives, their sisters, or mothers, &c., teaching some of the most intelligent English, having the others read in their native tongue, and showing all how to knit, sew, &c. They have all taken a great liking to my dear partner, and are as submissive to her as well-bred Christian daughters in England are to their mammas. You will bear in mind that I am now writing about those of our Christian converts who occupy the highest place—those who were, before their conversion, members of the highest caste of Hindoos. Conceive of these our converts, not as of the rude savage Negroes, but think of them as lively, intelligent, sprightly, polished Asiatics, of the very highest, viz. the Brahminical family. Some people, who either know very little of the Natives, through ignorance of their language, or are themselves unable to approve of any thing but what is English, can see nothing but what is repulsive, nothing but what is abhorrent, in the Natives of India. For my part, I am ready to recognise worth wherever I find it. Whether a people be white or brown, black or red, if the love of Christ dwells in them, then there is a charm to attract me. And even those who have not yet become Christians have quite gained my affections, by the many excellent things which I have observed in their social manners. I freely declare myself to be extremely partial to the Hindoos. Satan, it is true, hath long bewitched them; but I do not despair of their being brought soon to the service of Him who died to save them. Then shall they be washed, sanctified, beautified, glorified! Oh, to see that glorious epoch! I shall not perhaps see it while in this world, but I shall see it certainly, and rejoice at it, in company with the angels of God, when I go to where Martyn, and Schwartz, and Valentine (ever-beloved Valentine), and Dixon, and Warth, and Dredge, have all been brought to rest from their labours in the presence of the Redeemer.

I must tell you that most of my students have for some time been employed as Catechists. They are now studying, in order that they may be furnished with sufficient literature to satisfy the Bishop, previous to admitting

them to Holy Orders. They are all between eighteen and twenty-six years old, except one, who is about thirty-nine. I am very anxious that they should be very well instructed before their Ordination, which, in the case of three or four of them, will, I hope, take place within two years from this time. I have no more time left; so I must conclude by telling you how much we have reason to admire the talents and eloquence of those of my students who are Catechists and Assistant-Catechists. They speak always *extempore*; and in their frequent addresses, which I hear, to the Native Christians and Heathen, I have been often forced to exclaim to myself, "Would that all, even of our educated parochial Clergy in England, had such valuable gifts!"

Calcutta and North-India Mission.

The second Letter to which we shall refer is one from the Rev. C. B. Leupolt to a clerical friend in England, dated Benares, Dec. 1, 1848, from which we select the following extracts—

Hindooism remains stationary. Not a single new argument has been brought forward by the Hindoos during the year, and old errors have been refuted by old arguments. The greatest number who now argue come before us as Deists, and tell us immediately, "Let the Shasters be."

But whilst we have had little arguing, we have had plenty of preaching; and we rejoice in this, for we well know that souls are not gained for Christ by arguing but by preaching the Gospel. I have endeavoured to bring, in the course of my preaching, all the doctrines of the Gospel before the people; and thus been able, in some measure, to declare unto them the whole counsel of God. Our Congregations are good, and the attention of the people is pleasing. Thus we go on sowing the good seed by faith, and are assured that the Lord's Word will not return unto Him void, but accomplish that whereunto He sends it.

Our large School and College in the city is going on well. This noble Institution numbers above 300 boys. Those who stay long enough receive a superior education on sound Christian principles. There are a few very promising lads among its scholars.

Our Orphan Institution has also advanced a step nearer the end which we proposed to ourselves at the beginning. Hitherto none of our young men were able to stay long enough to obtain a really superior education. Through the benevolence of some Christian ladies in England, we hope that this difficulty will be so far removed that five young men will be

enabled to prosecute their studies under the superintendence of the Rev. John Fuchs. The rest of the orphans are under Mr. Broadway, my Assistant; I merely exercise a general superintendence over them. Some of these lads, we have every reason to believe, are truly pious. One of them, named Patras, has turned his talent already to good account by instructing his old mother; and certainly a great change has taken place in her during the last year and a half. Her own son and daughter say the Word of God has effected this change. I hope shortly to baptize her.

Notwithstanding some disappointments we have had several genuine converts. The first was Nilkant, a Pundit. He had been brought to the knowledge of the Truth by the Rev. W. Smith, now in England. He is an able, humble, and amiable young man, and, although but a young Christian, has a great deal of experience. He was baptized by the Rev. R. Hawes at Jaunpore after Mr. Smith had left; and thus was our Lord's word fulfilled, "One soweth and another reapeth." When Mr. Smith had left us, a letter of triumph appeared in the native paper, stating that the Pádries (Missionaries) had well-nigh succeeded in seducing a young man; but that Vishnu, to whom thanks were due, had averted such an occurrence, and he, the writer, hoped that Brahma would prevent such a calamity from befalling the holy city of Benares. When they heard of Nilkant's baptism they declared that he had become insane; but Nilkant soon showed them on whose side the insanity was. He is still at Jaunpore, but will return to Benares next month and be stationed here. I trust he will prove a useful instrument in God's hand for the conversion of his fellow countrymen.

The next baptism we had was that of a family. A farmer, by name Zalim Singh, observed our conduct in the village, and likewise witnessed the confidence which the people placed in us. This led him to inquiry, and thus he was led to Christ. After he had been with us for several months, and been duly instructed, with his wife, he was baptized with his whole house. The day of his baptism was a joy to us all. We met early in the morning for prayer. I baptized him during Morning Service: we all enjoyed the Service much. The Lord was with us. Zalim Singh and his wife responded devoutly to the various questions. His name was changed into Matti (Matthew), and his wife's into Hannah. When Hannah was baptized she brought her little girl to me to devote her child too, like her namesake of old, to the Lord. Thus she was also admitted into God's covenant, and with her a little orphan boy likewise. Soon

after their baptism they returned to the village; not their own, for there they had become outcasts, but our village; and we rejoice in being enabled to provide thus for our people.

Soon after this family a Nawab was baptized. He received the New Testament from Mr. Smith some years ago, and also a Din Haq (Inquiry for the true Religion). By reading these he was led to Christ. I trust he was taught by God's Holy Spirit. Soon after his baptism his friends commenced to persecute him, and at last he had to leave Benares. The Nawab was baptized by the Rev. M. J. Wilkinson.

Another Brahmin followed, of the Pram Nathi's sect, an excellent young man. He was baptized by the Rev. P. L. Sandberg, and is, we believe, a truly converted character.

Before I leave this subject I must mention another baptism, that of a young Kanouj, or high-caste Brahmin, a Pundit. He met us in the city, and began to dispute: this he continued for several days, but became every day more perplexed. The Lord opened his heart, and the Spirit of God began to work in him. A short time after Mr. Broadway brought him as an Inquirer; and I baptized him last Lord's-day.

On the 1st of November we celebrated the Jubilee of the Church Missionary Society. It was indeed a day of Jubilee to us. We met at seven o'clock in the morning at our Sagra Church to have a Hindoostanee Meeting. The Missionaries of the London Missionary Society and their Christians, both from Benares and Mirzapore, joined us. There were upward of 300 people present. We had a platform erected in front of the seats, from which the speakers addressed the meeting.

At twelve o'clock we had an English Meeting in Secrole, and our Christians had a Prayer-meeting at the same time. At five o'clock 269 of our people, 30 of the London Missionary Society included, sat down to dinner. The sight of them cheered my heart. Mr. Broadway had enclosed the space of ground between the Christian village and the Institution with plantain trees.

In the evening a number of ladies and gentlemen came to enjoy the sight of so many happy faces. They were together till late in the evening. Before sitting down they sang two verses of a hymn; Triloke then offered up a prayer; and during the whole time they were together there was not a word spoken which we might wish unsaid.

At half-past six we had Divine Service in English, when the Rev. J. P. Mengé, of Gorruckpore, preached the Jubilee Sermon.

In looking back upon that day I may indeed

say, with Christian Triloke, What has God wrought! As I was walking among the people, John Mirza, one of the Catechists of the London Missionary Society, was delivering a kind of speech; and I could attest the truth of every word he said. "When I arrived with Mr. Bowley the first time at Sigra," he said, "there were seven Native Christians here—two Catechists, with their wives, a child, an old woman, and a man. There was no village here, because there was none wanted; no Church, because there was none required; nay, not even a Chapel in the city to preach the Gospel. But what do we witness this day? A village, a Church, Chapels in the city, and a host of the Lord's people around us. The Lord has done great things for us, whereof we are glad."

East-Africa Mission.

This Mission was commenced in May 1844. Although of such recent origin, it has already assumed an aspect of much interest and importance. The healthiness of the climate—arising from the elevation of the land at a comparatively short distance from the coast, and the mountainous character of the interior districts—the absence of all opposition to the proceedings of our Missionaries, and the general friendliness of the Tribes they have visited, however dead to every thing of a spiritual nature, afford important facilities for the prosecution of our labours. Moreover, the highway to Central Africa and its unknown lands seems to open here. The Wakamba, with whom our Missionaries are in continual communication, carry on a commercial intercourse between the sea-coast and the main body of their own tribe, which lies from 400 to 600 miles distant in the interior. Perhaps it is reserved for the Christian Missionary to penetrate the mystery that hangs over the central regions of that immense Continent, and discover to the eyes of Europe the nations of the interior.

Our Missionaries, the Rev. Dr. Krapf and the Rev. J. Rebmann, are stationed at Rabbai-Empia, near Mombas,* and have been on several exploratory tours. The details of one of these, as given to us by Mr. Rebmann in his Journal, we now present to our readers.

* *Vide* the "Church Missionary Paper" for Lady-day 1849, No. CXXXIII.

Narrative of a Journey to Jagga, the Snow Country of Eastern Africa.

April 27, 1848—After committing ourselves for life and death to our gracious Lord in common prayer, I set out from Rabbai-Empia with nine men, hired for the purpose, on my journey to Jagga, and took the same route I had gone to the Kadiāro (which is also called Kisigāo, or Kasigāo), until we came again into the neighbourhood of that mountain, when we directed our course from the west to the north-west, toward another part of the Taita country, called Boora or Kitima Kibomo (the Great Mountain), to which the way led over Bugūda, a much wooded but uninhabited mountain of a smaller kind, at which we arrived on the 1st of May, after much fatigue we had undergone, in consequence of my guide missing the way, which however itself scarcely deserved its name, being so much buried in a thick and thorny jungle, that the Natives themselves, in describing it, said, "Endia imekuffa"—the way has died. The cause of this circumstance lies in its having been much infested by the Gallas, who resorted thither for the sake of getting water, which throughout the year is found there in abundance, it being preserved in large cisterns formed by the hand of the Creator in the many rocks at the side of which we slept, and on the very spot where, about ten years ago, Gallas and Taitas had slain each other. But the Wakuāfi having been expelled from those quarters, the Gallas too, who, in fact, came only for their sakes, keep within their usual boundary; so that there is now no further cause of apprehension from those malicious and implacable nations, which have for a great length of time been the scourge of all the tribes of Eastern Africa. But notwithstanding this, the way over Bugūda has been almost entirely given up by the wandering Taitas themselves, as well as by the caravans from the coast: I myself was so much vexed by the multitude of thorns bidding me to stoop as I went, times without number, that I resolved not only, on my return, to take a different route, but, if possible, no more to pass that way at all.

May 2—Our way was again most troublesome, from the great number of thorny trees and shrubs overhanging and obstructing it, until about two o'clock P.M., when we hit on the proper caravan road from Mombas, leading over Shimba in the Wanika country, one day's journey south of Rabbai, to the Kadiāro and Boora mountains. That way (that is to say, a narrow footpath, as, in fact, are all the ways in these quarters) led through a territory which did not present the rank vegeta-

tion of Bugūda and Maōōngoo, through which we had just passed; and, as it may be expected, the decrease of an almost exclusively thorny vegetation—a remarkable circumstance in these countries—kept pace with the decrease of molestation to the poor wanderer. The air was very pure, and the heat not excessive. Toward noon we had a good view of the southern part of the Endāra mountain to the north, and soon after also of the Mbolólo, a smaller mountain lying between the Endāra to the east, and the Boora to the west. The Mbolólo, not yet mentioned in the account of my journey to the Kadiāro, is said to be inhabited by a few Wakamba families.

May 3—Amidst a strange growling of lions very near to us (roaring I never heard one), we broke up to continue our journey in the wilderness. I thought after some hours to reach the Boora mountain; but the way was so very circuitous, so much hollowed out by the rain, and so much covered over by creeping grass, that the fatigues of travelling were still greatly prolonged and increased beyond what I had thought. From Maungu (Maōōngoo), the country gently shelved toward the Boora, until we arrived in a low ground covered with luxuriant grass with many blossoms, which refreshed my eyes the more, as the wilderness before had presented a very barren aspect, the stunted thorn-trees (among which there are some yielding precious gums) having nearly all been dried up. From thence, after having passed a small elevation, we arrived at the small river Madāde, one bank of which was thickly covered with very tall reeds, in which my people feared buffaloes might be concealed. But my guide, a very courageous man, unhesitatingly went before, and, having passed the rivulet, called us to follow him. I found the Madāde only from three to four yards in breadth, and one foot in depth: it is, of course, somewhat increased when much rain is falling, which seemed not to have been the case in the rainy season that was then partly over. In fording the Madāde, we ended our seven days' journey through the wilderness, and entered upon the territory of the Boora mountain, which forms by far the greatest part of the Taita country. It was in a small lawn of the forest covering the banks of the Madāde that we halted to rest for the remainder of the day, it being much toward noon when we arrived. Three of my people were immediately sent off to Mbōsa, the Chief of the nearest village, Djavia, situated on the top of the mountain, to apprise him of my arrival and to call him hither. But before those men returned a great number of Taitas came from their neighbouring plantations,

carrying stalks of sugar-cane of great length, bananas, and Turkish corn, which my people needed the more as their provisions were finished. As Mbōsa did not come himself, on account, as I was told, of sore feet, I gave the small present intended for him (about two dollars' worth) to his brother and his son, a youth of about fifteen years of age; telling them that I was not come to see their country, but to teach them the Word of God, and that now I did not intend to stay with them, but would prosecute my journey to Jagga as speedily as possible.

May 4—About seven o'clock we broke up from the lawn in the forest, and ascended for about half-an-hour up the Boora mountain, when we arrived near their plantations, on a beautiful summit commanding a view which instantly raised in my mind the most lively recollections of landscapes of my own native country, and where I felt a breeze almost too cool for the moment. To the south and south-west we saw the Pāre and Ugōno mountains at a distance of a three days' journey. Here we sat down to wait for Mbōsa, the Chief; but seeing he delayed his coming, I began to speak to the people who in the meanwhile had assembled around us; but I found them so very dull that I did not know how to get at them. This conduct was perhaps partly owing to fear in relation to witchcraft, especially as, at the time being, some sickness was prevailing among them; but I afterward understood that the Suāhelis of the coast themselves consider the inhabitants of Djavia to be "Wadjinga"—fools. Mbōsa at length made his appearance, with scarcely any sign of authority, and with features indicating as little superiority as to intellectual powers. He seemed to be of even less importance than our Chief at Rabbai. I tried to tell him my intention in coming to his country, but was obliged to charge my guide to fulfil this task. They soon agreed that we should stay with them this day too; and in hopes of coming near the habitations of the people, I gave my consent to the proposal; but when I saw that we were led to a quite sequestered spot, under the shelter of a large overhanging rock, I was much displeased, and told my guide that if this was the place where we should stay, I would rather go on in the prosecution of the journey. The village was, however, still so far off, and the ascent of the mountain so steep, that I soon abstained from urging my guide to go on, inasmuch as the porters too would have had great trouble to ascend the mountain together with their loads. The reason, however, for which my people liked to stay here another day was nothing but a goat, which they knew

the Chief would present to the little caravan on the occasion, to be eaten in common; a circumstance which I not only disliked because I had given the Chief only a very small present, expecting nothing from him in return, but especially on account of the inspection of the intestines, which was to take place again, as on my journey to the Kadiáro. I again earnestly testified against the practice; telling them that they ought to look on myself, and examine my words, and the intentions of my journey: at the same time adding, that the Suahelis and Wanika knew me sufficiently to enable them to give testimony of me. God was displeased at such works of darkness; and though I could not hinder them from the performance, yet I must bear testimony against them, that they might be without excuse. On the same ground, but rather unadvisedly, I refused to have a small piece of the animal's hide put on one of my fingers; but being strongly assured that this was only a token of friendship, and had nothing to do with their ideas of sorcery, I declared myself ready to accept it; but at the time when I should have had it put on, they themselves left the matter alone. I then was requested to put my hand on the animal's head, and to say, "My journey is good; Mbōsa is my friend, and I his:" which I did. The goat was then killed for our meat. How greedy the Taitas were sitting round the fire to await the offals of the animal! How beastly one was eating! Bana Kheri, my guide, would reprove me that I had spoken too severely, but I told him that the light must needs reprove darkness: they, the Mahomedans, had no light; wherefore they could not reprove. Such a practice would not agree even with their own book. The Taitas are entirely captured in the dread of sorcery, and a great deal of the guilt devolves upon the Mahomedans of the coast, who, on visiting the Natives inland, bear them out in their superstitious ideas and practices. Oh, how is the whole land groaning in the expectation of its Christian cultivation! But I have already delivered it to Immanuel: His it must be, and perhaps very soon.

May 5—A very cloudy and rainy day, which, together with the sickness of one man of the small caravan, prevented us from proceeding on our journey. The rain was an indication, to the superstitious people, that the stranger who had come to their country was a good man. I endeavoured to speak to the few people who came down from the top of their mountain for the sake of a trifling trade, but they were so much afraid of listening to me, that it was as if I was speaking to the

rock under which we were sitting. The aversion evinced by the Taitas to any thing beyond their earthly wants, together with the levity of my own people, led me to the conviction, that the Heathen, too, even before they have heard the Gospel, are justly liable to severe judgments of God to be visited upon them.

May 6—About seven o'clock we broke up, to continue our journey across the Boora mountain. We went along the declivity through the most luxuriant grass and bushes, interspersed with high trees, until we descended into the valley to the western side of the most eastern range of the Boora; which, as I now saw, consisted of several ranges stretching parallel to each other from south to north, for about a three days' journey. Having arrived in the valley, which was watered by a clear rivulet much smaller than the Madāde, we sat down for rest amidst a small forest of banana-trees, chewing the sugar-cane, which I enjoyed very much. Some Taitas happened to hit upon us, but they never seemed surprised at my appearance. Whether the whole of their behaviour is to be attributed to stupidity, I won't say as yet. Having ascended the second range of mountains, I again felt quite delighted at the fine scenery around me. I felt as if I walked in the Jura mountains, in the canton of Bâsle, so cool was the air, so beautiful the country. I walked over the hills and dales of Taita, in Eastern Africa, not very distant from the Equator, as easy and happy as there. The weather was then indeed cool, foggy, and rainy; no sun was shining: but though, at sunshine, it will be considerably hotter in the valleys than in European countries, yet on the mountains a refreshing air will always be preserved. Notwithstanding the wetness of the grass and bushes from beneath, and the dampness of the fog from above, I felt not the slightest attack of fever during all the time I stayed in Taita. The climate cannot but be healthy. After having passed a second valley, and descended into a third one, we halted again near the village Muásagnombe, where I had to deliver a small present to some Chiefs through whose territories we had been passing and had still to pass. Here I was glad to find the people more inquisitive about the smallest and most common things about me, as also about the object I had in view in my visiting their country, which I explained to the Chief Mainna and his brother, to their full satisfaction.

May 7: Lord's-day—A lovely morning. I felt as if nature was solemnizing with me the "day of the Lord." The lofty mountains

with their luxuriant vegetation, and the manifold song of the birds, praised the Creator together with myself. Nature indeed is, in these regions, almost constantly in a state of rest and solemnity, as man, who ought to exercise his dominion over it, does neither use nor abuse it to a great extent. The deep fall of man from his Creator shows itself in these countries—beside the common evidences of man's depravity—especially in the circumstance that nature exercises its full dominion over him, while he has been appointed to subject it to himself. If you are walking over the pleasing variety of hill and dale, how little can you observe the trace of man! how many times are you obliged to pay humiliating compliments to thorns and shrubs of all kinds, obstructing the way of the poor wanderer, who, with the whole creation, has learnt to groan in anxious expectation of the full redemption! But what a righteous judgment for rebellious man, who, in leaving his destination to reign over the whole earth, has been reined and checked by that which is inferior to him!

In the morning I had again opportunity of explaining to some people the great object of my journey. I generally do this by showing them my Bible, and telling them that this book contained the Word of God, which showed us the way to heaven. This book I would translate into their own language, instruct their children in reading, and acquaint old and young with its contents. Our forefathers had lived in the same condition as themselves until they had received that book, which transformed their darkness into light. I did not intend to stay with them now; but that, after some time, I myself, or a friend of mine, would dwell with them, to instruct them in the good Word of God. Having heard thus much of the object of my journey, they generally rest satisfied; so that if I endeavour to speak more to them, to set forth the love of God in sending His Son for the salvation of man, they seldom will pay any more attention. They then look at the things about me, or enter into a conversation with my people on the few earthly things with which alone they are acquainted. Very little can be done with these people on mere visits; you can only inform them in general of the great objects of the Mission, which, indeed, is enough to justify those visits. But in order to impart to them some real knowledge of the Gospel, you must necessarily dwell among them for years. I prayed that Ethiopia might soon stretch out her hands unto God.

May 8—Being obliged to stay some days with Mainna, the Chief of Muásagnombe, I

got time enough to ascend a neighbouring summit, where I expected to see the great mountain Kilimandjaro, in Jagga, which lies a five days' journey to the west of Taita. But the men who accompanied me were afraid of proceeding to that height, on which my expectation, grounded on the statement of Bana Kheri, my guide, who had remained behind, could have been realized. I however got a view again of the Tare mountain to the south and Ugono to the south-west. Fäki, one of my companions, also saw the lake Ibe at the foot of the Ugono, which I myself, being very short-sighted, could not distinguish from the horizon. The telescope I carried with me was too small for such a distance. On my return from the small excursion I had made, I found the Chief Mainna, together with another Taita man, sitting under a tree. He asked me whether I knew the time I was to die; to which I replied, that the Wasunga (Europeans) knew this as little as themselves. God had not revealed this to man; but He had taught us, in the book which I carried with me, how to die in peace and happiness; whereupon I explained to him the leading truths of our most holy faith. As he did not quite understand me, an Emnika, who was with me, repeated my words to him in more familiar language, which the Missionary can only acquire by long exercise. When I would further unfold to him the purpose of God for man's salvation, he at once introduced another subject, by putting to me the question whether I was able to dig a well in his village. I replied, that, on digging, water might indeed be found at the place, but the nature of the business required so many and such large instruments, which I was not provided with, that I could not even think of setting to a work of that kind; which answer seemed to satisfy him.

May 9—I went this morning into the village, which only contained about fifteen cottages, in order to take leave of the Chief Mainna, intending this day to prosecute my journey to Jagga. Mainna, however, was not minded to dismiss me immediately, but would first honour me with a bottle of "dshofi" (a beverage prepared of the sugar-cane), and with the half of a young cow, which was still to be slaughtered. On delivering the bottle to me, and on slaughtering the animal, strange ceremonies were observed, which I did not understand on the moment they were performed, but had them explained to me afterward by my guide. He first took three times a little of the contents of the bottle in his mouth, and each time ejected it again: this having been done, he handed the bottle over to me, when I also partook of the "dshofi," but without

following him in throwing it out again. He then brought another small vessel, also filled with "dshofi," on which I was requested to lay my hands together with him, to which I consented; but seeing the libations he then made, and not understanding the words he spoke thereto, I immediately withdrew my hands again, requesting the Chief to excuse me as I did not understand the matter. Bana Kheri, my guide, who then finished the ceremony with the Chief, strongly assured me that it had not the slightest relation to "uganga" (magic, sorcery); but I could not help looking upon it as a heathenish custom, which finally has to give way to the light of the Gospel.

On killing the heifer, the Chief and my guide seized some grass, which, standing before the animal, they held in their hands, and spoke out their wishes in behalf of the stranger by way of responses; thus doing what they called praying to God, in the following words: "This stranger left his home, and came to me, Mainna: let us speak and let us agree with each other: let us talk and be merry: let us pray to God together. May the country heat and sickness depart from my village! This stranger, whither he goes, may he not see any (bad) affair in the way: may he not be stopped by thorns nor by a stubble of grass: may he not meet with an elephant nor with a rhinoceros: may he not meet with an Emmessa (Mkuafi, a man of the Wakuafi or Waguafi Tribe, frequently mentioned in our Journals as very hostile). When he arrives in Jagga may the people cheer him. I pray the departed spirits of my father and mother, make this man arrive. May we come to meet again, I with him: may we rejoice (again) as we are rejoicing now: may he arrive in peace. Let him not go astray from the way: and the thing which I give him, let him eat it himself, let it do him good, and let it not ache him."

Having finished the prayer, they made the grass, which they had all the while held in their hands, to be eaten by the heifer, which then was immediately slaughtered by a Mahomedan.

May 9.—Yesterday evening I had a long conversation with the Mahomedan part of my small caravan, the principal subject of which was, that their spirits were shackled by the errors of their religion, on which account they were not able to make any progress, either in things internal or external, to which argument they consented very readily.

About four o'clock P.M. we left Muásagombe yesterday in the prosecution of our journey to Jagga. Six Taitas accompanied us, among whom was the brother of the Chief

Mainna; and going in the pursuance of their own business they had not to expect any wages from me. Our way led us first through a thick jungle, containing many euphorbias, and then through a more open kind of wood, until we arrived near the small river Gnáro, which receives all the rivulets of the Boora mountain, and having united itself with another small river called Djimbo, discharges itself into the sea in the neighbourhood of Wasseen.* When we were about to stop for the night under a large tree, my guide looked on me with astonishment, telling me that about ten years ago that very spot had been so endangered by the Wakuafi that caravans had been obliged to carry with them 500 fire-arms, while now he saw me here with nothing more but an umbrella. I told him that it was the hand of the Almighty which had put down that hostile nation to make way for the diffusion of the Gospel. Bana Kheri, on settling the arrangement of the journey, had thought that ten guns at least were requisite for the safety of the journey up to the present day; but we told him that the object of our journey did not allow us at all to put any trust on fleshly arms, but on Him alone whose kingdom we sought to establish in East Africa.

As my people carried much meat with them, we heard in the night several hyenas raising their plaintive tunes very near to us. We broke up from the Gnáro† as soon as day dawned, and walked through the wilderness without a beaten path, because Bana Kheri, my guide, being at enmity with the King of Dafeta, was afraid of going through that country, though it is the usual and only beaten path between Taita and Jagga. This circumstance increased the troubles of my journey very considerably; not so much on account of thorns and briars, which in that wilderness were much less to be met with than in the desert to the east of Taita, but on account of some kind of grass which generally covered the ground, and was full of needles and burs, wounding my feet most dreadfully, as I had no boots with me, but only shoes.

After some hours' walk we arrived at a place where the natives of Taita had dugged many and large pits to entrap all kinds of game, but especially elephants, of which in the desert between Taita and Jagga there seem to be still a great many, while to the east of Taita they have much disappeared. In the course of our journey this day (10th May)

* Which, however, seems to be the case only during the rainy season.

† We had slept at some distance from the river side, wherefore I did not see it myself.

we saw large herds of giraffes and zebras, and in the evening also a rhinoceros.

May 11—We continued our journey at day-break. When we had proceeded for about half an hour, we saw to our right two men, who, terrified on seeing that we exceeded them far in number, began to flee from us as fast as they could. Some of the Taitas, who supposed the fugitives to be their countrymen, went some distance after them to make them stop, but without success. I sighed within me, "O God, preserve us!"

To the north-east we saw a single mountain as high as the Boora, at a distance of about two days' journey, called Ongólia, which already forms part of Ukamba, bordering on the Galla and the Taita country.

The mountains of Jagga gradually rose more distinctly to our sight. At about ten o'clock (I had no watch with me) I observed something remarkably white on the top of a high mountain, and first supposed that it was a very white cloud, in which supposition my guide also confirmed me; but having gone a few paces more I could no more rest satisfied with that explanation; and while I was asking my guide a second time whether that white thing was indeed a cloud, and scarcely listening to his answer that yonder was a cloud, but what that white was he did not know, but supposed it was *coldness*, the most delightful recognition took place in my mind of an old well-known European guest called *snow*. All the strange stories we had so often heard about the gold and silver mountain Kilimandjaro in Jagga, supposed to be inaccessible on account of evil spirits, which had killed a great many of those who had attempted to ascend it, were now at once rendered intelligible to me, as of course the extreme cold, to which the poor Natives are perfect strangers, would soon chill and kill the half-naked visitors. I endeavoured to explain to my people the nature of that "white thing," for which no name exists even in the language of Jagga itself; but they at first appeared as if they were not to trust my words at once. Soon after we sat down to rest a little, when I read the 111th Psalm, at which I had just arrived in my daily reading. It made a singular impression on my mind in the view of the *beautiful snow mountain so near to the Equator*, and gave, especially the sixth verse, the best expression to the feelings and anticipations I was moved with.

At noon my people saw again some rhinoceroses, which my own short sight could not discover at the same distance as themselves. I therefore went further on to get a view of them; but the men who followed me cried so much out to me to make me stop,

that I could not gain my object. The Natives are of no animal so much afraid as of the rhinoceros, and at its sight immediately look out for some trees as their refuge. In the afternoon we also saw some elephants, with their young ones, very near to us, which quietly went their way even before my guide had fired his gun to frighten them. The scenery round about was here, about the midst of Taita and Jagga, a very grand one. To the west the lofty Kilimandjaro, covered with eternal snow; to the south-west the uniform and bulky Ugono mountain; toward the north-west the long-stretched mountain range Kikumbulu, the boundary of the Wakamba country; toward the wilderness to the south, and in the east, the chains of the Taita mountains, with their highest peak, Verōōga, all of which (the Kilimandjaro excepted) rise nearly to the same height of from 4000 to 6000 feet above the surrounding plain. The wilderness, on the whole, shelved here gently toward the west, in order to rise again the more abruptly in the icy mountains of Jagga. In the course of the day I also got a faint view to Káftei or Káptei, the native country of the Wakuafi, lying to the north of Jagga.

May 12—In hopes of reaching the river Lōōmi, or Lomi, we yesterday evening continued travelling with great expedition till about half-an-hour after sunset, when, instead of the river-water for which we went, we found a good provision of that element, so much desired and appreciated by the thirsty wanderer, in the cavity of a large rock. From the Gnāro to Engávūne, in the neighbourhood of the Lōōmi river, a distance of fully a two days' journey, the wilderness had not presented any fresh supply of water, which was therefore to be carried from the Gnāro for all that time. In that cistern, prepared by the Almighty Creator Himself, I bathed my wounded feet, and was then conducted by Bana Kheri and Loogo, a Taita man, who most carefully took me by the hand, over the steep and slippery rocks, to a place of rest for the night, which we found under a large overhanging rock. Early in the morning, when we were about to continue our journey, I heard Loogo speak to the "Komas" (departed souls) of his countrymen who had been slain there in battle with the Wakuafi, who formerly had been very numerous and powerful on the banks of the Lōōmi, where they had been ruled by the late mighty King Embarre Kisungu. This river we forded this morning at about seven o'clock: it ran from north to south, and was only one foot in depth, and about ten or twelve in breadth. Having passed the Lōōmi, we drew very near to

Jagga, and a richer and more manifold vegetation indicated to us a more fertile soil than the wilderness through which we had passed generally presented; and what most pleased my eyes were the beautiful high trees, as I had never seen them all the way from the coast.

About five o'clock P.M. we had to ford another river, called Gona, which was considerably larger than the Lōōmi, its breadth being from thirty to forty feet, and its depth three feet, with a most rapid stream. Its water was cold enough to prove its source, which evidently is nothing else but the eternal snow of the Kilimandjaro. The latter part of our road leading through much jungle, and ending in the river, had been the most rocky we had yet encountered. Having forded the river Gona, at the banks of which we slept, we entered upon the territory of the small kingdom of Kilema, which was our journey's end.

May 13—After a tedious walk of some hours through a dense jungle, we arrived at the first trench surrounding the small territory of Kilema. The bridge leading over the trench consisted of a single narrow pole, which I did not venture to pass with my shoes on. There was indeed an additional pole laid across the trench to lay hold upon with the hand; but it was so thin, and so little fastened to its place, that if a man should lose the balance of his body he would unavoidably fall down into the trench, which was about eight feet in depth, and from twelve to fifteen feet in breadth.

On our way from the river to the trench we were overtaken by a number of Natives of Jagga, males and females. But how was I amazed to find them even still more shameless than I had ever seen the Wakamba! Had it not been for the cold, and for a singular desire for ornaments, Ham's degraded generation would still more have done away with clothing. But for those reasons, so great is now his desire for an article of cloth, that we may well be allowed to consider it paramount to the desire of Japhet for wisdom, and the desire of Shem for signs and wonders, as the Apostle says (1 Cor. i. 22): "The Jews require a sign, and the Greeks seek after wisdom;" and the Missionary history of Africa may well add, Ham's naked children *only ask for a piece of cloth*.

Having passed the trench, the work of the soldiers of Kilema, we entered upon meadow ground, entirely clear of wood, where we met with several soldiers of the country, clothed in hides, fringed up all around their edges. We had scarcely walked the half of a mile from the trench, when we were required to sit down under a large tree until Masāki, the

king, should have been informed of my arrival. In the mean time I considered the beautiful country around me, which seemed teeming with fertility, and presented in so small a space the most striking contrasts and diversities in the landscape as well as in the climate. In the immediate neighbourhood flowed the noble river Gona, which, after uniting itself to the Lōōmi river, in the neighbourhood of Jagga, goes into the Pangani. On its banks round about eternal summer exhibited the most luxuriant vegetation; and, lifting up my eyes, I viewed eternal winter, apparently so near as if to be reached by a few hours' walk, but, in fact, at a distance of about one day's journey. Toward the south-east and south-south-east the ocean-like plain of the Wakuafi, at present wholly unoccupied by any human being, opened to the view even to a short distance from the sea-shore, surrounded all about by extremely bulky and lofty mountains, each abruptly rising from the large plain, and each affording a separate habitation of a separate tribe, the divided forms of landscape thus most harmoniously corresponding to the great division of tribes in Eastern Africa.

Having waited for about an hour I was informed that the king was ready to receive me. We accordingly broke up from under the tree, and soon arrived at a strange gate, consisting of many rough pieces of wood, fixed into the ground by crossing each other in the midst, so that the free space left for the entrance was so low that we were obliged to crawl in on our hands and feet, which, having been done, we had to pass a second trench, with a bridge similar to the first, but provided with some more poles, laid beside one another. Having passed this bridge also, I found myself in the presence of the king and his ministers, clothed like the Gallas, who only throw long pieces of garments round their bodies, in a very loose way. According to the custom of the country, I had to seize a little grass in my right hand, before I shook hands with the king and the great men around him, some of whom wore several kinds of caps, made of hides, as signs of distinction; while the king, as my guide told me, was only to be distinguished by his face. The salutation, by shaking hands, having taken place, a sheep was immediately slaughtered, in order to give me the sign of friendship, consisting in a small piece of the animal's hide cut out on the forehead and put on the middle finger of my right hand; which action was, however, performed reciprocally, the king receiving the "kishogno" (the name of that piece of hide as the sign of friendship) of me, and I of him.

Having received the "kishogno," I was declared by my guide the son of Masāki, the king. I then was conducted, through fine but narrow avenues, to a small hut, where I delivered my present to the king, consisting chiefly in cotton clothes and beads, the whole amounting to the value of about ten or twelve dollars. He received the present and withdrew, apparently pleased, but without speaking a word. I had watched an opportunity of explaining to the young monarch the great object of my journey, but could not find any at the time. I sighed within me, "O God, let me do something in this country for the glorification of Thy name!"

May 14—On my request, the steward of the king brought me a small vessel of "Ma-wāri," a beverage prepared of bananas, when I had some opportunity of speaking out for what purpose I had come to their country. But these people are so ignorant, and estranged from all things of a higher and divine nature, that it is extremely difficult at the beginning to convey to them any religious truth, especially if the conveyer is, at the same time, not acquainted with their own language; for though the Jaggas have some knowledge of the languages spoken on the coast, with which theirs is evidently much related, that knowledge generally will extend only so far as trading business is concerned. The best opportunities of imparting to them some religious knowledge I always found those when I was asked by them in some way or other. Such an opportunity I had now, when the king's people inquired of me with the help of what weapons I had reached their country. My guide having first answered them, that I had carried nothing with me but my umbrella, I myself, pointing to heaven, told them that I had confided in nothing but on "Eroōva" (the first meaning of which I was told to be "sun," the second "heaven," and the third "God"). Thus there would be but one word in the Kijagga language, not only for the Creator and one of His works, as in the Kinika language, but also for two works, so clearly distinct from each other. My astonished hearers replied, "On nothing but on Eroōva?" "Yes, on nothing but on Eroōva, for He is above all things; and wild beasts, as well as evil men, are all in His hands." They appeared as if they could not believe a declaration so new and strange to their ears. I next showed them my Bible, telling them that the word and will of "Eroōva" was written in that book in my own language, but that we were now writing it in Kinika, and intended to do the same in the Kijagga language, in order to make known to them the contents of the book. Upon this

I declared to them the will of God in general, and was speaking of the coming of Christ into the world to save sinners, when they turned off their attention. The darkness and ignorance of this people are so great, that my visit among them can have no other but a preparatory effect only. They now asked me whether it was true that in my country there were people tall enough to lay hold on the sun; whether grass, &c. was to be found there. In Taita, the Chief Mainna had been told, on the coast, by the idle and mendacious Suahe-lis, that the Europeans were cannibals!

May 16 — At noon the king paid me a visit in my dark and sequestered hut, situated in the midst of a forest of banana-trees. Every little thing I had with me attracted his attention, especially my blanket—which he fain would have taken from me, had I not refused it—a candle, and an umbrella. After he had finished his inspection, my guide told him that I wished to get his permission to walk about a little in the village and the country; when I took my Bible in my hand, and said, that it was to that book that we "Wasungu" (Europeans) owed the things he had just seen. It was a small thing to me to see his country; but what I wished for was to teach him and his people the contents of that book. Our forefathers had lived in the same ignorance as themselves until they had received the Word of God, as contained in that book. At the conclusion the king was asked whether he would like that some Teachers, like myself, should come and dwell in his country, for the purpose of imparting instruction to him and his people; which was immediately answered in the affirmative. The king took my Bible in his hand without the slightest fear with regard to sorcery, and seemed much pleased in turning its leaves to and fro. He is a very brisk young man, whose countenance bespeaks much intelligence and benevolence, giving him an appearance worthy of a king.

May 18 — The king's steward, Rehani, called on me, and asked me several questions, among which was the following: Whether I knew the place of the sun's rising and setting? I thought it best to answer the question by ocular demonstration; and accordingly lighted a candle, to represent the sun, for which my dark cottage was well fitted, even at noon-tide: a vessel of the Natives, made of a pumpkin, was round enough to serve as a globe. I thus endeavoured to show how it was that the sun daily appeared to rise and set, without making the slightest motion of his own. But my ignorant scholars appeared so little satisfied with the explanation I had given them, that I thought it better, for the future, to

answer such a question in true accordance with the apparent motion of the sun. Afterward Rehani happened to see some biscuit, when he inquired whether that was something of the white man's sorcery, or an article of food. My guide and myself gave the best answer, by eating the bread before his eyes.

May 23—The cottage I occupied lying rather in a sequestered spot, and myself having been unable to walk out, on account of my feet, which had been greatly torn and wounded by the journey, I had, after a nine-days' stay in Jagga, still seen very little either of the town I was living at, or of its surrounding scenery. I chiefly spent my time in reading and conversing more with my own people than with those of Jagga, whose language I did not understand. Having sewn together a pair of shoes, fitted for my sore feet, I yesterday, for the first time, took a little walk; and to-day again, in the evening. Though the view of yesterday had been very extensive, it was still more so to-day, when the ocean-like plain, toward the east and south-east, spread before my eyes, even to a very short distance from the sea-shore, the large mountain, Yombo, in the neighbourhood of Wasseen, being still discernible, of which my guide informed me that it commanded a view not only to Jagga, but also to the island of Zanzibar.

May 24—Having for the last few days been continually told that the king would call on me directly, I waited the more anxiously for him as I wished to get his permission to take my departure as soon as possible. He at length made his appearance, in the afternoon, when he was told again that in coming to his country I had no other object in view but to teach him and his people the words of the book I carried with me, which had made our ancestors intelligent and wise, and which showed us the way to heaven. The young monarch took it again in his hand, amusing himself by turning its leaves to and fro. I continued to say that I had not come to him in my own name, or in that of my king, but in that of the great "Mangi" (king) in heaven, whose name was Jesus Christ, and who was the Son of God; I myself was His "Msoro," which significantly implies both the idea of a slave and soldier, in accordance to the singular relation in which all male subjects of Jagga stand to a considerable number of small kings. My guide translated these words to the king and his ministers in a very accurate manner, so that they perfectly understood all that I had said. Every word was new and striking to them. I sought to speak further to them, but whenever these people have understood a few prin-

cipal points, they content themselves, and turn their attention to something else. The Mangi and his councillors left the cottage to have a private consultation with my guide (whom of course, as an old acquaintance, they still trusted more than myself), at the end of which I was told that *the Mangi was ready to receive my brother or myself as teacher into his country, and that, accordingly, we should not go into any other country.* Upon this I was informed that the king desired me to stay two days longer, to which I reluctantly submitted, reminding him how anxiously my brother was waiting for me at Rabbai. He however graciously allowed me to walk out into the country as much as, and whenever, I pleased. I felt very grateful for the favour I had found with the Mangi, and sighed within me, "O God, let soon the glory and salvation of Thy great name be made known to this people!"

May 25—According to the permission I had got yesterday, with regard to excursions into the country, I ascended, with my guide, a neighbouring summit of about 2000 feet in height. What a grand and extensive view presented itself to my eyes! Toward the east I could survey the whole length of the Boora mountains, from south to north, where they border on the Galla and Wakamba country. A little south of the Boora the Kadiaro stretched forth its lofty head; and at a distance twice as large (about a seven days' journey from Jagga) the Yombo mountain, near Wasseen, in the direction of south-east, could still well be distinguished. But nearest to my view, in the south-south-east, were the massy Ugono mountains, which, together with Usange, farther to the south, rise to a height of about 6000 feet from the vast surrounding plain.

At the foot of the Ugono and Kisungu mountains (the latter south-east of the former) stretched the beautiful lake called in the Kiteita language Eebe,* but in Kikuafi, Ariaro, which, if navigation was introduced, would much lessen the fatigues of travelling from the coast to Jagga, and *vice versa*. It stretches about a two days' journey from east to west, including a great angle to the south, and is said to be full of crocodiles and river-horses.

To the south I saw a single mountain, at the distance of about a seven days' journey, of which my guide informed me that the ruins of a large castle, and a broken piece of cannon, were still to be seen there. How significant! The thunder of the Portuguese cannons has long since died away, but the humble voice of the messengers of peace will subject

* In the Map this word is spelt "Ibe."

these countries, perhaps in a very short period, to the King of kings and Lord of lords. In Jagga, too, the Portuguese appear to have had some footing; a breastwork of cannons being, according to the report of my guide, still to be seen on the way from the kingdom of Kilema to that of Useri, lying to the north-east of the former, which way he went himself a few years ago.* At several days' journey to the south-west some ragged shapes of mountains presented themselves to my eye, indicating the miserable state of the poor Wandorob, a people despised, robbed, trodden down, by all tribes around. But the Church of Christ will not despise, but pity and help them. Toward the west I might have seen the snow-crowned Kilimandjaro, had it not been, as it generally is, enveloped in clouds. Between all these large mountains lay the great plain, formerly occupied by the hostile Wakuafi, but now almost wholly left to the wild beasts; Dafeta, which lies on the northern bank of the lake Eebe, being the only inhabited part of it. These countries, so peculiarly formed, must also have a peculiar destination. How easy is it here to construct railroads, for which Ugono and Jagga will supply abundance of iron, and perhaps many other precious metals too. Between Jagga and Ugono flowed the small river Loomi, to which, still in the neighbourhood of those mountains, the much larger Gona, after a very short run of its own from the snow mountain, unites itself, in order to proceed on their course jointly to the Pangani. On the top of the mountain where I stood I kneeled down and prayed from all my heart, "Our Father which art in heaven, hallowed be Thy name, *Thy kingdom come.*"

May 28—All the time I stayed in Jagga there was much rain falling, especially at night. To-day the rain continued all the forenoon. Rehani came early to me to ask me several questions; as, whether I was not able to cause or prevent rain; whether I could not cause the lions to kill the bad people of Marango, with whom Masāki is at enmity. I told him that such things were not in the hand of man, but of God only; and as the rain prevented him from leaving the cottage very soon, I succeeded in setting before him all the leading articles of our faith. Bana Kheri, my guide, though a Mahomedan, much aided me as to the language. Thus, then, the name of Christ has also been made known at Jagga.

I heard this evening that the Jaggas, like the Taitas and Wanika, pray to the departed souls of their deceased relations, and put milk

on their graves, instead of rice and palm wine, as the Wanika do. This custom seems to be very widely spread in East Africa.

Two Dafetas, one of whom was the Prince of the King of Dafeta (whose name is Mana Kasara), came to see me, as they had been staying in Kilema for some time. They wore their clothes like the Taitas, binding them together at two corners, and thus hanging them over their shoulder. They were also well smeared over with red ochre.

May 29—I got yesterday rather unwell; but soon recovered again, so that I could think of taking to-day my departure from Jagga. At noon I was presented with a goat for meat on our way through the wilderness. The Mangi, I was told, could not come personally, as he had a little child lying sick, but sent his brother in his stead, and Rehani, his steward, and some other great men of the king's councillors. When I took leave of them I told them especially, that in my country there were many people who were willing to send the Book of God to all nations on the earth, and that gratuitously. Rehani inquired after the state of my health, and told me, "God will make thee healthy again." Such is still the language of a Heathen who does not know God, while the apostatised Christian endeavours to extinguish the very mention of God.

I left Jagga in the afternoon, and arrived at sunset on the banks of the river Gōna, where we slept for the night.

June 2—After a three days' march through the desert, in which nothing remarkable occurred, except that yesterday evening a fine antelope, being put to flight by the approach of men, sprang heedlessly into one of the pits dug by the Taitas to entrap elephants and other beasts of the desert, and thus immediately was turned into meat for the caravan, who called it "niama ya Mungo," (meat of God), from the sudden and unexpected manner in which they got it, we arrived again, about an hour after sunset, in the neighbourhood of the small river Gnaro, which belongs to the Taita country. From the Gnaro we went to-day a small distance to Muásagnombe, where we stopt with the Chief Mainna, who, in the conversation I had with him, declared himself most ready to receive teachers in his country; and, in fact, the Taitas seem to want the Gospel still more than the Jaggas, because they seem still more degraded than the latter, the Jaggas being a very healthy and clean people, evincing great sense for industry and artificial labour (the women have even made a commencement in embroidery by beads), while the Taitas, especially of Boora,

* That report, however, is much to be suspected.

are a very dirty, and, in many instances, feeble and sickly race of men.

June 7 and 8—From the Boora we prosecuted our journey home to the Kadiāro, where I allowed the Wanika porters to go the usual route to Rabbai, giving them a letter to Dr. Krapf, while I myself, with the Mahomedan part of my caravan, wished to return by the way of Shimba, one day's journey south of Rabbai.

June 9—11—Being anxious to arrive at Mombas as soon as possible, I went at great haste through the Shimba, and other parts of the Wadigo country, leaving a closer examination into the state of things to a future visit, which I purposed to make there jointly with Dr. Krapf. In the afternoon of the 11th I was permitted, by the grace of God, safely to accomplish my journey into the interior of Africa.

Some General Account of the Jaggas.

The feature by which the Jaggas are most distinguished from the Wanika, Wateita, and Wakamba is their form of government. The most striking contrasts in the landscape, between the most extensive and uniform plains and bulky and lofty mountains abruptly rising from the same, even above the line of eternal snow, are alike represented in the social and political relations of the inhabitants of those sequestered regions. While the loosest forms of republics are to be met with among the Wakamba, Wanika, Wateita, and some part of the Tarés—so much so that among the Wakamba only very few individuals are invested with any degree of authority and superiority, this degree keeping pace with the degree of property in flocks of cows, goats, and sheep, thus representing the most uninterrupted plain in landscape—the Jaggas go to the other extreme of elevating one individual to such a political height from themselves, as, with the exception of his Wandjama (privy councillors), to be nothing more than slaves. The joy of the Mangi is the birth of an Msōro (which means at once a soldier and a slave). All male children therefore, as soon as they no more want the mother's care, are required to live together to be early trained in the service of the king, by standing watch at his several dwellings, and the country, by forming aqueducts through the plantations and dwellings in the whole country, and keeping in order the trenches surrounding each separate kingdom. The like form of government, I am told, prevails in the mountainous Ugono country, only a short day's distance from Jagga. Of the Kisungu mountain I could get no information bearing on the subject. Thus the political relations

of those two countries most harmoniously correspond to the snow-crowned Kilimandjaro with regard to landscape. Even the women are wholly at the disposal of the Mangi; so much so, that no marriage can take place without his will and sanction. The Msōro having agreed with a female for marriage, goes to the Mangi to inform him of his intention, who, if he sanctions the marriage, puts a ring on the finger of the bride, and publicly declares her to be the wife of the Msōro in question; which having been done, he himself (not the bridegroom) prepares a beverage made of bananas to celebrate the nuptials. The chief part, not only of the domestic, but also of the agricultural business, devolves on the women, whose labour is considerably increased by the good custom of stall-feeding: but, alas! the habitation of cattle and that of man prove to be one and the same, and the dung is removed with the use of their mere hands, as I have seen with my own eyes. But, notwithstanding, the Jaggas are not to be charged with uncleanliness, as they are in the good habit of frequent washing and bathing.

As to slavery with regard to exportation into foreign countries (for the Jaggas are a sort of slaves even in their own country), it becomes rather the lot of women than of men, in consequence of enmities which occasionally arise between the several Mangis, who, in case of victory one over the other, rejoice in increasing the number of their warriors by the male captives, whom they will honour more than their home-born ones, in order to dissuade them from fleeing back into their own country, which is generally done by female captives, as they do not meet with the same honourable treatment, like the soldiers, on which account the Mangis think it best to sell them to the slave-making people on the coast.

There are no compact villages or towns in Jagga; but the people live in separate yards, containing from one to three or four cottages, which are fenced up against wild animals, especially hyenas, which are said to succeed sometimes in snatching away sheep and goats. Each yard is occupied by a special family; and the distance of one yard from another may be estimated from five to ten minutes on an average. The Jaggas, remaining each family by itself, represent, in miniature, the separate, and, as it were, fenced-up habitations of whole tribes in Eastern Africa; but as trade causes much intercourse between a great number of whole tribes, the people of Jagga, together with their immediate neighbours the Dafeta, Ugōno, and Kahe people, very frequently meet together at their "sangarras"

(market-places). The Kahes bring, beside earthen vessels, a certain mineral substance called "emballa," which the Jaggas dissolve in water and use instead of salt, of which they are entirely destitute. The "emballa," however, does not at all, in its taste, participate in that of salt, but is rather a mere but very wholesome bitter.

Some tradition of a Portuguese establishment in Jagga, as having taken place about two centuries ago, is, as my guide informed me, still found with the Madjāme Tribe, which seems to constitute the aborigines of that interesting country. In the old Portuguese inscription of 1639, placed above the entrance of the castle of Mombas, the king of a country, named Jara,* is said to have been made tributary to the Portuguese in Mombas, which statement would therefore well agree with the information I got from my guide. But I will not make any further remark upon the subject, until some more researches have been made in the respective quarters, especially on the snow mountain, Kilimandjaro, where the late powerful king, Rungua, father of the present Mamkinga, king of Madjāme, despatched a large embassy of his own subjects to examine into the nature of that strange white guest (snow, for which they have no name) on the neighbouring mountain; when only one man was spared, though with his hands and feet destroyed by excessive cold, to tell his despotic sovereign the sad tidings of all his companions having perished in the expedition; which, according to the report, must be supposed as having taken place, not merely by the extreme cold, but also by the horror, which set the ignorant and half-naked embassy to the most hurried flight, which, on the precipitous mountain, may have proved nearly as fatal as the cold itself.

Conclusion.

In conclusion, I would offer a few remarks with regard to the great object for which the journey was undertaken. A Missionary stationed in Jagga will experience facilities which are looked for in vain in the republics of the Wanika, Wakamba, and Wateita. How fast will the Jaggas build a habitation for him, and do all business necessary at the commencement of a new Station, if he only has the king for his friend! Though, on the other hand, we must not forget that, in case the Missionary should unhappily incur the displeasure of the despotic monarch, the difficulties will be infinitely greater than among any tribe with a republican government. But to guard against this, the Missionary should not, for a length of time, be left without either a medical man, or some other artists—as, for instance, agriculturists, weavers, smiths, carpenters, &c.—who ought to stand and to fall with the Missionary. What I therefore would most earnestly press on the Committee is, that wherever the Missionary in Eastern Africa has gone before, and established himself for fulfilling his great commission, he ought as soon as possible to be surrounded by a few pious families (in preference to single individuals) serving the Lord with him in the minor and more outward affairs of the Station, and thus representing Christianity intuitively to a people who for ages have so entirely left off exercising their reasoning faculties that (as it is an established fact with the Wanika) they do not even know the reason of their shadows, which they consider only as a kind of spectre. *Families, families, Christian families, truly converted fathers and mothers, with well-educated children, these are the instruments we chiefly want for carrying on the Missionary work in Eastern Africa.*

MISCELLANEOUS.

(From the "Overland Athenæum" of Tuesday, February 27, 1849.)

MADRAS.

THE Right Rev. the Lord Bishop of Calcutta held his Visitation at the Cathedral on Thursday morning last. His Lordship, we regret to say, though to all appearance in good health, appeared very feeble, worn down more by the pressure of his weighty and important duties

than by the influence of years. The interesting Service was attended, on the present occasion, by all the resident Clergy of Madras and the adjacent Stations. After prayers had been read, Archdeacon Shortland delivered a most impressive discourse, the text being selected from Acts xx. 28—30. On the reading of the usual citation, twenty-one Clergymen answered to their names. The attendance of the Laity, although not numerous, was respectable. The delivery of the Charge occupied two hours.

The Bishop, in consequence of fatigue, was obliged to abandon his intention of preaching on Sunday at Vepery, in aid of the united

* Dr. Krapf tells me that there is also a Jara, or Chaka, in the neighbourhood of the Ozu River, which is indeed far more likely to be meant in the inscription than our Jagga, which is in the interior.

Societies for the Promotion of Christianity in the East, and holding a Confirmation on the 20th, and left Madras for Calcutta on the 23d.

On Thursday morning, the 22d, the following Address was presented to his Lordship—

“TO THE RIGHT REV. THE LORD BISHOP OF CALCUTTA, METROPOLITAN OF INDIA.

“May it please your Lordship—

“We, the undersigned Clergy and Laity resident in Madras, avail ourselves of this occasion of your Lordship's visit, to express our attachment to your person, and our high esteem for your public character and office.

“We call to mind your Lordship's many and arduous labours in the cause of the Gospel, your repeated and seasonable assertions of sound Protestant principles, your cordial and unwearied co-operation in religious and philanthropic Societies; and we desire to record our gratitude to the Great Head of the Church, whose providence placed you in the position you now hold, and has preserved your life to the present period.

“We cannot but regard your Lordship with peculiar interest, as one of the very few links now remaining between the days of Cecil, Scott, Venn, Simeon, and other revivers of true religion in the Church of England, and the present period of extended knowledge of Gospel truth, in the furtherance of which, both at home and abroad, your Lordship has been privileged to bear a prominent and honourable share.

“That it may please God to bring your Lordship in health and safety to your own Diocese, to prolong your days, to grant you rich supplies of wisdom and grace, and to crown your last years with abundance of peace and favour, is the sincere prayer of your Lordship's faithful servants.”

[Signed by the whole of the Clergy, and some hundreds of the Laity.]

To this the Bishop made a most touching and appropriate reply. His Lordship commenced by thanking his brethren, both Clergy and Laity, for their kind and affectionate Address, which only erred, he said, in ascribing too much to him, and in viewing his career with too much indulgence. For whatever he might have been able to effect for India, he would say from his heart, “To God be all the glory!” He was painfully conscious how much, of what seemed to man praiseworthy, in the sight of God was of no value, because

of the defective motive. So much was often owing to mere natural zeal, to ardent temperament, and was so mixed up with human infirmity, that very frequently that which man would commend, a heart-searching God would only condemn. “You have been pleased,” said his Lordship, “to connect my name with those of several great and good men, with whom I feel myself altogether unworthy to be associated. To one of these, Cecil, I was ordained Curate in 1801; so that I have been now serving in the Ministry for forty-seven years.” The Bishop then alluded to a recent publication of some original Sermons by Cecil, which he strongly recommended for perusal.

Having addressed some words of appropriate counsel and encouragement to the Clergy and Laity who were present, the Bishop proceeded to express his regret at not having been able to complete the duties laid out for him; but said it was the will of God, and however much he might be disappointed, yet, if it pleased God to touch him, like Jacob, in the hollow of his thigh, and compel him to halt, it was his part humbly to submit.

In conclusion, he begged the prayers of all present, that he might be enabled to finish his course with joy in the faith of Christ. “It was the remark of Mr. Cecil,” said his Lordship, “Look to a man's end;” and Mr. Newton used to say, “I never put up the portrait of a Clergyman till after his death, because it has sometimes happened that, after hanging up a man's picture, I have been obliged to turn its face to the wall.” Now, I would ask your prayers that I may end well, and that when I come to die, if reason be spared me, my last words may be, “God be merciful to me a sinner! Lord Jesus, receive my spirit!”

The above conveys but a very imperfect notion of the good Bishop's reply. Not only is it merely a sketch of what he said, but the tone and manner are wanting to afford an adequate idea of its affecting and impressive character.

A Letter just received from the Rev. G. G. Cuthbert, dated Calcutta, March 8, 1849, contains the following paragraph—

The Bishop of Calcutta has returned within the last few days, in good health, from his Visitation-tour.

Church Missionary Intelligencer.

No. 2.]

JUNE, 1849.

[VOL. I.

ORIGINAL COMMUNICATIONS.

THE NECESSITY AND IMPORTANCE OF DIFFUSING MISSIONARY INFORMATION.

WE fear it is a prevailing notion among a large class of religious professors, that the Missionary subject is almost exhausted; that the market, so to speak, has been overdone, and articles of Missionary information are consequently becoming heavy and unsaleable; that, like a worn-out garment, this once favourite theme is growing thin and threadbare, and ought to be replaced by new subjects of more popular and interesting character. Whether this statement has ever been actually made or not, it is clear that many persons act as if they thought so, and take less interest than they did in the Missionary cause, and in our various proceedings and publications. It will not, we trust, be difficult to show that this growing indifference arises from a defective state of mind—from *want* of information rather than from its *excess*. Religious taste, if not deeply rooted in spiritual experience, is soon pallied by sameness, and demands something new; so that those details which, when first heard, thrilled through our nerves, and roused us into active exertion with telling effect, seem scarcely to produce any sensible impression, when they have become familiar to our ears. The fault, we maintain, does not lie in the subject itself, or the meagreness of the information to be communicated, but in the hearers themselves, who have no heart for it, just because they are insufficiently acquainted with it. There is, it may be, an endless store of glowing interest hid in the Missionary field, if we had but intellectual power to draw it forth, and spiritual understanding to appreciate its value.

The former is to be acquired, in a great measure, by practice and prayer. The latter, it is true, cannot be secured by mere information. God alone can reach the heart of the worldly professor, and wean him from his idols; but it is something to have furnished an answer to his excuses for inattention and lukewarmness; something, also, to have set the true state of the case before him, and challenged him, in God's name, to examine

VOL. I.

his own heart, and see whether, under the pretence of a more rational piety, he has not "left his first love" to Christ, retaining only "a name of life," while, in truth, spiritually "dead."

1. We cannot believe that the mine of Missionary interest is exhausted and empty. Consider its unlimited extent. The whole world is the field of Missionary operations; the world, with all its varying tribes and tongues—its strange scenes, and stranger inhabitants—its idolatry and superstitions—its ignorance and false knowledge. All these add to the interest of the work, and give variety and colouring to its illustration.

It is true that the Missionary subject has little or nothing to do with many of these things. The thoughts and observations of the mere traveller and voyager, the naturalist, or the geologist, run wide apart from those of the simple, single-hearted, devoted Missionary. Yet, even these smaller features of God's works, and men's ways, serve as pictures to throw light upon the Missionary page; and tend to conciliate attention from the thoughtless and unawakened mind.

But, apart from all this, what can be more interesting to a spiritual mind than the conversion of the unevangelized tribes of man; and that, not all at once, or in one way, but progressively, and by different means? For although the great instrument—the Gospel of Christ—is one and the same, the mode of its operation, and the modifying circumstances, are continually varying, and presenting new combinations in the work of conversion; and thus draw out different spiritual features into more striking prominence, and form new and beautiful varieties of Christian character.

2. Again, we have only to inquire among our neighbours and acquaintance to discover an amazing amount of ignorance on Missionary subjects. After all that has been done to communicate Missionary information, in the way of preaching sermons, speaking at Meetings, and printing Reports—by the aid of the pulpit, the platform, and the press—there still remains an immense mass of unbroken and untouched ignorance and misconception,

which, in other subjects, would be deemed quite astonishing and disgraceful.

Respectable, and even religious men, comparatively well informed on worldly matters, and not unacquainted with spiritual truth, nor ill-affected to our cause, are yet not ashamed to own themselves entire strangers in the Missionary field. If you ask them a question respecting the geographical position of some of our more recent Missionary Stations, respecting the Missionaries employed there, or the success that has attended their labours, you will probably find that few possess as much information on such matters as might be gleaned by any intelligent observer, who would choose to spend half an hour in traversing the Missionary Map of the World, and taking the most superficial survey of one of our last Annual Reports.

3. But some may think that it is unnecessary that any but public speakers should possess such minute and particular acquaintance with the field of Missionary operations as our argument may seem to require. We reply, first, that it would be well, if the most general knowledge of the subject were in the possession of those to whom we allude. This, however, is by no means the case. Nor, secondly, is it true, that a more exact and accurate knowledge is unnecessary or superfluous. It is, indeed, for want of such knowledge, more than any other cause, that the Missionary work is allowed to languish, or, at best, moves forward with so slow a progress. We want Missionary information to quicken us to Missionary exertion. The nature of the human mind requires that it be so. The heart is under the influence of the mind, and the mind is moved by the information laid before it. Our active efforts, therefore, are, in the same individual, in proportion to our intellectual perceptions and progress. What we see but imperfectly and obscurely, we can undertake but heartlessly and doubtfully. It is when the path of duty lies plain before us, and all the circumstances are clear and open to the mind's eye, and the need is felt, and the call heard for help and exertion, that we put forth hand or foot without doubt or delay, and advance with resolution and perseverance, in spite of difficulties and danger. A true Christian only needs to know his duty in order to do it. But his perceptions may be so indistinct and obscure, and the "report" may fall so faintly on his ear, as scarcely to awaken any lively impression, or, at best, one of a very transient and temporary character—

*Segnius irritant animos dimissa per aurem,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator."*

What we hear of from others makes less, and less lasting impression, than what we see or read about ourselves; and the more recent the impression made, the more vivid and forcible the recollection. What seldom comes before the mind is not likely to affect the heart deeply. But Missionary objects are of such a character: they are far off and out of sight. The scenes of Missionary labour are out of the reach of our senses, and so can only affect us through the understanding, the imagination, and the heart. Hence the necessity for frequent and close study of this subject. We need "line upon line." We require all the diligence and exertions of able Missionary advocates, as well as our own, to keep alive in our hearts the Missionary flame and prevent the fire from going out, for want of fuel and stirring, *i.e.* Missionary information and wholesome excitement.

4. Experience bears out the truth of the above remarks, and proves that the more fully and freely Missionary information has been communicated, the deeper and more extended has been the flow of Missionary feeling, and the higher has Missionary zeal risen in the scale of Christian liberality. All past experience goes this way: we know of no exception. The fields that have been most cultivated, are those that have yielded, and still continue to yield, the most fruit. Whether it be in the way of Juvenile Meetings, to interest and instruct the young, and enlist their sympathies betimes in this delightful "work and labour of love"—or of Missionary publications, turning up new soil, and scattered, like seed, over a wider field—or of improved agency and organization, sending out Missionary Deputations, or Missionary Collectors, or preaching Missionary sermons in village Churches, where, perhaps, only a few shillings can be gathered—in none of these cases, we venture to affirm, has the experiment failed, in the long run, or the theory been disproved, that Missionary zeal must be based upon Missionary intelligence.

Look back, for a moment, at the way in which the blessed revival of a Missionary spirit was first awakened among us. Was it not by the publication of such heart-stirring appeals as Dr. Buchanan's "Star in the East," giving an account of his own personal observation of heathen idolatry and superstitions; and such biographies as Henry Martyn's, showing what others have done for the cause of Christ, and calling upon us to "go and do likewise"?

We may be assured that the same result will still flow from the same means. The field is not exhausted. There is a mine of

Missionary wealth yet unexplored, and it only wants working by the faithful and persevering labourer, to make it yield an abundant supply.

Only let us aim at a truly spiritual tone in all our publications and addresses—to exalt Christ, as the only and all-sufficient Saviour—to appeal, not so much to natural feelings and sympathies, as to deep, high, spiritual motives—the glory of God, the love of Christ and of souls, and the fulfilment of those precious promises, which are the support of faith, the hope and treasure of the Church.

In proportion as such truths are unfolded, and kept before the enlightened mind, will the spiritual work go on and grow in the soul.

Grace will develop itself more and more in a healthy, vigorous, and earnest action; the works of zeal and love, the fruits of the Spirit and of faith, will be duly and diligently cultivated: the Christian will not be “weary of well-doing,” or think he has done enough or too much, but, on the contrary, will long to “spend and be spent” in the delightful service of that beloved Saviour, who honours him by such an employment, and enables him thus to share in the angelic work of “rejoicing over repenting sinners,” and “seeing the travail” of the Redeemer’s “soul satisfied,” and rewarded, by their translation to the kingdom of His glory!

RECENT INTELLIGENCE.

West-Africa Mission.

A Letter dated Freetown, Feb. 21, 1849, has been received from Miss Julia Sass, who, in November last, proceeded to Sierra Leone for the purpose of superintending a Female Educational Establishment of a superior kind.

Miss Sass writes—

Last Sunday my School, although as yet very small in numbers, had increased more than twofold. I had several almost young women, and those of respectable families, but who have not attended any of the other Schools. I was certainly pleased to find myself surrounded by a large class of girls; and such a feeling of utter insufficiency for the work came over me, that I could only lift up my heart and cry, “Lord, help me, and bless Thine own Word to their souls.” When I teach others, I do like to feel the fulness of the blessing of the Gospel of peace in my own soul, for then, indeed, I can invite others to taste and see that the Lord is gracious.

We may add, that in consequence of the intellectual progress of the young men in Sierra Leone, the necessity of having their daughters educated is forced on the attention even of those African mothers who are actuated by no higher than mere earthly motives.

Abbeokuta Mission.

Our Readers are aware of the enlarged opportunities presented to our Missionaries in this, the youngest Mission field of the Society, and of the anxiety of the people to receive instruction. Now it is precisely in

such circumstances, when the minds or many are being aroused by the awakening influence of the Gospel, from the stagnation in which they had been sunk, that he who “worketh in the children of disobedience,” fearing for his kingdom, by an increase of evil influence on the minds of those who are still under his sway, stirs up open hostility and persecution, and a time of trial ensues, which, by the overruling grace and providence of God, is made to work for the furtherance of the Gospel. Such are the circumstances which have recently occurred at Abbeokuta, as presented to us in a Letter received from the Rev. S. Crowther, dated Nov. 4, 1848.

Before we refer to this Letter, we would premise that there exists amongst the people of Abbeokuta, a superstition called Oro, by the aid of which the government is carried on. The secrets of it are confined to the male sex. The unhappy woman who may become acquainted with them, as well as the individual who may be guilty of divulging them, are alike punished with death. This custom, with its attendant idolatrous rites, was lately celebrated at Abbeokuta, and our Candidates determined not to unite with their families in the superstitious worship connected with it.

Mr. Crowther relates to us the results of this determination.

The Habbalawos, who could not find in what way to bring an accusation against our

Candidates, resolved to make the best use of this critical time. Having collected a large sum of cowries, they bribed such as were influential in the town to assist them, the people of Igbore, where I got most Candidates, taking the lead. At first they threatened to kill all who would not worship their deceased ancestors, which would be the same as if Oro himself had carried them away in his displeasure : however, this was a scare-crow for women, but not for the men. The next steps they proposed to take, in order to effect something tangible, were to poison them ; but there were many among the idolaters whose relatives, wives, or children, were connected with the Church ; so this would not answer neither, lest they should destroy their people to support their lies. I consulted with Mr. Müller on the occasion, as the matter was a political thing, and could not be safely exposed, like other country-fashions. We advised our people to deal prudently in the matter. Some subscribed toward the family feast, for peace' sake, but others would not, as they said they were at liberty to do as they pleased in their own houses, but would disclose no secret. At last the Oro day arrived. As the Candidates did not know but the people might seek occasion to fight, wound, or kill any of them in the night, during the Oro custom, which lasted four nights, and then give it out next morning that Oro had taken them away, they kept within their houses as women, when Oro took possession of the streets at night.

During the four nights the custom lasted, our Candidates became the subjects of a new song among the idolaters, and a more frightful title was given to the god Oro on this occasion. Formerly they used to call it, by way of eminence, "the Cat of Ijeun," because the Oro of Ijeun is the executive power of the nation : now, on this occasion, it was called "The Lion of the Book-people." The new song, and the new title, was cried all about the streets during the nights, shaking the roofs of the houses, especially where our female Candidates lived, with the loud cries of "The Lion of the Book-people, catch her !" Only imagine what the feelings of the poor women must have been, who, ignorant of the cheat, would think that the spirit of their deceased forefathers was coming to catch them.

But other steps were taken, which the Habbalawos calculated would prove effectual to frighten our people from going to the House of God ; that was, to instigate the superstitious elder members of each family to oppose all their relatives who go to Church from their compounds, and, on their refusal to

obey them, to deliver them to the Council to be corrected, Sierra-Leone emigrants excepted.

A female Candidate, whose grandmother and husband have also joined the Candidates' class in Mr. Müller's Church, was threatened to be killed by her brother if she would not give up going to Church, and join in the worship of their deceased fathers. She refused to do so, though she had no objection to assist in cooking ; but that was not enough, and she was put in the stocks. Mr. Müller, hearing of this, went to Ogubonna, and told him of it. He immediately interfered in the case, and procured the woman's release. Shortly after, a Candidate belonging to the Wesleyan Church was seized by his elder relatives, and put in the stocks in the Council House. Mr. Bickersteth, the Agent of the Wesleyan Mission here, came to ask my advice in the case. As I could not see Olupoko the same day, the next morning I saw the Chief, and interfered on behalf of the man, it being the third day he was in confinement, when he was instantly released. As our opponents were not a little mortified to see those who had been confined, still go to the House of God as before, they instigated another family to make an example of their relatives, supposing the former were not sufficiently punished, and that this was the reason of their persistency.

A man in my Church was next to be tried. When the messengers came to seize him, they offered him a razor, either to kill himself or any of those who had come to seize him. He replied, "I have two knives about me, and they would have done as well, but I have been taught 'Thou shalt not kill.'" So he rose up and went with them, and he was put in the stocks. Our Candidates have been instructed to make no resistance, lest their enemy should make a handle of that to hurt them. As I wished the people might see that our Candidates were governed by another and superior principle, I thought if this man were let to stand his ground, without any interference in his behalf, every one would be led to see for himself the power of godliness which works in them. I only sent messengers to encourage him ; so I took no more notice of Olupoko, who, I believe, had the chief hand in the matter, though he spoke favourably to me on the former occasion. During the five days the man was confined in the Council House, a host of Habbalawos and old Priests were at him, persuading him to give up the profession of the new religion, and to take again that of their forefathers. At last, when they could gain nothing, the members of their council began to inquire among themselves the propriety of confining a man for so long a

time, for doing what he conscientiously believed would do him good. As they could gain nothing upon the man, they forced him to become a member of their secret council, and let him go.

As soon as he was let out he came and related to me all he had endured. To say, that all the opponents of Christianity are greatly mortified at these disappointments to detach the people from the Church, is superfluous.

The very steps they have taken to quench the smoking flax of the Gospel are tending to raise it to a flame: some of the timid Candidates, who have kept back during the heat of trials, are occupying again their places in the House of God. They come again because they cannot conscientiously join in the worship of idolatry. Since the last man was released, which was on the 17th of October, he has continued to attend the Means of Grace, and no attempt has been made to take another.

This is the state of our Mission to the present date: our people are cheerful, and we are encouraged in our work.

In reading this extract from Mr. Crowther's Letter, we are forcibly reminded of a passage in the Acts (iv. 21): "So when they had further threatened them, they let them go, finding nothing how they might punish them; and being let go, they went to their own company, and reported all that the chief priests and elders had said unto them." May our Abbeokuta converts be all filled with the Holy Ghost, and speak the Word of God with boldness!

Mediterranean Mission.

SYRA.

From the Rev. F. A. Hildner, our Missionary at Syra, we have received accounts of an encouraging character. To himself and Mrs. Hildner, and the Teachers in the Schools, health and life have been graciously continued. The Greek Bishop and his Clergy have not only tolerated, but even favoured and countenanced, his Missionary labours. In one instance the School Commission offered support to the School in case it should be needed. Unlimited liberty of teaching to the young the pure truths of the Gospel of Christ, and carrying on the whole Establishment on the basis of Scriptural principles, has been enjoyed by him.

SMYRNA.

We have received the Journal of Mr.

C. Sandreczki to the end of March. It appears that the Turkish Government, supported by its Christian subjects, who are unwilling to bear any longer with the tyranny and extortions of their ecclesiastical leaders, is energetically endeavouring to check the spirit of avarice and oppression which has characterized the proceedings of the Greek and Armenian Patriarchs, and their subordinates, a result which it is seeking to accomplish in a manner which would not be discreditable to a Christian Government. Measures of this description, if successful in their results, may exercise an influence on the Missionary cause, which, if ever so indirect, ought to be well watched and diligently improved; because, as Mr. Sandreczki says, "It becomes more and more evident that Mahomedanism at large will be vanquished by the reformation of the Eastern Churches." He then proceeds to say—

Just as the struggle against the letter of indulgence formed the prelude to our reformation, so the Sultan's procedure against the abuses of the Patriarchs may be the preliminary step toward the same end; for it has already called forth a hitherto unheard-of excitement amongst the laity, who are henceforth to bear a more equal, or even preponderating share in the administration of worldly affairs. By little and little they may be carried on, through the combat of worldly interests, to that of higher ones in search of truth; and then they will learn to value that liberty of conscience, which the chief of the orthodox Mussulmans has granted to his Christian subjects.

Mr. Sandreczki, in a Letter dated April 19, 1849, mentions some interesting particulars as to the progress of inquiry amongst the members of these Eastern Churches—

The American Missionaries kindly communicate to us the almost daily progress of spiritual or religious agitation among the Armenians and Nestorians. Highly-interesting details have of late come to our hearing. At Aindab (Syria) and Urumia—and these even among Bishops—the minds of the people are roused to great emotion. It is as if the dawning of revival were coming on; and I venture to say that Mr. Wolters' Greek Sermons, too, have already begun to stir up the minds of a few persons of the Greek community here. O for faith and perseverance now! O Lord,

spread Thy table for the Mahomedans and Christians in this wilderness!

In his Journal of Feb. 14 he adds—

Some forty Greeks of Broosa are already said to have separated from their Church on account of the extortions of their Bishop. The particulars of this case are still unknown to us. However, if the little we have heard of it prove true, the blow will be smartly felt by the Greek Clergy; and the example of the Protestant Armenians, the first-fruits of the indefatigable efforts of our American brethren, will be followed up more extensively; so that we may expect to see the beginning of a foreign-bred reformation converted into the more powerful advances of a native reformation.

The Rev. J. Bowen, late of Knaresborough, having proceeded, at his own expense, to Syria, for the purpose of investigating the state of its population, and the opportunities which may exist of affording to them instruction in the pure Gospel, has reached Smyrna in safety, accompanied by Mr. Schwartz.

In Mr. Sandreczki's Journal we find the following reference—

March 25: Lord's-day.—Mr. Bowen preached this morning at Boujah from Rom. xii. 1. He carries along with him a full load of spiritual refreshments from godly old England, which, to us pilgrims through, and sojourners in, the desert places, are a powerful restorative—a breath of revival.

Madras and South-India Mission.

TRICHOOR.

This considerable town, with a population composed of Heathens, Roman Catholics, and Syrians, is situated in the territory of the Rajah of Cochin, and is about ninety miles to the north of Cottayam. It was first occupied as a Missionary Station by our Society in 1840, when the Rev. H. Harley removed thither from Cochin. The number of individuals under instruction amounts to 579, exclusive of the Heathens who have joined the Mission, and who are altogether 31 in number, including men, women, and children. Mr. Harley in his Report, dated Dec. 31, 1848, says—

Several of the latter have applied to me for baptism; but I have thought it advisable to defer it until the following half-year, by which time I hope they will be better acquainted with the Word of God. Their heathen neigh-

bours frequently endeavour to persecute and molest them; but we trust that the Lord will enable them to bear all oppositions cheerfully.

The following very encouraging facts are also mentioned by Mr. Harley in the same Journal—

During the past half-year we have received an important accession to our Congregation, and trust that it may please the Lord to increase the number double-fold during the forthcoming year. A number of Roman-Catholic families, at a village called Moolicherry, about eight miles to the west of Trichoor, in the Yenamaikal district, have applied to be received into the Protestant faith. The present number, including men, women, and children, who have joined the Protestant faith, amounts to 326 souls: there are also 13 Heathens, which latter are still under instruction. The Roman Catholics have had their eyes opened to see the deceptions of their Priests, and are now diligent in the perusal of God's Word. I have been preaching among them for several days, and have found them firm and steadfast in maintaining their present faith.

The Roman-Catholic Priests have pronounced a curse upon them for leaving the Communion of their Church, and have told them that they have committed a sin of the most heinous and unpardonable nature, and for which the Pope himself must absolve them, if they wished to return again. One of the men who has joined us replied, that they were taught in Scripture that Christ alone could forgive sins, and not the Pope, which silenced the Priest. The people are very anxious that a Church be built for them as speedily as possible; and some freehold property has been given over for this purpose by the Headman, who has joined us from the Roman Catholics. The site is on a very eligible spot, being in the very centre of the village, and will stand prominent amidst the surrounding houses and cocoa-nut tops with which the place abounds. The cost of the Church will not be less than 3000 rupees, and the enclosure of a burying-ground about 300 rupees more; toward which expenses the Roman Catholics who have joined us will contribute according to their means.

We shall, however, have to depend chiefly on the public for defraying the cost of the building. Considering, therefore, the urgency of the case, and that a large Congregation from among the Roman Catholics has been already formed at the village above alluded to, we would earnestly invite the Christian public to contribute toward the Moolicherry Church.

As this is a special case, and needs special and speedy aid, it is hoped that the present appeal will not pass by unnoticed. Beside those who have already joined us, there are many others, who, being weak in faith, are wavering; but, if they knew that a Church would be completed here, would at once profess their adherence, as this would give them an assurance that we should not desert the present Station, and that the Means of Grace would be always supplied.

These accounts are indeed encouraging, especially when we remember, that, on previous occasions, Mr. Harley has deplored the great stumbling-block which the Roman Catholics have proved to their Heathen neighbours by their inconsistent conduct and profanation of the Lord's-day, thus grievously hindering the spread of Christian truth.

New-Zealand Mission.

In a Letter received from Mr. George Clarke, dated Waimate, Nov. 17, 1848, the following remarks occur—

The lives of your first Missionaries have been wonderfully preserved in this land. Three of them, who first commenced the Mission in 1814 and 1819, are still living, and labouring amongst the Natives; beside several others who have been here more than a quarter of a century. They have witnessed all the changes which have taken place in the Mission, and they have been made to feel their entire dependence upon God, not only for first successes, but for continued successes. Their first trials were with Heathenism in its most savage form. After many years' labour they saw the triumphs of the Gospel, and very largely its ameliorating effects, even where it failed in vitality. Many thought the work more general, deep, and genuine in most of their converts than it proved to be. Deeply, therefore, were they afflicted when they found what a large mixture of nominal Christianity was amongst their people. They were prepared in a measure, before they left home, for trials among the Heathen, as well as perils; but, I think, not so well prepared for the severer trials of cold formality, where once appeared activity and life. The disgraceful irregularities of a Corinthian Church, under apostolic superintendence and ministration, had often been read by your Missionaries; but not so thoroughly understood as when they found they had to do with the same description of professors, and bitterly to lament to each other, and to their

Congregations, as the Great Apostle to the Gentiles had, when writing to his beloved Philippian Church—"Many walk, of whom I have told you often, and now tell you even weeping," &c. &c. Mingled, therefore, with gratitude for what has been done, and for manifold mercies to our families, there is deep cause for humiliation before God on account of many of the Native Congregations, as well as on our own account.

But the last eight years have, I think, been the most trying through which the Mission has had to pass since its first establishment.

That the aspect of the Mission has much changed since the commencement of colonization, and that many have disappointed us from whom we expected better things, are humiliating facts which we remember with deep sorrow. The almost universal desire for Christian instruction, which some years back rejoiced our hearts, has been arrested; and although the work of evangelization has never ceased, yet it has been painfully broken in upon and interrupted. The profession of Christianity is general amongst the Natives, yet it is held amidst much of cold formality and indifference to its sanctifying power. What has caused the alteration? There has been war, and all its concurrent evils and bad excitement; and the newly-awakened desire after Christianity has been for a season overpowered in the minds of many, by the adverse circumstances to which it was exposed.

But there is one pre-eminent cause of evil, in comparison with which, every other is inferior—the bad example of many of those professing Christians, who, carried thither from other lands, by that current of colonization, which for a period set in so strongly in the direction of the once cannibal islands of New Zealand, have settled on their shores.

To this new element of evil, continued reference is made in the Journals of our Missionaries.

Archdeacon Brown, in his Journal of April 1848, thus writes—

April 1—At Maungatautari, where I was occupied examining the Candidates for Baptism and the Lord's Supper. Addressed them at Evening Service.

April 2: *Lord's-day*—Held Divine Service morning and evening, baptizing, at the former, seven adults who have been on the list of Ca-

techumens for several years, and, at the latter, four children. There were more than 200 at Service, but only 50 attended School in the afternoon. Their continual visits to Auckland are evidently exercising a baneful influence on their spiritual interests.

April 3—After addressing the Natives again at Morning Service, I proceeded to the neighbouring Pa, Wareturere. In the afternoon cards were brought out, and some of the Natives commenced playing, but desisted on my remonstrance. It is to be lamented that you cannot reprove a Native for any sin at the present day, without his being able to point to the Europeans at Auckland as affording an example of the same kind, whether it be card-playing, drunkenness, desecration of the Sabbath, or any other "works of darkness." This transition state of the Natives, from comparative barbarism to mis-called civilization, is most dangerous to their spiritual state. It proves that they were too young in grace for the full tide of colonization to rush in upon them, and raises the question whether their civilized barbarism was not preferable to their present barbarized civilization.

The Rev. W. Colenso, in his *Journal* of April 12, bears a similar testimony.

Causing the bell to be rung, I held Service, preaching from James iv. 8. Congregation, 150. Spent night till a late hour talking with Native Teachers: was grieved to hear of the falling away of three fine young Chiefs, Andrew, Maunsell, and Daniel, all from my first class, and all Communicants. And for this I am indebted to those vaunted fruits of civilization and Christian rejoicing, mule and horse-racing, card-playing, rum-drinking, &c., at the annual fêtes at Wellington.

Yet amidst all this, there are two circumstances from which we may derive encouragement, and which ought to stimulate us to increased efforts on behalf of New Zealand.

The first arises from a consideration of the past as contrasted with the present. Because we have not as yet done all we might have wished, we must not be forgetful of what has been actually accomplished. Amidst all our drawbacks and disappointments, it is impossible to take a comprehensive view of the whole history of this important Mission, without being fully convinced of the immense improvement which has taken place in the general condition of the New-Zealand Aborigines, since the pe-

riod when the first Missionaries reached their shores.

An extract from Archdeacon Brown's *Journal* bears strongly on this point.

March 28, 1848—After Morning Service, left for the woods. We passed over ground which brought vividly to my remembrance scenes that were fearfully distinguished in the southern war by murder and cannibalism. We mourn sometimes at the little progress made by the Natives in the religion of the heart. We long to see more "living stones" inserted in the temple of the Lord, and its walls rising so as shortly to receive the top stone amidst shoutings of Grace, grace unto it! But if the work does not keep pace with our most sanguine expectations, enough has been vouchsafed to excite gratitude for the past, and hope for the future. Infanticide, murder, suicide, cannibalism—the common occurrences of past years—have nearly passed away. Superstition and priestcraft are crumbling to ruins. The Sabbath is observed, not only as a day of rest from labour, but many, we trust, "rejoice and are glad" in engaging in its spiritual Services. And the Natives, instead of being huddled together in filthy Pās, and living in continual dread of attacks from their enemies, are now scattered in small parties over the face of the country, enjoying peace and its attendant blessings. Surely, then, our language ought to be, "The Lord hath done great things for us, whereof we are glad."

The second encouragement is this—that amidst all the adverse circumstances with which it has had to contend, Christianity has never surrendered the conflict; that it is still energetically striving with the abounding evil that is around; that in the soul of many an individual, in the bosom of many a Christian New-Zealand family, and in many a cherished locality where an earnest Missionary is at work, it is still dispensing light and shedding abroad its ameliorating influences; and that we have reasonable grounds for hoping, that, if the efforts put forth by Christian England, at this memorable crisis in the history of the New-Zealand Aborigines, be only in some degree commensurate with the necessities of the case, the grace of God, in plenteous showers, will not be withheld to crown the work, until they that dwell under the shadow of our Missions in New Zealand shall "revive as the corn and grow as the vine."

We present some few of these encour-

raging facts, as they lie, by no means thinly scattered, over the Journals of our Missionaries.

The following extracts are from the Journal of Archdeacon Brown—

March 30, 1848—At Te Toa I found an interesting assemblage of Natives from the surrounding hamlets. Public Worship, and the examination of the Candidates for Baptism and the Lord's Supper, occupied me throughout the day; and in the evening we held a Committee, settling ritengas for the government of their little communities.

March 31—Sleep was nearly banished from the Pa throughout last night, and as soon as the morn arose they commenced heating the ovens and preparing food: 250 sat down to breakfast soon after sunrise. They were divided into five classes, or rather Churches, belonging to different villages, and were amply supplied with kumera, eels, and other native delicacies. Their meal finished, and thanks being returned by a Native Teacher, perched for the occasion on the top of the Pa fence so that all might hear, they filed off quite in military order to the Chapel, where, at Divine Service, I again addressed them. I had the pleasure, also, of baptizing fourteen adults, and four children, and administering the Lord's Supper to twelve Communicants. After Service we assembled in the compound for School, and it was pleasing to find the large majority of the Natives capable of reading that blessed Volume, which, under the teaching of the Holy Spirit, can make them wise unto salvation. In the afternoon we resumed our journey toward Maungatautari.

April 6—Went on to Otokai, a small village near Matamata. Here I received the key of Matamata Chapel, and was informed that there was not a solitary Native left in the Pa. A number of them are at Pakarau, waiting for a party from the Thames, to whom they are going to give a feast, the pledge of peace after a long existing war. Eighty Natives assembled at Evening Service; and at night, around a blazing fire, I had a Bible Class—a pleasure we are not so much accustomed to as we were before the Natives became civilized.

April 7—Sent a message to Pakarau, determining to spend another day with this tribe, a branch of those who have left Matamata. Addressed them at Morning and Evening Services, and at night assembled a party at my tent. The wind was too high to allow us to kindle a fire in the open air; so that instead of reading a chapter, as we did last night, they brought forward, in rotation and from memory, any passages of Scripture they had any

VOL. I.

difficulty in understanding, that I might explain their meaning.

Baptism of Two Chiefs.

April 30: Lord's-day—At Otumoetai Pa, baptized Tupaia and two of his children, and Margaret's child, with Tini Poaka, and two of his children. A crowded Congregation of 400 Natives, some of them belonging to the heathen party, assembled to witness Tupaia's public admission to the Church. Preached from Philippians ii. 9—11. In the course of the address I referred to a conversation which I held in that Pa many years since on the same text, when the idea of Priests and Chiefs bowing the knee at the name of Jesus Christ, and confessing Him as Lord, was ridiculed. Women and children and slaves they thought might be induced to believe; but no one else. The time, however, had now arrived when I could appeal to their own experience, that "the word of the Lord standeth sure;" for their principal Chief had now declared himself on the Lord's side, and their principal Priest (Old Matthew) had for years been their Teacher, adorning, by a humble walk and consistent conversation, the glorious Gospel of the ever-blessed God. After Service we held School, the newly-baptized Chiefs taking their places in the class.

The Rev. W. Colenso, in a Letter dated Waitangi, Hawkes' Bay, Sept. 14, 1848, bears similar testimony.

There is a great change taking place, I may almost dare to say, an alteration for the better, among the tribes immediately about us. Two out of the four principal Chiefs of this district, Tareha and Kurupou, have lately embraced the faith, with all their followers, many of whom are now Candidates for Baptism; and of the other two Chiefs—Te Hapuku and Puhara—the eldest son of Te Hapuku, has also become a Candidate for Baptism; and the younger brother of Puhara, and several of his relations, are also professing the faith. This last year has been a harvesting one to the visible Church in New Zealand. Many Chiefs of note throughout the district have been baptized; many have learned to read; the number of Communicants is everywhere increasing; and the Papists, too, are casting their follies away for the truth as it is in Jesus.

And, lastly, the Rev. Richard Taylor, in a Letter dated Wanganui, Oct. 17, 1848, confirms the cheering prospects of improvement which the reports of the two preceding Missionaries open to us.

I am thankful to say the spiritual state of

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my district was never so prosperous as it is at this time, as far as I am capable of judging from increased attendance on the Means of Grace, and consistent living. I have never had so many applications for baptism, or so many Chiefs who have come forward to confess Christ. I have now in my book near 300 names of Candidates; and at the last Sacra-

ment which was administered at Hikurangi, on the 1st of October, 440 attended the Lord's Table, and upward of 2000 were present from every part of my wide district, even as far as Taupo. I receive most satisfactory assurances that the great cause of truth is progressing: "The harvest is truly plenteous, but the labourers are few."

LETTERS AND JOURNALS OF MISSIONARIES.

Madras and South-India Mission.

SOME ACCOUNT OF THE DEVIL-WORSHIP PRACTISED IN THE PROVINCE OF TINNEVELLY, SOUTH INDIA, BY THE REV. EDWARD SARGENT, CHURCH MISSIONARY AT SUIVISHAPOORAM.

It is most desirable that friends in England should know what that system of idolatry is which Christianity has to oppose in this part of India; and that while they see the inhuman devilish rites of the one, they may the more sincerely thank God for the blessed, holy, and divine revelation, which, in His mercy, He has committed to them, and, through them, to people sitting in darkness and the shadow of death.

They may in imagination contrast a wild, frantic worshipper of a Pei with a sincere, devout worshipper of our blessed Saviour, and with grateful heart thank God that they have in any way contributed toward such a happy change in the character of even a single individual.

In conversing with the Moonshes on this subject, they all attribute the origin of this worship to a time posterior to the Vedas, or religion of the Brahmins; the remote antiquity of the Vedas being a point they particularly insist upon, to the prejudice of every other system.

But taking a general view of the subject, and arguing as to what order would appear likely to arise in the progress of error, we should rather incline to the notion that the present Brahminical system is comparatively of less remote date.

There are several learned works which treat particularly of the Brahminical system, as well, also, as that of Buddha; but I do not remember any that go beyond a very cursory notice of Demon-worship. Yet this is the worship with which, in Tinnevely, we come most in contact. It has an immense influence on the minds of the people; so that even after individuals have embraced Christianity, it takes no short time before they can entirely

divest themselves of the superstitious fear with which they have been accustomed to regard these imaginary existences.

There are massive temples of Siva and Vishnoo scattered here and there in the more fertile and populous parts of this district, to which the higher castes resort. But there are numberless Places of Worship throughout the province more particularly confined to the lower castes, such as the Shanars, &c. Of these Coils, or Places of Worship, there are three kinds: Peicoils, Sathancoils, and Ammancoils. I shall begin with the first of these, which is most common.

The Peicoils.

The Peis are represented as inferior spiritual agencies, the slaves of Amman and Sathan, whose sole occupation consists in bringing upon man the various evils and misfortunes which befall him. Sickness, loss of property, famine, and even every petty annoyance to which mankind can be subject, is considered the production of these malignant spirits. They are depicted in no other character than that of cruel fiends unceasingly exercised in deeds of torture, and who can be propitiated only by the blood of various sacrifices, and the offering of inebriating drinks, &c.

The number of these agencies is beyond all calculation: some are greater and stronger than others; but in this they all agree, that they are all continually and maliciously busy.

The places appropriated to the worship of the Peis may consist simply of a shed, or an open place enclosed by a low mud wall, containing rude images and altars. Such places are never of any great extent, nor have they any pretension whatever to architecture. A few of them are perhaps built of stone, but the greater part of them are built of plain mud walls, seldom more than six feet high, and covered with palmyra leaves. These are very numerous, being built in common by the people of every village, who are seldom content with one; while also almost every family has its own private corner in the court or garden

for worshipping the particular Pei which they have adopted as their patron. These household Peis are propitiated, not only to forego their own maliciousness, but also to secure the parties against the incursion of any other Peis that may have evil designs against them.

Idols.

The idols which represent the Peis are the most hideous that can be imagined. The object is to inspire terror into the minds of the beholders. Their appearance accords well with their respective histories. They are made in the most uncouth manner, of stone, wood, and pottery, painted in a variety of colours, and representing the most revolting attitudes and actions. One form that is more extensively used is that of a pyramid, from about two to ten feet high. This is dedicated exclusively to Sudaleimādan, who is considered the chief of the Peis. The Peis are supposed never to light upon the ground, but to stand or move about at the distance of a span above it; and, when stationary, they are supposed to prefer the place over any point or spire. Hence this particular form is dedicated to the chief of the Peis, as being best suited to him who presides over all others.

I subjoin the drawing of a stone idol in our neighbourhood. It is a female Pei, called Nallamadathi. She appears in the act of de-



vouring a child, and in her right hand is a trident. The figure is cut in stone, about five feet high, and well besmeared with lamp oil. When Mrs. Sargent drew it, a garland of red and white oleander flowers had been left on its right shoulder and head.

Manner of Worship.

There are no persons considered as priests in such temples. It is a service in which all have equal right to join. When it is determined that a public worship for the good of a village is to be performed, a tax is fixed for each family, which the watchman collects. A day is appointed, musicians engaged, rice and other articles are bought, and when the day arrives the people assemble, the music commences, the rice is boiled, dancing goes on, and all who contributed have a right to share in the feast. Individual offerings are also made.

Those who dance, and become what is called possessed or inspired, may be either men or women: when the latter, it is generally before some female Pei. The dancers are not always fixed upon before hand, though generally they are the same persons. As the ceremonies are going on, one man exhibits symptoms of being affected: he becomes agitated, trembles, gapes, then stretches out his hands like one very sleepy, his eyes look inflamed, he stares, throws himself on the ground, where he keeps rolling about for a long time, making an effort now and then to rise up, then falling down, as if unable to rise, or as if undecided what to do, he roars out monosyllabic sounds, such as *ha, ha*, and rises up. He is possessed; water is thrown upon him; clean cloths are brought, and he dresses so as to accord with the character of the Pei invoked.

The particulars in the worship of Sudaleimādan, the chief of the Peis, are as follows—The dress consists of short drawers tied with figures representing this Pei, with small bells attached to the border all round each leg, so as to make a noise when they dance; a long tunic; high cap, with strings hanging behind, to represent shaggy hair; a thick club, painted with various devices; and a spear of very rude workmanship. The sacrifice must consist of a *black ram*, the head of which is to be cut off, or the whole breast cut open at once. As soon as the blood begins to flow, the man possessed drinks a part, if not the whole; and sometimes he springs upon the ram while it is alive, and fastening his teeth in its throat, like a beast of prey, sucks its blood till it dies. At the conclusion of the ceremony, he sticks his spear into the ground by the side of the altar. Under another name this same Pei is wor-

shipped in burial-grounds. In some places a Coil is attached to the place where they bury or burn their dead, with an altar in the shape of a grave, upon which a new cloth is spread, and sprinkled with turmeric water. The man who becomes possessed, rips open the breast of a pig, or a black ram, or a sheep with young, or else he impales a fowl before the altar of the Pei which is worshipped. Then a man of the Caniyan caste cuts his arm so as to make the blood flow; and part of this blood, together with some of the blood of the animals sacrificed, must be drunk, and afterward a little water also. Then the remainder of the blood is mixed up with rice, plantains, and parched rice, in a human skull or a new pot. This mixture he throws up into the air in three handfuls, as food for the Pei. If it fall on the ground, it is considered unpropitious. This, however, is done in the dark of night, when parties present are not well able, even if they were desirous, to detect imposition; and it is considered dangerous to go near the spot on the morrow, so as to give the dogs and crows time to make away with whatever vestige may

remain. On such occasions sometimes the dancer will take up bones from the graves and gnaw them. These are the Coils to which the people chiefly resort for the purpose of taking oaths. There is scarcely a dispute regarding property which is not decided by this means, except when the parties sue in the public court of justice: and even there it very often happens that one party engages to relinquish his claim on condition that the other confirms his deposition by oath given in such and such a Coil. The manner in which the oath is made is very peculiar. The party swearing takes his son, lays him on the ground, and then, repeating the statement which he is to affirm or deny, he passes over him.

Singers and Musical Instruments.

The musical instruments used in this worship are of four kinds. The common Hindoo drum, coleroon horn, the double-headed drum, and a kind of bow strung with bells, and resting on a brass or earthen pot, as in the accompanying drawing. With the exception of this



last, the rest are used by the Pariahs, and other low castes: the bow is used by the Shanars, Maravars, and shepherds. The persons who perform on this instrument are likewise the singers, who are held in great respect. Their living depends chiefly on this employment. They were formerly the only educated people among the devil-worshippers. They are generally versed in the practice of sorcery, a science that has perfect credence among such worshippers; and by this means they manage to make themselves greatly feared and respected. They are able to pour forth spontaneous effusions of poetry, accompanied with music, when necessity requires, but generally

they have their songs well committed to memory.

The accompanying Drawing is designed to represent the musicians and singers, in the use of the "bow," which is peculiar to demon-worship. The bow is made of palmyra wood, prepared in a particular manner, and about twelve feet long, having a pad in the middle with strings on both sides to secure it to the mouth of the pot on which it rests. From both extremities of the bow, at intervals, there are iron bands, elongated below, and bored so as to admit a thin iron rod to pass through. On this rod are strung a number of circular bells, something like the sheep bells used in

England, with a number of perpendicular openings in them to emit the sound freely. The string is a thin, well spun, coir rope, made for the purpose. To balance the bow there are two smaller strings with a ring or catch, into which the two outer men fasten their great toe, and thus hold on, without any inconvenience whatever, for hours and hours together. The pot is generally a brass one, but an earthen one also answers, and, to keep it firm, is sunk a little in the ground. The man that sits near the pot, has only to join in the chorus and responses of the songs, while he beats time on the mouth of the pot with his open hand, and causes a deep heavy sound. He should have been represented with one hand raised and prepared to fall as soon as the other is removed, but this escaped Mrs. Sargent at the time of drawing it, and it could not afterwards be corrected. The man in the centre beats time with a pair of small cymbals, and takes part in the singing. His is rather an easy work compared with the others. The man near the end of the bow is the chief personage in the affair. He leads the singing. He has a stick in each hand with which he strikes the string of the bow; and by the motions of his body, the modulations of his voice, the strength and rapidity of his strokes upon the bow, he gives effect to the performance, which is almost terrifying to Europeans, and irresistible to Natives. It is almost incredible the motions he can give his body, passing the sticks from one hand to the other, and various other things, and yet keeping the most exact time. While the fashion of having long ears is gradually disappearing among other classes of the Shanars, these men alone still hold out, as they consider it no small point of beauty to see their golden earrings dangling about with the motion they give their body in singing. It is rather remarkable that these men never become themselves "possessed," although continually engaged in such worship as that we have been describing.

In conversing with the person represented as the chief performer in the Drawing, he confessed that he was fully convinced of the folly of Pei worship. He has read several of our books; and when Muttooswamy Pilley, now in the Institution, was Catechist in his neighbourhood, he used to see him frequently and converse with him, so that at last he expressed his intention of embracing Christianity; but his heathen relations soon got about him, and, by promises and entreaties, dissuaded him from his purpose. He told me this himself, and assured me that he performed these things only on account of his livelihood. Upon inquiry of Muttooswamy Pilley, I found that

what he had stated was true. The man in the middle is his brother, but he has nothing of the intelligence and energy of the man I have just mentioned. You must not consider these as exact likenesses, but only as intended to show the manner in which the musical instrument is used.

(To be continued.)

East-Africa Mission.

JOURNAL OF THE REV. JOHN LEWIS KRAPF, D.D., CHURCH MISSIONARY AT RABBAI-EMPIA, OPPOSITE THE ISLAND OF MOMBAS, ON THE EAST COAST OF AFRICA; DESCRIPTIVE OF A JOURNEY TO WADIGO, WASHINSI, AND USAMBÁRA, TO THE SOUTH AND SOUTH-WEST OF MOMBAS, FROM THE 12TH OF JULY TO THE 1ST OF SEPT. 1848.*

My dear fellow-labourer, the Rev. J. Rebmann, having, in May and June last, visited the interior to a distance of about 300 miles north-west of Rabbaï, we determined, in brotherly consultation and prayer, that I should visit the country to the south and south-west of Mombas, in order that, in those regions also which are adjacent to the coast of Zanzibar, where the name of Christ has not even been named, the blessed Gospel might be proclaimed, and inquiry be made as to what openings and facilities there might be for future Missionary operations. Already, in 1844, when I visited Zanzibar, the Pangani river, Tanga, Wasseen, and other places of the coast, I resolved upon making a journey to the lofty mountain-country, which I saw at a distance of thirty to sixty miles rise over the plain land near the coast. But I was at that period not yet qualified to withstand and subvert the deep cunning of the Suáheli on the coast, who are ever vigilant and opposed to Europeans coming into direct contact with the Natives inland; knowing that the latter are in favour of the White People, and that a direct intercourse with them would lay open the Suáheli's deceitful character, and impair, if not destroy altogether, the Mahomedan influence in Eastern Africa. Under the gracious dispensation of God, a Missionary footing having been gained in the Wanika Country, the difficulties arising from the want of the knowledge of the language, &c., having been overcome, I thought it the proper time to visit the country of King Kméri, about which I had received much interesting information in 1844. Being aware of the difficulties to be met with on the coast, I determined

* See Map in the "Church Missionary Intelligencer," for last month.

to travel inland from Mombas through the great wilderness of the Wakuāfi, where I did not want to ask nor even to see a Suáheli. I knew very well that if King Kméri had only once seen an European, he would like him, and allow him to stay in his country, and make such arrangements on the coast, that the avenues to his extended dominions would be accessible to White People.

My present Journal will show that, under the protection and blessing of God, I have been greatly successful in this design; the King having received me very friendly, and given me the promise, that on my return he would place many children under my instruction. With humble feelings of thanksgiving toward the great and gracious Mover of the hearts of mighty men, whom He turns about like brooks of water, I directed my way toward the coast of the Suáheli, with whom I arrived, to their general astonishment, from the interior, upward of six days' march, before they even knew on which road I had proceeded to Usambára, the kingdom of Kméri. Thus I took them by surprise, and their artifices proved entirely abortive. They cannot stop us any more, even if we chose to proceed to the western regions of Africa. God is making way for the manifestation of His eternal kingdom in Africa: who will prevent Him?

I shall now lay a succinct and faithful account of my journey before the Committee, and leave it with them what they will or can do, respecting the evangelizing of countries situated so close to Zanzibar, the seat of European and American commerce.

After having settled my agreement with Bana Kheri, Mr. Rebmann's guide to Jagga, and seven Suáhelis, as porters of my food, presents, &c., I departed from Mombas on the 12th of July, in company with Mr. Rebmann, who wished to accompany me as far as to Kuále, the principal village of the Wanika tribe Shimba, distant about thirty miles to the south-west of Mombas. Mr. Rebmann, on his return from Jagga, had visited that village, and met with a friendly reception from the Chief Mualuáhu.

In planning my journey to Usambára, I intended to start from Rabbai-Empia, passing through the territory of the tribe Torúma; but hearing of the beggarly demands which the Chiefs of that tribe would make in case of my arrival, I changed my plan, preferring to travel by Shimba, the Chief of which tribe had no objection whatever to my proceeding. Muigni Emku, the Mahomedan go-between of Mombas and Shimba, was ready to let me pass, provided that the governor of Mombas did not object, and that he should get a small

present on my part, all which conditions were settled satisfactorily.

About nine o'clock A.M., on the 12th of July, we set sail from the harbour of Mombas, and ran at noon-day into the bay of Mtóngue. We disembarked near a Mahomedan village, called Dshimbo, whence we commenced our journey by land, gradually ascending till we reached the hamlet Lungúma, occupied by the Wanika of the tribe Lungo, which forms a part of Udigoni, i.e. the territory of the Wanika called Wadigo. Though the way was very good and well beaten, the pricks of the *Acacia* gave me already a hint of the respect which, on my subsequent journey, I was to pay to the thorn-tree, "the merciless king of the wilderness." To the north-west we saw the territory of Mtáwe, another tribe of Wanika between Shimba and Torúma. The mountain-range which we ascended forms, in Mtáwe, a curious incision, as though there was a gate leading from the interior to the bay of Makupa. A river, of no great significance, which collects the waters of the west of that range, runs through that incision, and falls into the bay of Makupa.

Muádshu Kuku, the Chief of Lungúma, with whom Mr. Rebmann was acquainted, received us friendly, and soon offered some refreshments by presenting us with cocoa-nuts. The principal parts of Lungo are, Lungúma, Fuga, and Kirimáni. I have, in my former journals, mentioned, that the Wadigo-Wanika, in the south and south-east of Mombas, differ somewhat from their northern and north-eastern brethren in language, manners, &c. The Wadigo stretch along the coast southward of Mombas, as far as to Washinsi, the frontier of Kméri's empire. The Wadigo are much engaged in agricultural pursuits, to which their high and fine country invites them with great advantage. They have much intercourse with Mombas and other places of the sea-coast.*

July 13—Having presented our Chief with twenty yards of Americano—American cotton cloth manufactured at Lowell, in Massachusetts—in return for his hospitality evinced formerly toward Mr. Rebmann, and now toward both of us, we set out on our journey. We ascended slowly. After several miles' march we passed by a Dshete, or market-place, where a large number of women exchanged the produce of the country, viz. dry cassada, cocoa-nut, rice, &c. In this respect the Wadigo are superior to the northern tribes, where there is nothing resembling a public market held at a stated period. This custom prevails

* The north-west and north-eastern Wanika are called Walupángu, in opposition to Wadigo.

throughout Wadigoni, Washinsi, and Usambara.

Our ascending became steeper, causing some difficulty to my ass. Some passages are a little obstructed by large rocks, which could be removed. After a march of about six or seven miles from Lungúma, we reached the beautiful plateau of Shimba, where I felt so cool that I was desirous of a more substantial set of clothing. The view to the lower country, especially to Mombas and the surrounding bays, was grand and fine. The northern mountain-range of Ribe, Djibana, &c., was visible. On the plateau of Shimba there would be plenty of room for building towns, villages, and for extensive plantations; but perhaps on many spots the soil is too sandy to prove sufficiently productive for the maintenance of a large population. Now and then we saw a plantation, the remainder being used as a cattle-run.

After a march of about six miles on the plateau we entered a jungle, in which the village Kuale is situated. The old Chief, Mualuáhu, received us friendly. He caused no dancing and shooting, nor any other demonstration of noisy reception, as the Wanika in the north used to practice. Every thing went on according to our wishes. Indeed, so much was I pleased with the Chiefs and people of Kuale, that I would recommend it for a future Missionary Station, if it but contained a larger number of inhabitants. Though there are about sixty or seventy houses in the village, yet only a few families reside in it permanently, most part of them being scattered over their plantations. This circumstance has been considered by both of us as a great obstacle to Missionary operations; but it will be obviated in this country as soon as the Natives shall value the benefit of Christian instruction. In order to obtain this benefit from the Missionary, they will resolve upon living together in one compact village or town. It would therefore be a matter contributive of essential aid to the Missionaries of this quarter, if they were assisted by pious mechanics or agriculturists, who, by their respective occupations, would attract the Natives, and concentrate them on a certain spot, where they would be brought within the spiritual reach of the Missionary, in a more systematic manner. It cannot fail but that the little colony of pious Europeans, consisting of one or two Missionaries, a few domestics and mechanics, as the representatives of a small Christian Congregation, would within a very short period unite the scattered Wanika, and place them under a course of stated preaching and regular instruction; and thus the Missionary

would, under the blessing of God, gain more in one year than he will be able to do in four, as long as the Natives remain in their scattered and isolated position. For instance, let the Christian mechanic put up a loom, and show the Natives how to make their own clothing; or let him construct a mill for grinding corn either by wind or water; let him dig a well, or erect a smithy for making various implements of iron; let him accomplish these, and many other things, and the Natives will soon take up their residence close to him; whereas the Missionary may talk to them again and again about the advantages of living in one village, for the sake of Christian instruction, and very little attention be paid to his arguments.

It is among such tribes, and under such circumstances, that Christian civilization shall, in God's purpose, aid and further the Mission cause. It is my firm conviction that, under the present commotions of Europe, and their consequences, many Christian families, of decided character in point of piety, and of various professional skill, will be compelled to leave their native soil and seek for a home abroad. Such families, being sound and tried in Christian doctrine and life, are absolutely wanted in Africa, to accelerate the progress and victory of Christian Missions in this quarter.

The father of Mualuáhu, the Chief of Kuale, is said to have possessed great authority and power over his tribe, of which a great number of people lived in Kuale at that time; but he having died, his son could not keep together the inhabitants. Thus they left the place, and fixed their abodes wherever they pleased. Besides, since the former Chief's death, the savage Wakuafi, who inhabited the wilderness adjacent to Shimba, in the south and south-west, have been destroyed; and therefore there was no more any particular necessity for the Shimba people to live together in large and well-fenced villages, which they were obliged to do at a period when they were frequently, and on a sudden, invaded by the Wakuafi, a set of fierce nomades, who had their primitive seats in the interior of this continent. The Shimba people could, after the destruction of the Wakuafi, live quietly on their isolated plantations; but of course their political power was impaired by this isolation and dispersion.

In general, there is everywhere in this quarter a rotten state of things, a going to decay, a dissolution of all relations, which shows clearly, that another life-giving element and impulse must step in among these nations, which are worn out, as well as many nations

of Europe. But the Suáhelis and Arabs, who are themselves on the brink of ruin, can give them no life, which can only come from the Japhetic race in Christendom. Rongua, the former powerful King of Jagga, and Barra Kisungu, the King of the Wakuafi, exist no more, and even Kméri, of Usambára, who was one of the powerful African triumvirate, is losing ground under the attacks of the Waségua tribes to the south of the Pangani river.

I was not a little surprised at the general habit of smoking tobacco prevalent among the Wadigo of Shimba. I saw *men* and *women*, *old* and *young* people, having in their mouths a kind of pipe, shaped very similar to the European fashion. They cultivate much tobacco, and, besides, buy large supplies in Washinsi and Usambára, which are the principal tobacco countries of Eastern Africa. The tobacco-leaves are made up in the form of small cakes, which the Shimba men purchase, and, with profit, sell to the Wanika of Kiriama, who sell the article to the Gallas at the market of Emberria.

We spoke with some people on the salvation of their immortal souls; but it is surprising how quick they mixed the new ideas up with their old superstitions, and how strongly they are captivated by the idea, that every one who speaks on religion must be a Mahomedan. This is quite natural, for they have never met with men of any other persuasion but the Mahomedan, excepting the Banians. Therefore, even a short visit of the Missionaries will benefit these Natives, inasmuch as many prejudices are removed, and, in some, even a deeper impression is made, as I have strikingly witnessed on our visit to Djibana in February last.

In the course of the afternoon I settled my journey to Usambára with the Chief, who was willing to let me pass through his territory. In acknowledgment of his readiness to meet my wishes, and of his hospitality evinced at present, and when Mr. Rebmann visited him on his return from Jagga, we gave him thirty yards of Americano, with which he was quite content. When I spoke with him on religious topics he was much struck at my telling him that polygamy is abominable in the sight of God, and that He has forbidden in His Book, the Bible, that man should marry more than one wife. It is the Satanic system of Mahomedanism which has greatly defiled and darkened the consciences of these deluded Heathen.

In the evening I had a long conversation with my guide Bana Kheri about the road to Uniamesi, and the west coast of Africa. He said that he had made a journey of fifty days,

from Puge (a tribe of Uniamesi) to a country called Udshambarra, in the north of Uniamesi. From Udshambarra he went down a river called by the same name (Udshambarra). Having sailed down on the river for the space of six days, he was seized with fever, and compelled to abstain from proceeding to the west coast, as he had intended. He said his companions did actually go to the west coast. Bana Kheri is the most enterprising Suáheli I have ever met with, and he might be of invaluable use to us but for his greedy, domineering, and violent spirit, which renders him most troublesome in the company of a Missionary.

Having bidden a hearty farewell to Mr. Rebmann, who returned to our Station at Rabbai, I went on my solitary way under affecting feelings, caused by the temporary separation from my beloved brother. However, the subject-matter on which we had meditated and prayed at our parting moments, gave me great inward comfort and cheerfulness. It was the word of St. Peter (1 Pet. iii. 22): "Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto Him."

My direction was south-west. After a march of about two miles from Kuale I began, in the district of Pemba, to descend into the Wakuafi wilderness, which is an immense tract of almost level country, stretching from the coast of Wasseen and Tanga to the central regions of this continent, only now and then a single mount rising and towering over the enormous plain, which, no doubt, in the course of African civilization, will be the land of railroads, thus supplying the place of a navigable river, for which you look in vain in this part of Africa. Suppose this line of railroads to be connected with the Uniamesi river, which, according to the accounts of the Natives, runs partly to the Indian, partly to the Atlantic Sea (probably by the river Congo), what immense facilities will then subsist to Christianize and civilize the nations of Africa from east and west! And when we consider that the impure form of Christianity existing in the western and eastern Portuguese Settlements, as well as in Christian Abyssinia, must, on the fall of Popery and Mahomedanism, give way to a religion pure and undefiled, how bright do our hopes become regarding the speedy and sure conversion of Africa! Yea, the small and insignificant labours of Christian Missionaries will, and must, in God's time, rise up to the height of mighty spiritual mountains, on which the poor Africans will find a saving refuge from the great enemy of mankind.

My mind was taken up by these ideas when I entered the district of Bundini (part of the Shimba Tribe), the last place inhabited by human beings.

The country around looks fine and well fitted for cultivation and reception of thousands and thousands of inhabitants. But it seems to be God's purpose to let this country and the adjacent enormous wilderness rest a telluric Sabbath, until the Gospel shall have triumphed over a part of the tribes, when the land will then be consecrated to the Lord, who would now only be provoked by their sins and wickedness.

About ten o'clock we passed a brook ("Umtu wa Pemba"—river of Pemba) which runs, *viâ* Mtáwe, to the Bay of Makupa. At noon we saw distinctly the mountains Kilibassi and Kadiaro, mentioned in Mr. Rebmann's Journals. On the road Bana Kheri made mention of the Portuguese cannon which was still at Kuale. I reproved him for not having shown it to me when at Kuale. There is much trickishness about him, and a desire of concealing information from us, as he fears the Europeans, having obtained a full knowledge of the country, would endanger the Suáheli trade, which he wishes to monopolize, as he is the only Suáheli of Mombas who is acquainted with the inland tribes. He said there was another Portuguese gun in Mtáwe. Bana Kheri derived the name of Mount Kilibassi from the Suáheli words "kilima bassi," meaning "only mount," i.e. "mount alone, because destitute of inhabitants." I would say, this is "Accuratus quam verius."

About one o'clock P.M. we arrived at the village Bundini, the Chief of which received us friendly. His name is Guedde. He ordered one of my porters to fire his musket in order to frighten and banish the pepo (evil spirit) out of the village. I spoke against this superstition by showing them the right way of expelling the evil spirit from man's heart; not by using gunpowder and shot, but by true repentance of our sins, and by believing in Jesus Christ, the conqueror of sin, the world, death, the devil, and hell. It is the Mahomedans who ensnare the ignorant Heathen in such gross superstitions and impositions, contrived for mere gain's sake; though even most of the Mahomedans are sunk so low in knowledge, as to believe themselves in such like things. A native of Bundini asked me for Emfúdshe, a kind of strong musk brought from India. The Suáheli have made the Natives believe that the strong smell of the musk will expel the pepo and heal all manner of sickness. The man was ready to give me two measures of rice; but I told him I had

no Emfúdshe with me, nor would I give him any, lest he be confirmed in his superstitious idea and use of the Emfúdshe, whose medical power, however, I readily did acknowledge. The Wanika physicians certainly do know the power of many medical plants of the country, and they frequently succeed in healing the sick; but the great mischief is that they always cover their remedies with superstitious things and ceremonies, and in this manner keep up the moral darkness of the land. It would therefore be highly desirable that a Medical Missionary should be connected with the Mission, to undermine the prejudices and impositions of the native doctors, who exert a great influence over the people.

When the Chief learned that we instructed young people at Rabbai-Empia, he said, "Take these boys who are around you (there being about five or six lads), and instruct them. I commenced instantly by writing the Kinika alphabet on a piece of paper. The boys were in nowise of a stupid cast.

July 15—My bedding was quite wet this morning, in consequence of a heavy dew having fallen last night. However, I felt nothing injurious to my health. I felt the Lord's presence in prayer and reading His most holy Word.

Bundini contains about fifteen to eighteen houses, inhabited by Wadigo. The gates of the village are so narrow, that my ass could pass them only with great difficulty. The Natives prefer stooping down a thousand times rather than be at the trouble of providing themselves with the least convenience. I was frequently asked whether I was the Emsungu (European) who had been in Wagga (the Kidigo name for Jagga), meaning Mr. Rebmann. My porters were this morning much engaged in making sandals of jackal's leather, to be used in the thorny wilderness. The Bundini men go frequently to Washinsi in quest of tobacco; but none would go with us, even for good pay. It appears they do not much know the new road, the old one having become impracticable in consequence of the hostile disposition shown by the people of Muásagnombe, who are chiefly runaway slaves of Mombas, and who have fixed their villages in the vicinity of Shimba. They form a republic of slaves, who have freed themselves by running away from their masters. Increasing in number and power, they begin to become dangerous to the Wadigo tribes around.

My people having made their sandals, and purchased the food necessary for our journey through the Wakuafi wilderness, we set out from Bundini about ten o'clock A.M., accom-

panied by the Chief, who showed us the road, as Bana Kheri did not know it himself, having never travelled to Usambára in this direction.

The founder of the tribe Muásagnombe was a certain Emnika called Muá sa gnombe, or Muá gnombe (contracted for “mana wa gnombe”—son of the cow), who at first lived with his brother, Muá Kikonga, on the high mount Djombo, or Yombo (as it is also pronounced by others). Muá gnombe fell out with his brother, and therefore separated from him, fixing his cottage on another mountain in the neighbourhood of Shimba, where he, in order to increase his power, received the slaves who ran away from their Suáheli masters. Thus the tribe Muásagnombe, consisting of Pagan Wadigo and Mahomedan slaves, obtained some strength, and commenced to endanger the caravan road to Usambára. This caused the opening of another circuitous route through the Wakuafi wilderness. The present chief of Muásagnombe is said to be called Muambógo.

The country we passed to-day was mostly level, grassy, and full of acacias and other trees and bushes. I soon felt at home again in the wilderness; for in travelling I like the desert and wilderness, where no greedy and noisy beggar is met with, where my mind is often taken up by meditations of great sweetness and heavenly comfort, and where I can at night lie down in the open and healthy air, surrounded by a large fire against the inroad of wild animals. Only one thing is wanting,

viz. that there is no opportunity of speaking to lost sinners of the great salvation of the Son of God; but, in all other respects, I like infinitely the desert travelling, notwithstanding the apprehensions arising from the thought of lurking savages or wild beasts. There is something in the desert's comfort, which no man, not having experience of it, can understand. The solemn stillness, even of my noisy porters, the continual change of new scenes and subject-matters for reflection, the sound sleep of the body, the feeling of God's all-sufficiency and protection amidst all dangers—these, and many other things, afford me always such a delight in the wilderness, that I would not change my situation with any one being in all glory and comfort of this world.

On asking Bana Kheri why the commercial business of the Wanika had gone so much to decay, when the inland trade was formerly in their hands almost exclusively, I was told, that at that time the Suáhelis did not themselves proceed to Jagga and Ukambári, but had their goods bought through the instrumentality of the Wanika. But since Kásimu (a Suáheli of Wanga) and Bana Kheri himself had, under the Mombassian government of Mombaruk (mentioned in Captain Owen's book) opened an inland trade, the Wanika lost their advantages, especially as their political power was weakened since the government of the Imam got a footing at Mombas.

(To be continued.)

MISCELLANEOUS.

THE MALABAR SYRIAN CHURCH.

THE following succinct account of this Church, contained in a narrative of a visit to Travancore during the course of the Bishop of Calcutta's first Metropolitan Visitation, appeared in the “Calcutta Christian Intelligencer” for 1843, pp. 768—788—

We are now entering upon these interesting parts, where, many generations ago, a branch of the primitive Syrian Church was planted, and has ever since continued to exist. Its discovery by the Portuguese in the sixteenth century, after it had existed perhaps fifteen, at least ten, centuries—the cruel conduct of the Romish Archbishop Menezes, especially at the Synod of Udiampoor (improperly written Diamper), when the several Churches were compelled to acknowledge the supremacy of

the Pope, and Menezes altered their ancient Liturgies, and committed to the flames many valuable ecclesiastical documents they are supposed to have brought from Antioch—and the subsequent re-assertion of independence by a large number of the Churches, when, sixty years later, the Dutch shook to its foundations the power of Portugal in the East—are matters of history most probably well known to your Readers. Two centuries had elapsed without any particular information concerning these Syrian Churches, when the Rev. Claudius Buchanan* visited them in 1806, with a view to inquiring into their state. Ten years later Bishop Middleton spent several days among them. A long and interesting account of this visit is to be found in *Le Bas*'

* See Buchanan's “Christian Researches;” and also his “Life,” by Dean Pearson.

Life of Middleton, Vol. I. It was about this time that the Church Missionary Society sent Missionaries—I believe on the recommendation of Colonel Munro, the British Resident, and at the desire of the Syrian Metran—to open Schools and a College for the instruction of the Priests and Deacons, and to afford facilities for the revival of a Church which had sadly fallen into decay*. Much interesting information will be found in the “Missionary Register” regarding the proceedings of the Missionaries. The violent measures pursued by the Portuguese, the intrigues of the Missionaries sent out by the Propagandists, and, still more, the poverty of the Christians of Travancore, had for a long time interrupted the intercourse of these Churches with the Patriarchs of Antioch. In consequence of this, the Metrans (or Bishops) had been, for several years, men of the country, who succeeded each other by a kind of domestic nomination, each Prelate, soon after his accession to the See, ordaining a coadjutor, who entertained the hope of succeeding his senior Bishop at his death.

Information of the declining state of these Churches having reached the ears of the Patriarch, he sent a new Bishop, with the title of Metropolitan, to take the superintendence of this distant branch of the Mother Church; and early in 1825, while Bishop Heber† was on visitation in Bombay, Mar Athanasius, and Abraham his Ramban, or Archdeacon, arrived in that city on their way to Travancore. On their reaching their destination disturbances arose, and the Civil Government felt called upon to interfere. The result was, that the new Metropolitan and his Ramban left the country. In Heber’s Journal you will find, in a Letter to the Right Honourable C. W. W. Wynn, an outline of these circumstances. In the Appendix is a Letter from Heber to Mar Athanasius, written in true apostolic style, but which, unfortunately, never reached him. A second follows, dated March 22, 1826, together with one to the Senior Metran, Philoxenus, in which he mentions his purpose of visiting them shortly. These did not reach Travancore till after Mar Athanasius was compelled to quit the country; and Heber never accomplished his purpose, for he was suddenly called to his rest only a week after despatching his two epistles. In the Appen-

dix to Heber’s Journal is also to be seen a long Letter to the Patriarch from Archdeacon Robinson, in which he relates what Bishop Heber had done, and what (had he lived) was further in his mind to do.‡ During this time the Missionaries of the Church Missionary Society were carrying on their labours, preaching, at the desire of the Metran, in the Syrian Churches, and educating their youth, their Deacons, and Priests. The year after the present Bishop of Calcutta reached India, he received an invitation from the Metran to visit the Churches, and to aid him by his advice. This the Bishop did at the close of 1835; but Philoxenus was then dead, and Dionysius, the present Metran, had succeeded him. He is reported not to bear the same high character as his predecessors, with whom Buchanan, Middleton, and Heber had had intercourse. During the Bishop’s visit in 1835 a Conference was held, at which the Metran, ten Malpans (or Doctors) and Catanars, with the Bishop and the Church Missionary Society’s Missionaries were present. The Bishop recommended six points for the consideration of the Metran and his Church.§ These did not meet their approval; for the new Metran seems not to take to heart, as his predecessors did, the low and corrupt condition of his Church. Shortly after the Bishop’s departure, Dionysius summoned|| the Churches, and determined henceforth to have nothing further to do with us. He put a stop to the preaching of the Missionaries in his Churches, strictly prohibited the Deacons and Catanars (Priests) going to them for instruction; and, in short, cut off all that intercourse which the former Metrans had desired and encouraged.

Since this unhappy change in the disposition and feelings of the Syrian Church toward the efforts of our Missionaries, the Society has pursued its own direct course of evangelization, receiving all, whether from among Syrians or Heathen, who, convinced of sin, desire to avail themselves of the promise of salvation in Christ, and to identify themselves with the pure Christianity presented to them in the ministrations of the Church of England.

We now append to this historical sketch

* See an extract of a Letter from the Missionaries, given by Le Bas, Vol. I. p. 321.

† See Correspondence at the end of Heber’s Journal; Letter to the Right Hon. C. W. W. Wynn, dated March 21, 1826.

‡ See also the “Last Days of Bishop Heber,” by Archdeacon Robinson.

.§ For an account of these, see the Bishop of Calcutta’s First Metropolitan Charge, 1842-43.

|| See “Madras Church Missionary Record,” 1941, p. 86, col. 2.

extracts from an original paper, published in the "Calcutta Christian Intelligencer" for March 1849, entitled, "Notes made during the Bishop of Calcutta's Second Metropolitan Visitation." They contain an interesting account of the Society's Mission at Cottayam, and of the present condition of the Syrian Church. The initials annexed to these two papers, "J. H. P.," at once indicate the writer.

Passage to Cottayam by the Back-waters.

At nine o'clock in the evening, soon after Service, we went on board the boats which were to take us to the foot of the hills on which Cottayam stands. The Resident of Travancore, General Cullen, had very obligingly sent directions from Trevandrum, that, should the Bishop require the use of the boats, which are kept at his country-house near Cochin, they should be placed at his disposal; so that we were well provided with means of conveyance. We were ten hours in reaching the ghaut, about a mile and a half from the house of the Rev. B. Bailey, senior Missionary of Cottayam—senior, indeed, of the whole of our Missions in India. The Bishop suffered less fatigue than we had anticipated. The boat his Lordship occupied was roomy, and a comfortable bed was spread in it, upon which he reposed: the steady motion along the smooth waters was easy and pleasant, and the precaution had been taken to prevent the native rowers singing their usual ditty. The doctor and I could not stop the men in our boat, they seemed so determined to be musical in their own way; but the sleepless hours we passed made us afterward feel all the more rejoiced that the Bishop's rowers had been more obedient, and that his rest had been undisturbed.

These back-waters, as they are called, are not only exceedingly convenient for easy transit from one place to another, but are curious also as natural phenomena. They run for many miles more or less parallel to the coast, and are of a very variable width: in one or two places they open to the sea, and in some parts are separated from it by a mere strip of land. I could not help thinking, as the morning dawned upon us, and we had a full view of them from our boat, that a careful examination of the geological features of the district would show that the elevation of the land is undergoing a gradual change relatively to the sea level; and that thus a new illustration might be given of the interesting principle which Mr. Darwin has done so much

to establish by his investigation of coral reefs, ancient and modern, in the South Seas—that the surface of the earth is undergoing a gradual change of level, in some parts rising, in others sinking, relatively to the sea-line. This thought was revived and confirmed on my afterward hearing incidentally at Colombo that back-waters abound in Ceylon also, between the coast and the foot of the hills, and that in some places *coral has actually been found*. The water, both in Travancore and Ceylon, is *fresh*, even where the back-waters are open to the sea. We must therefore conceive that by some means the sea has retreated: no doubt this has been effected by the gradual rising of the land to its present slight elevation. This would give the salt-water (at any rate that at the surface) a *sea-ward* tendency, the effect of which would be to carry it off, except from the lower hollows of the rising land. But the continual accession of fresh-water from the hills, especially during the rains, has not only raised the level of the back-waters again somewhat above the sea, but, by diluting more and more thoroughly the salt-water lying in the hollows, has, in the course of years, carried it all off, and left the back-waters, as they now are, altogether fresh.

Visit to Cottayam, Travancore.

After an ascent of about a mile and a half from the ghaut, where we disembarked from our boats, we reached Cottayam. The tower of the Mission Church we saw from the back-waters rising above the trees for some time before we landed; but the Mission-houses are not visible till you are close upon them. The hills upon which they stand assume a curious form, running out like parallel spurs from the north side of a main ridge: the top of them is flat and nearly horizontal, and terminates abruptly by a steep descent into the watered plain below. They are, I suppose, about 200 feet high, and are composed of *laterite*, called by the natives *kubbook*, a curious formation of clay strongly impregnated with iron, the oxide of which gives it an irregular red appearance. This natural production is easily cut into blocks for building, and hardens in part by exposure to the air. All the buildings are constructed with this useful material; but it is found not to wear well unless protected from the air by plaster. In consequence of the irregular structure of the clay from which the rock is formed, and its consisting of parts which will not harden, hollows are eaten out by the weathering of wind and rain, and unless thus protected, the hard parts are in danger of breaking off, and the blocks thus tend

continually to decay. This is seen, in many places, in the time-worn steep flights of steps which lead up to the old Syrian Churches, which are frequently built upon an eminence.

The point from which you have the first good view of the Mission Establishment is where one of the spurs or minor ridges I have described leaves the main ridge. After ascending the back of this principal ridge from the south, the prospect suddenly bursts upon you, and is very striking. The buildings are scattered upon two of the minor ridges, parallel to each other, and separated by a valley, across which the eye is directed diagonally. On that on the right are the Church Missionary Society's Syrian College, with its elegant Gothic Chapel, the Principal's house, and another smaller house. Across the valley, and facing you as you stop to enjoy the view, is the house of the Rev. B. Bailey. Toward the left is the Printing Press; and further still to the left, on the same ridge, and where it leaves the main line of hill upon which you are standing, is the beautiful and spacious Gothic Church erected a few years ago by Mr. Bailey. This sacred edifice is one of the most beautiful Churches we have in India for situation, as well as for elegance. The hills are well wooded, and so are the valleys below, which are also well watered, and the scene is altogether most charming. In the back-ground, behind the ridge on which the Church and the senior Missionary's house stand, the hills rise again from another valley which intervenes, and in the midst of the trees you see one of the old Syrian Churches rearing its head, with its ancient parsonage-house attached. Below, on the right of this, though hidden from view at the first prospect, is the old Syrian College, which was built some years ago—I believe between twenty and twenty-five—at a time when the Metran of the Syrian Church was glad to avail himself of the services of the Church Missionary Society. Since the separation between the Society and the Syrians, which followed soon after the elevation of the present Metran, this College has remained in the hands of the Syrians, and the Society have erected one of their own.

Syrian College of the Church Missionary Society.

Saturday, the 23d December, the Bishop rested; but on Sunday morning he preached to the students of the Church Missionary Society College, and the scholars of the School attached, altogether seventy in number. These youths are under the care of the Rev. John Chapman, B.D., late fellow of St. John's College, Cambridge, and an able and pious co-

adjutor, Mr. Spratt, brother of the Missionary of that name in Tinnevely. In the former I recognised an old College friend, and we were rejoiced at this opportunity of once more meeting in the flesh. On Saturday, while the Bishop was recovering from his fatigue, I examined the first class of the College, consisting of seven Syrian and Anglo-Syrian youths, in the Greek Testament, and questioned them pretty closely, both upon the original text and on doctrine, and was much struck at the decided improvement which had taken place during the last six years, the interval elapsed since the Bishop of Calcutta's last visit to this place. The second class, consisting of eleven boys, I examined in the English Scriptures; and both classes also in other branches of knowledge. The oldest youth in the College is between seventeen and eighteen years of age. The seventy students are all boarders, and retain, in every respect, their native habits of dress and food; sitting on the floor at meals and eating like their countrymen, and not adopting English apparel, not even shoes and stockings. There are two young Syrians now in English Orders in the Travancore Missions in connexion with the Church Missionary Society, who have, in whole or in part, been trained in this College.

Unsettled State of the Malabar Syrian Church.

But important and promising as this Institution is, I was sorry to learn, that the Malabar Syrian Church is itself in no better condition than it was six years ago. In some sense it may almost be said to be worse; for there are now *three* Metrans contending for the pre-eminence. The old Metran, who did not obtain his consecration from Antioch, but from his predecessor, and was the first to break off connexion with the Church Missionary Society, is still alive. He continues to admit men of very indifferent character and of gross ignorance, I am told, into the Ministry as Catanars or Priests. Then there is a young man, a native of Malabar, who went to Antioch six or seven years ago, and returned, just after the Bishop of Calcutta's visit to Cottayam in 1843, with a *Staticon*, or letters of consecration, from the Patriarch, who, it seems, ordained him Deacon and Priest, and consecrated him Metran for this charge, all within the space of a few days! This person is still in the country, and is endeavouring to establish his authority, though cautiously, as he no doubt bears in mind the disturbances which arose in the time of his namesake, Mar Athanasius, and the event which followed. The third can-

didate for the office of Metran came out between two and three years ago. He is said to be an Arabian by birth: he is entirely ignorant of the vernacular tongue—the Malay-alim. He is residing at the Old Syrian College, and is come direct from Antioch, but has been unable to make any way in obtaining ecclesiastical authority or influence as yet.

(To be continued.)

STATISTICS OF PROTESTANT MISSIONS TO THE HEATHEN.

(From the "Edinburgh Christian Magazine.")

The population of the world, and the relative proportion which its inhabitants bear to the various religions to be found in it, cannot possibly be ascertained with any degree of accuracy; yet it is well to have some general idea of the nature and extent of that vast field which is given to the Christian Church to cultivate, and from which the great harvest is to be reaped at the end of the world.

The following table is made up from different writers upon this subject*—

	Pop.	Heathen	Mahomedan.	Jews.	Christian.
	Millions.	Millions.	Millions.	Millions.	Millions.
Sondermann	1000	631	160	9	200
Wahlman ..	900	500	110	8	260
Raumer....	650	310	110	5 to 9	228
Gosner.....	800	455	140	2 to 5	200

The "Christian" population of the world is thus divided by Gosner†:—

Roman Catholics, 80 millions.
 Protestants 70 ...
 Greek Church . . 50 ...

Total 200 ...

The whole Protestant Church now supports about 37 Missionary Societies for the conversion of the Heathen. Bible, Tract, and Prayer-book Societies are not included in this estimate; nor are Societies for the conversion of the Jews, or for educating Native Females in heathendom.

The 37 Missionary Societies are thus divided—

Germany, 8	England, 9	America, 7
Switzerland, 3	Ireland, 1	
Netherlands, 1	Scotland, 5	
France, 2	—	
Norway, 1	Britain, 15	
Continent, 15		

It is difficult to ascertain, from the Reports of those Societies, the number of Labourers in the Mission field. Some Reports omit to mention the Native Assistants or Female Teachers; others, again, include Agents of every kind, such as, printers, translators, &c. It is calculated that about 5000 persons are employed abroad in this work of Missions, 2440 of whom have been sent forth from Europe and America. The others are Native Agents.

The sum given by all the Protestant Churches for Missions to the Heathen is, in round numbers, about £500,000, of which Great Britain contributes about £350,000.

It has been asserted that the offerings presented in one year to the goddess Kali, in Calcutta, equalled the revenues of the whole Protestant Church for Missions. Mr. Medhurst states, in his "China and the Chinese," that "the cost of gold and silver paper burnt" (in honour of idols) "in China, in a year, exceeds a hundred times all the money collected in the Christian world annually for Bible, Tract, and Missionary Societies!"

It has been stated that Scotland consumes, each year, about £5,000,000 in intoxicating drinks, and Glasgow alone £1,300,000.

For 156 years after Luther's death there was not one Protestant Missionary Society; and all such Societies now in existence, with four exceptions, have sprung up during the last 57 years.

At one of the Missionary Meetings held last year in New York, a very old man, Deacon Harvey, addressed the Meeting. This man *could* have said, "When I was sixty-two there was but one Missionary Society in all Great Britain, now there are fifteen; when I was upward of sixty-four there was not one Missionary Society in all the United States of America, there are now seven; when I was eighty there were but two Missionary Societies in the Continent of Europe, there are now fifteen! When I was an old man, above threescore years and ten, the whole Continent of India, China, and the Islands of the Pacific, were shut against the Gospel. Those countries are now all opened up to Christian Missions, and tens of thousands, who then wor-

* "Tabellarische uebersicht über die Protestantischen Missionare," 1846.

† "Die Biene aus die Missionsfelde." July 1848.

shipped idols, have since been turned to the worship of the living and true God!" All this *could* have been said by that old man, *for he was 111 years of age*; and we have supposed

him thus addressing the assembly in which he spoke, that our Readers may realise what has been accomplished during even the *old age of a living man!*

MISSIONARY GLEANINGS.

CHINA.

THE REV. E. C. Bridgman, of the American Board of Missions, in a Letter dated Canton, Aug. 25, 1848, thus describes the

Idolatry of the Chinese.

The Chinese, from the earliest period noticed in their history, have been the worshippers of gods many, as they are at this day. By not keeping this in mind, we shall be liable to presume on their having much more knowledge than they actually possess. It is very difficult—I think impossible—for one whose mind has been imbued with Christian knowledge from infancy, to understand the true condition of the entire mass of mind in China. The experience and observation of others may be different from my own; but the more I learn of the moral and intellectual degradation of this people, the more dreadful does it appear.

So far as I have been able to ascertain, the Chinese have no knowledge of God, or of the immortality of the soul; nor have they, until comparatively modern times, been at all influenced by revealed religion. Instead of the Creator of the Universe, the only living and true God, they have imaginary beings innumerable, whom they adore and worship. In the very earliest record which we have of their religious worship, more than two thousand years before the Christian era, we see their monarch offering sacrifices to these false gods; and the same thing has been done from that day to this. The visible material universe (primordial substance) they suppose eternal; in which the principle of order—eternal reason—reigns. Of all the beings in the invisible world, and the soul's immortality, they are in profound ignorance. They have only confused notions of future states of existence, indescribably vague and irrational. They often fear the gods, and wish to propitiate their favour; but in regard to their own condition in any future state, they seldom, if ever, manifest any serious concern. Gross and carnal, their moral and religious sense is dull. They are almost without a conscience; and the exercises of this faculty of the soul are so faint, and have been so little noticed by native writers, that the translators

of the Bible are in great doubt how the word rendered "conscience" in our version ought to be expressed in their language. The phrase hitherto used for "conscience" means, literally, "a good heart."

The Chinese having always been in this condition, all the facts and doctrines which are peculiar to revealed religion are of course entirely new to them. The Bible, the great treasury of Christian knowledge, contains a multitude of principles regarding faith and practice, of which they have no conception. All these facts and doctrines and principles the Missionary must communicate in the language as we now find it—a language essentially fixed and settled in its principles and usages. Accordingly, we are obliged to take their words, with the meanings which have been current for thousands of years, and employ them in a sense essentially new. For example, we must take the word "Shin," commonly used to denote the imaginary beings whom they adore and worship, falsely called gods, and use it for the true God, as he is revealed in the Scriptures. So of the soul; so of heaven; so of hell; and so of a multitude of other words. Our ancestors, who translated the Old and New Testament, had a language in which the grand truths of revealed Religion had already been expressed and made familiar. Not so with him who translates the Bible into the Chinese language. . . . The Translators who formed our English Version of the Bible, could transfer words, or coin new terms. But the difference between the Chinese and the Hebrew and Greek is too great to allow transfers; and in the present case the coining of new words is equally out of the question. Hence the translator must seize fast hold of the sense of the original, and then, casting into oblivion the old costume, strive to express the same sense in the Chinese character. A very difficult task.

Opportunities of Usefulness in China.

The following extract from a Journal* of the Rev. W. Milne, of the London Missionary Society, dated Shanghai, Oct. 13, 1848, is confirmatory of the views

* Missionary Magazine for March 1849, p. 36.

entertained by our own Missionaries, as to the inviting prospects of usefulness which present themselves in connexion with the multitudinous population of the Chinese Empire.

Our itinerant labours have been continued both in the neighbourhood and at a distance. Wong-shan-yet, the Colporteur, lately went to Hang-chau, a large and populous district, about 150 miles distant. He has reported very favourably of his visit, and of the willingness of the people there, as at other places, to hear and receive the Word of God. He seems to have been greatly encouraged in his work, and to have enjoyed the utmost facility in circulating Books and Tracts. From the accounts which we thus receive, it appears that there is a wide and inviting field for Christian labour in every part of the interior. Though restrictions exist to the admission of foreigners, Native Assistants may go, not only freely, but welcome, and proclaim to countless multitudes the Word of Life. Were individuals qualified for this end to present themselves, and suitable proffers of assistance to reach us from home, an unspeakable amount of good might be effected in the very heart of the empire. There is positively nothing in the way of the unlimited employment of such agency; and we are fully persuaded that it is by means of it, in a great measure, China is to be evangelized and converted to God. The mere possibility, not to say the actual prospect of that event, might well awaken our strongest desire to be enabled to carry this mode of usefulness to a far greater extent than ever.

Papal Recruits for China.

The Rev. E. Pohlman, of the American Board of Missions, in a Letter dated Amoy, September 20, 1848, admonishes us of the efforts made by Romanists to pre-occupy the field.

What is to be done for more men? How the zeal of the Roman Catholics is rebuking us! Eleven men came out by the last steamer, and the same number of "Sisters of Charity" arrived at Macao a short time since. The Romanists spare no money, and throw away no time. The quickest means are the best, let the cost be what it may. Of the eleven men, nine reached Amoy September 2, on their way to Shanghai. They were accompanied by a "Father" in the Mission, who came out some years ago, spent two years in China, and then proceeded to Europe for recruits. The fruit of his mission home is seen in these nine associates, six of whom are Italians, one being a Frenchman, and two Chinese from

the province of Shen-se. These last spent three years at Macao, and five years in the College of the Propaganda at Rome. When shall Protestants do business on this scale?

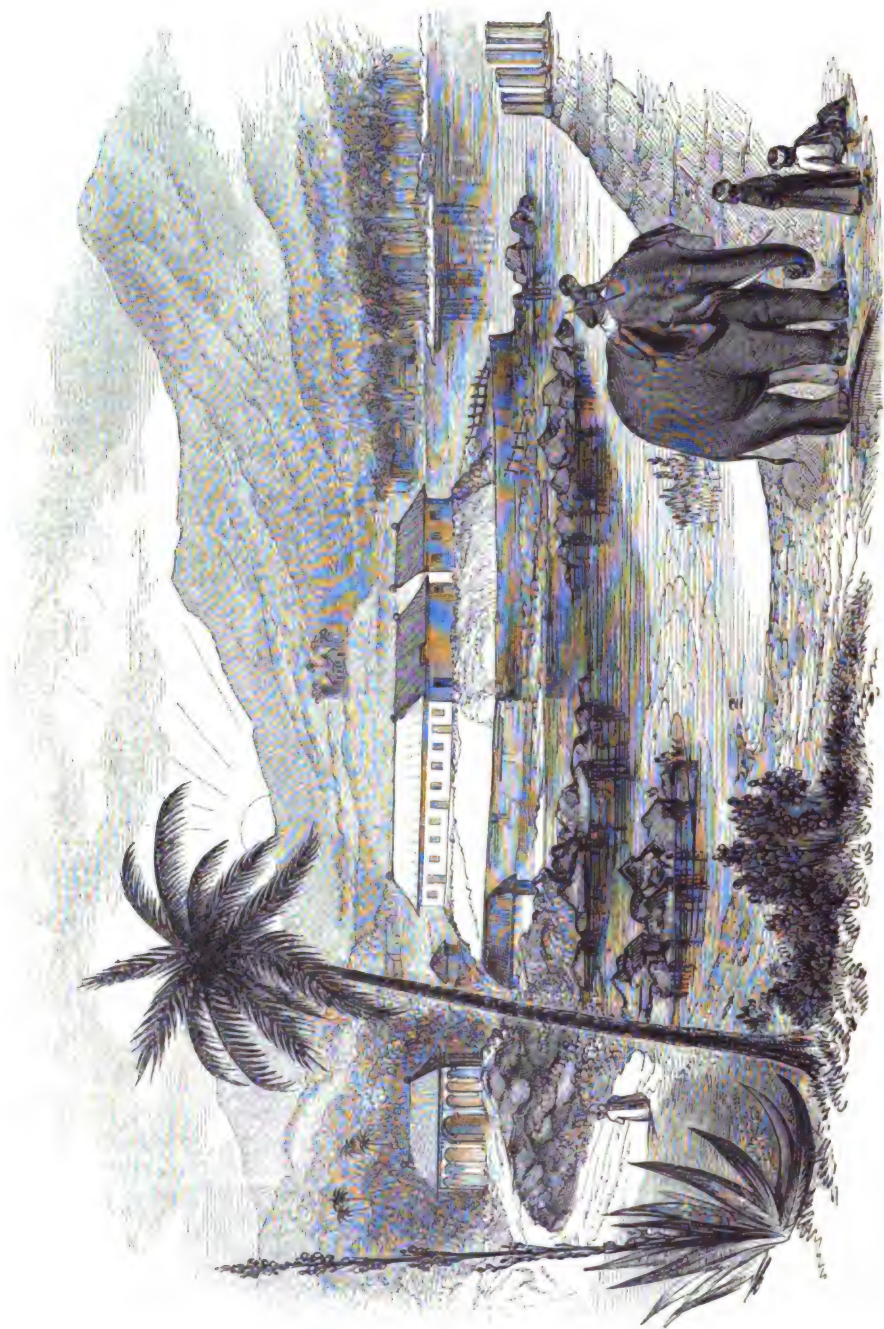
THE FEEJEE ISLANDS.

This group is situated about seven days' sail from the north cape of New Zealand. The following extracts from the Journal of the Rev. Walter Lawry, of the Wesleyan Missionary Society, during a Missionary voyage to the Friendly and Feejee Islands in the year 1847, afford valuable information with respect to it.*

There are two very large islands, each as large as Devonshire, with high mountains and fine rivers: upon these the population may be reckoned at 150,000. Beside these, there are in the entire group about one hundred islands, with a population of another 150,000, making a total of 300,000 souls in Feejee. I am well satisfied that twenty times the number of people might easily find subsistence on these islands, and one hundred islets not now inhabited. It is a remarkable provision of Divine Providence, that the two main articles of food in Feejee never fail together. If the season proves wet, the taro thrives well; and if it be dry, the yam abounds. When the Gospel shall have caused their wars to cease, the industrious habits of the people cannot fail to secure abundance of excellent food, and, by consequence, a rapid increase of population.

While this people have at present a rough exterior, and cannibal habits, they are possessed of activity, shrewdness, and the remains of civil distinctions, titles of honour, and courteous salutations to one another, which, in their fine and copious language, produce, the Missionaries say, in a variety of ways, the most agreeable effect. The New Testament is now read by many, an edition having issued from the Mission press in Feejee. The impression begins to be very general that Christianity is true, and that, of course, their system is false and destructive. Those who have embraced the Gospel generally adorn it, and a goodly number of them go everywhere preaching the Word. It is worthy of remark, that, notwithstanding the bloody and cruel ferocity of these pagan cannibals, no violence, even of the slightest kind, has been committed on the person of any of our Missionaries. But the case has not been so with other White Men dwelling among them, many of whom have been clubbed, maimed, and killed.

* From the Wesleyan Missionary Notices for March 1849.



HILL COUNTRY IN THE VICINITY OF KANDY, CEYLON, WITH THE GARRISON HOSPITAL.

Church Missionary Intelligencer.

No. 3.]

JULY, 1849.

[VOL. I.

ORIGINAL COMMUNICATIONS.

THE TRUE STRENGTH OF EMPIRES—A LESSON FROM HISTORY.

God does not permit us to read the future, except, indeed, as far as His inspired Word foreshadows it; but we may read the past, and the lessons of bygone times are rich in warning and guidance for ourselves.

Nor is there any single lesson written with greater emphasis on every page of history, than this—that God ever bestows great empires for the *truest and highest* good of the governed; and that wherever that good is not stedfastly pursued, such a kingdom carries within it the sure seed and element of decay.

We may trace this truth throughout the whole stream of time. Look at the transitoriness of the great despotisms of the earth, all of which have had their foundation in self-aggrandisement and self-glory. Have they not all been passing scourges rather than settled Governments? The narratives of Eastern dynasties are one uniform record of violent revolutions. In twelve years Alexander the Great pushed his arms from the Dardanelles to the Punjab, and his empire crumbled to pieces in a still shorter period. At the close of the thirteenth century the great Tartar conqueror, Kublai Khan, swept Asia from east to west, to leave behind him scarcely a name. The generation which is just passing away has witnessed, on the plains of Europe, a career of as heartless victory and hopeless disgrace. And all these events carry the same moral. They teach us, not merely the emptiness of all human grandeur, but, more specifically, that “for men to search their *own* glory, is not glory.” They show us, not only that “God is the Judge, who putteth down one, and setteth up another;” but they illustrate the Divine proverb, that “the King that faithfully judgeth the poor, his throne shall be established for ever.” They proclaim to us, that if rulers are not careful to communicate their own blessings to those who should be as their children, God will assuredly take from them the kingdom, and give it to a nation bringing forth the fruits thereof.

But to ascend a step further. The truth,

with which we started, is remarkably confirmed by an exception—most striking as far as it goes—to the other Governments of ancient times. It is notable that the Roman empire was more stable than any that preceded it; and equally notable, too, that it adopted a course of policy the very reverse of any of its predecessors. It always sought to consult the good of the nations it conquered. It incorporated them with its own citizens; it gave them its own civilization; it introduced them, as far as possible, to its own laws and institutions. One of its own poets has strikingly described its method of administration—

*Hæc est, in gremium victos quæ sola recepit,
Humanumque genus communi nomine fovit
Matris, non dominæ ritu, civesque vocavit
Quos domuit, nexuque pio longinqua revinxit.*

Claudian de Laud. Stil. iii. 150—154.

And all this, so far forth, was well. But the dominion of pagan Rome was not permanent, because its own best light was darkness, and the disciple is not above his master. The rulers themselves were ignorant of the highest good, and therefore could not communicate it. The benefits which a heathen Government, however refined and civilized, can bestow, must ever be most partial, fragmentary, and superficial. They can only touch things material and temporary; and, like all the fashion of this world, they pass away. Christianity, the true salt of the earth, advanced not by means of imperial Rome, but in spite of it. Mere human civilization is not the highest mission of an empire.

But modern times teach, more forcibly still, that the only security for a kingdom is its fulfilling those high objects for which the Almighty grants controul over the lives and happiness of large portions of the human race.

Three maritime nations, since the discovery of America—Spain, Holland, and England—have successfully obtained vast commercial facilities and extended colonial possessions in the far East and West.

The dominions of Spain, in the time of the Emperor Charles V., embraced Milan, the two Sicilies, the Netherlands, Mexico, Peru,

Chili, Cuba, Hispaniola—now St. Domingo—and, at a subsequent period, the Philippines in the Indian Archipelago. But how did she use her dominion? She was content to hold her vast colonial empire as a grant from the Pope. In 1493—as Mr. Elliott has noticed in his *Horæ Apocalyptica*—after Columbus's discovery of America, Ferdinand and Isabella applied to Pope Alexander VI. for a Bull to grant them lordship of the New World. Zeal for propagating the faith (of Rome) is specified in the Bull as Alexander's chief motive for granting it. Missionary Friars and an Apostolic Legate were accordingly sent out with Columbus on his second voyage: and how zealously, in succeeding times, the Spaniards have served the Papacy, the history of the Spanish Jesuits in South America, or of Francis Xavier and his colleagues in India and China, amply shows. And with what result? Where is now her colonial empire? Her flag once flew over almost every part of the world. The courtier could boast, that on her dominions the sun never set. But wherever her flag flew, she carried, not the faith of the Gospel, but the tarnished and adulterated faith of a false superstition. And Spain has passed away. Her arm is crippled; her power is withered; and within narrow precincts hovers the Spanish eagle. Let us beware.

Holland succeeded to the empire of the seas. She threw off the yoke of Spain, and began, about the middle of the seventeenth century, as the Seven United Provinces, to found a colonial empire. The New Netherlands—now New York, &c.—the Cape of Good Hope, Ceylon, Travancore, factories in the Indian Archipelago, Guiana, all were hers. *She* was Protestant, and enacted that none but baptized persons should be employed in her colonial possessions. In the year 1801 there were no less than 342,000 nominal Protestants in Ceylon, and the fact raised high hopes for the East amongst the friends of Christian Missions. But the Dutch, while they *baptized*, did not *teach* all nations. Ceylon is at present overrun with baptized Buddhists, heathens in every thing but the rite which qualified them

for government employment. Holland did not fulfil the Mission for which God raised her to such a rank among the nations; and we know what has become of Dutch colonies and commerce. Surely, cold, negative, inoperative Protestantism is not the Christianity of the Bible, any more than Popery. It is righteousness, practical religion, that exalts a nation; and sin of omission as well as commission is the true reproach to any people.

And now we touch upon what is intensely interesting to ourselves. The kingdom has departed from the nation that taught falsehood, and from the nation that taught nothing; and England is the inheritor of their greatness. A Pope's Bull forbade our Edward IV. to open a trade on the coast of Guiana; but we do not hold our dominions of the Pope. Our Sovereign reigns "by the grace of God." So far well. And our merciful Father still bears with us, and looks for fruit; still condescends to employ us as heralds of salvation; and is even yet enlarging our boundaries, as a token that He will still further employ us, if we only rise to a due sense of our duty and our safety. Only look at the vast accession to our colonial empire since we have begun, however feebly, to be a Missionary nation! Must not the Christian mind see something of cause and effect here? Surely it is the lesson of all History, that the living, earnest, expansive Christian, who has a heart large enough to embrace the whole world, is the only true patriot. It may be said with more truth of our empire, than it was of Spain's, that the sun never sets upon it; and every truly Christian effort is returned, with electric rapidity, to the centre from which it emanates. Our dominion is greater than that of Rome. O that all British philanthropists and statesmen would ask, *Why?* On the fulfilment of the duty of evangelizing the world is suspended the promise of all blessing and fruitfulness at home. It is only when we are obeying the command, "Go ye, and teach ALL NATIONS," that we can rest upon the assurance "Lo, I am with you alway, even unto the end of the world."

W. K.

RECENT INTELLIGENCE.

East-Africa Mission.

IN our Number for May we published the Narrative of a Journey into the interior of East Africa by the Rev. J. Rebmann, in which the discovery of a great snow-mountain, called Kilimandjaro, constituted a

prominent feature. In a Letter published in "The Athenæum" of May 19, doubts are expressed as to the accuracy of Mr. Rebmann's testimony, and the existence of the snow-mountain altogether discredited.

The following reasons are suggested as



sufficient to justify this inference—"That when in Taita, five days' journey from Kilimandjaro, Mr. Rebmann ascended an eminence to obtain a view of it, but was unsuccessful; and that it is wholly improbable that a mountain towering above the limits of perpetual snow could escape notice at such a distance." On this point, however, it would appear that the Missionary's Journal has not been examined with sufficient accuracy. He says, "Being obliged to stay some days with Mainna, the Chief of Muásagnombe, I got time enough to ascend a neighbouring mountain, where I expected to see—Kilimandjaro. But the men who accompanied me were afraid of proceeding to that height, on which my expectation, grounded on the statement of Bana Kheri, who had remained behind, could have been realized." We find, therefore, that he did not ascend the eminence—not such an eminence as would have enabled him so to rise above the lesser ranges by which he was surrounded, as to discern the higher, but more distant mountain, which was screened from his view.

He was at the time in a mountainous district, consisting of "several ranges, stretching parallel to each other, from south to north, for about a three days' journey." It is evident, from his statement, that the Natives were apprehensive of some danger should they ascend too high. "The men who accompanied me," said Mr. Rebmann, "were afraid of proceeding to that height." The cold temperature of the higher regions constituted a limit beyond which they dared not venture. This natural disinclination, existing most strongly in the case of the great mountain, on account of its intenser cold, and the popular traditions respecting the fate of the only expedition which had ever attempted to ascend its heights, had of course prevented them from exploring it, and left them in utter ignorance of such a thing as "snow," although not in ignorance of that which they so greatly dreaded, "coldness."

There are various points adverted to as affecting the credibility of our Missionary's testimony, that while he could "discern from Jagga the peaks of Wasseen on the sea-coast, at a distance of seven days'

journey, he failed to discover Kilimandjaro at less than half that distance." This, however, we can understand; for in the one case he was looking down from the higher eminences on the range of territory expanded beneath him, the view terminating in the direction of Wasseen by the Yombo mountain; while in the other case, he was in the midst of mountains, and his view intercepted by the nearer ranges which rose around him.

It is also said, that Mr. Rebmann is so short-sighted that he could not distinguish from the horizon the lake Eebe at the foot of the Ugono mountain. This might be, and yet there would be nothing in this circumstance to discredit his capability of perceiving a lofty mountain, of remarkable dimensions, at the same distance from him as the lake.*

Mr. Rebmann, in crossing the river Gona, says—"Its water was cold enough to prove its source, which evidently is nothing else but the eternal snow of the Kilimandjaro;" an inference disproved, it is urged, by the name "Gona," which signifies crocodile, and "we know," says the writer, "crocodiles do not inhabit waters of icy temperature." But the crocodiles, like the Natives, having an instinctive dread of cold, no doubt confine themselves to that portion of the river where the waters are of a temperature more agreeable to them. Mr. Rebmann must have crossed the river at no very great distance from its source, as, although from thirty to forty feet broad at that point, it was only three feet deep, a locality not very available as a rendezvous for crocodiles.

If Mr. Rebmann's Journal be carefully examined, it will be found, that from the sea-coast he had been ascending successive ranges of mountains, with wildernesses intervening, until he reached Jagga. He first climbs the mountain Bugūda, and enters on a wilderness of seven days' journey, which brings him to the Boora mountain: portions of the ascent here proved very steep,

* We may also mention that Mr. Rebmann had a telescope with him, and shortsightedness is a defect which a glass, as far as its range extends, satisfactorily remedies. In his attempt to distinguish the lake Eebe, he says, "The telescope I carried with me was too small for such a distance."

the weather occasionally cloudy and rainy. Several ranges of mountains in this part of the journey were successively passed by him; and then we find him entering on another wilderness, as he traversed which, the mountains of Jagga rose before him. It is evident, therefore, that the elevation of the land had been considerably increasing; that the wildernesses he had passed over consisted of a succession of terraces, raised one above the other; and that the mountain Kilimandjaro must be considered as resting upon an extensive platform, raised itself, probably, some thousand feet above the level of the sea, and thus assisting the mountain, with a much less apparent elevation than 20,000 feet, to rise to this region of perpetual snow. "In this case, the mountains in the vicinity, of 4000 or 6000 feet high, would not appear mere hillocks in comparison with it," nor the mountain itself besostrikingly discernible at a distance of several days' journey, as to invalidate the statements of Mr. Rebmann.

Besides, in so mountainous a district it would not be always visible, being screened from view by the intervention of clouds. Mr. Rebmann, in describing the prospect extended before him from an eminence of 2000 feet, says—"Toward the west I might have seen the snow-crowned Kilimandjaro, had it not been, as it generally is, enveloped in clouds." To this it is objected, that "if the Kilimandjaro reach the limit of perpetual snow, it rises far above the ordinary level of the clouds;" and yet the clouds, although at an altitude inferior to the summit of the mountain, might, nevertheless, successfully conceal it, as every one who has been in a mountainous country knows, from the spectator on the lower eminences.

The territorial character of Inner Africa is a problem of interesting solution—interesting, not only to geographical and scientific men, but to those whose more immediate object is the evangelization of its inhabitants. We are anxious to discover what is the actual character and condition of the interior nations. Are the degraded tribes on the sea-shore a specimen of what we must expect to meet? or shall we discover superior modifications of national existence? Are there facilities for the prosecution of Mis-

sionary labours on its eastern shore, to which we have been strangers in other parts of Africa? and is there a hope that from this, as a salient point, the Gospel may soon advance into the dark, and as yet unvisited, centre? These are deeply-interesting subjects of inquiry. Our Missionaries on the eastern coast are in a position to give most valuable information. It will be without influence if we are led to doubt the truthfulness or accuracy of their statements. There is no reason to do so in the present instance.

We now subjoin an important and interesting letter from Dr. Krapf. Mr. Rebmann has again visited Jagga. Had he been mistaken in his previous conclusions, he had abundant opportunities of correcting them. We have not yet received his Journal; but Dr. Krapf speaks of the snow-mountain, Kilimandjaro, as a settled question, on which there was no room for doubt. In other respects, also, the Letter is most important, detailing, as it does, the inviting prospects of usefulness which present themselves in that new Mission-field, and confirming us in the persuasion that the gate to Central Africa lies open on the eastern coast.

Extracts from a Letter addressed by the Rev. J. L. Krapf, D.D., to the Hon. Sec., dated Rabai-Empia, Feb. 28, 1849.

DEAR SIR—In our journeys into the interior we invariably enjoyed the rich blessing and mighty protection of our Heavenly Master in such a manner, that we feel our hearts stirred up anew to extend our evangelical pioneering to the remotest regions of Central Africa. It is to our minds as though the Lord bid us to push on without delay, in order to lay a broad and extensive basis for the speedy manifestation of His kingdom in these latter days. It is to us as though the words (Psalm xxiv. 7)—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in"—should be made to re-echo in all Inner Africa, where the nations are so remarkably settled, that the Lord's designs with regard to the salvation of Africa cannot be mistaken by the personal observer. There is a very broad basis for Missionary labour in the interior, as there is in the physical aspect of the wonderful snow-mount, Kilimandjaro, in Jagga, which has an extended basis of gentle ascent, corresponding with its enormous height; from which it sends its cool

water, in numberless brooks, down to the dry wilderness. Thus, we feel convinced and determined, by the result of each journey, to give ourselves no rest until one nation after the other has heard of the Gospel; and until we have known what prospects there are for subsequent actual Missionary labour. In short, we feel persuaded that the Coast Mission must have a broad basis toward the west, and be the first link of a Mission-chain between East and West Africa.

My last Letter (dated 16th Nov. 1848) has informed you of Mr. Rebmann's departure for Kikuyu and Mbellé. I have now to give you the gratifying intelligence of his safe return, which took place in the evening of the 16th instant, after an absence of three months, full of interesting occurrences and results. He did not reach the said countries, owing to circumstances he shall detail in his Journal; but he reached—and this is of more importance—the point from which there is a starting practicable to Uniamési, which country separates the East and West-African roads. My dear brother was most friendly received by Maminga, the chief ruler of Jagga, who not only is very anxious to receive a Missionary in Madshame, the tribe where he resides, but also to give permission and the aid of a safeguard to me or Mr. Rebmann, for the prosecution of a journey to Uniamési. In like manner, all the minor Chiefs of Jagga are willing to receive Missionaries, and they are in good earnest in this desire; so much so, that Maminga, sometime ago, had intended to send an hundred men to the coast, to call for the White Man.

Mr. Rebmann describes this king as a man of much power, order, and kind disposition toward foreigners, though he be much under the influence of charmers, as is the case all over Africa with despotic rulers.

The superior natural disposition of the Jagga men and their rulers, the healthy climate, the position of that country between the coast and the more remote regions beyond, render it imperative on us to solicit from the Committee immediate aid for Jagga. One Missionary, together with a pious lay-brother, as a servant or assistant, should be set apart without delay, as we shall compromise ourselves if the Native rulers are kept in waiting for too long a space of time. In the mean time we shall extend our travelling to Uniamési and to the west, if I should not immediately proceed to Europe, as my last Letter has apprised you already. Mr. Rebmann, far from being discouraged by the perils and privations of his late journey, is ready to start again on a new errand of love

to our Black brethren of Middle Africa; and as to myself, I feel bent upon the same object.

With respect to their proceedings among the Wanika on the sea-shore our Missionaries labour under much discouragement; and this, combined with the favourable openings which the inland tribes present, seems to urge them toward the interior.

Dr. Krapf says—

Concerning our Missionary Station at this place, I conducted it alone during Mr. Rebmann's absence. The youth mentioned in my last Letter gives strong evidence of the grace of God operating upon his mind. He has thrown away all his charms, and other heathenish practices; he longs after increasing knowledge of God's Word; he prays with great simplicity and faith, and makes an open confession of his conviction, for which he has already to suffer from his relatives. He has also exercised a good influence on the children of his neighbourhood, who frequently receive me with great simplicity and joy, and beg me to sit down and tell them a story of my book.

Another young man gave me, for a time, great hopes of being converted to Christ; but his relatives removed him soon to another village, where he died some weeks ago. His death, and that of several old and young people who died very suddenly, have frightened the Wanika, and confirmed their minds in their former prejudice, that the adoption of our ada, or fashion, as they call it, will cause early death—an enemy whom a Mnika, and every unconverted man, fears more than any thing in this world. It is since that period that our school-business has entirely ceased; as the children, and, still more, their parents, are afraid of us. Many Wanika tell us, in plain words, that our Christ was no Saviour, as He did not prevent the death of those persons with whom we were more intimately connected. Others point to their sores, or other bodily sufferings, and tell me—"Your Lord is a bad Master, for He does not cure my sores." In general, it is surprising with what hardness of heart, and with what daringness, they make abusive expressions against their Maker. They are not behind our greatest infidels and scoffers of Europe. But there are also six or eight persons who like to hear the Word of God, though I cannot yet observe any change made in their outward comportment. The great disadvantage under which we labour is, that we have no Settlement separated from the Natives. We should have a village of our own, settled on Christian principles in every respect. Thus, those Natives who wish to enjoy the Means of Grace would

have an opportunity to join us on a separate ground: others who are persecuted would find a place for settling themselves, and for the maintenance of their family. It is only in this way that this Mission can be led into a regular course of development. But for this purpose it would be requisite that one of us proceed to Europe, to procure some adequate means, and a few able and pious mechanics, to conduct the externals of the Settlement. The little band of five or six Europeans, together with some domestics, would form in itself a Congregation which, as a model, would attract the Natives. We have asked our Chief whether the Wanika would give us land for such a Settlement: he answered in the affirmative. As a rule of East-African operation, we may say—"Missionarize or Evangelize the Natives together with Colonizing and Civilizing."

Let us, then, apply the means for the end which the Lord shall accomplish. May He be the beginning, the middle, and the end of all our doings! for without Him we can do nothing that He will own as His work at the last day.

Bombay and Western-India Mission.

NASSUCK.

In the latter end of March, on account of the rapid setting in of the hot season at Nassuck, the Rev. J. S. S. Robertson and Mrs. Robertson had found it necessary to retreat to Aujanneri Hill, near Nassuck. With the exception of the poor women in the Asylum, all the Native Christians had accompanied him, and were encamped around in neat little bungalows or huts, enjoying the refreshing breezes and the lower range of temperature—the thermometer in the early morning being down at 69° and 71°, and in the hottest part of the day rising not much higher than 87°, while at Nassuck, at 3 and 4 P.M., it stood at 96°, and throughout the night seldom below 82°, without any moderating breezes.

In our Number for May it was mentioned that a young Brahmin, about twenty years old, named Shankar Balawant, since Mr. Robertson's arrival at Nassuck, had joined the little band of Christians, and become a Candidate for Baptism—a fruit of the labours of the Native Catechist Ram Krishna. Immediately before the departure of our Missionary from Nassuck, this young convert was baptized, and has con-

tinued steadfast, and happy in communion with his native brethren. Another native was baptized at the same time, the wife of a convert named Yakob. Her husband had been a Christian for three years, and she herself had long been desirous of baptism. She received the name of Rahel (Rachel) as harmonizing with her husband's name Yakob (Jacob). Her heathen name had been a foolish one, and necessitated its being changed. Two orphan female children were baptized on the same occasion by their former names Mani (pronounced Munnee) and Sálu (pronounced Sahloo). In a Letter dated April 11, 1849, Mr. Robertson says—

These are very interesting little girls, and Mrs. Robertson has taken a great liking to them. At their Baptism, I and Ram Krishna Antaji were godfathers, and Mrs. Robertson and Sita Bai, and Ganga Bai, the wives of Daji and Ram Krishna respectively, were godmothers. That was a joyful day to our native converts; and there would have been visible rejoicing to a greater extent, had it not been for the severe illness of our departed Vishnu Pant, who was taken to his rest early on the following day. I hope for much good by the bringing up of these and other orphans as Christians. I remember reading in the history of the early Church, that western idolatry was undermined partly by the practice of educating helpless orphans in the faith of the Gospel under pious godparents and instructors. I have accordingly announced to several friends that we shall be ready to receive as many orphans as come in their way. We have no fear for the means of their support. As Mrs. Robertson and I have no family, we shall be able and happy to do something ourselves, and several of our friends will be ready to assist us. We shall call the Establishment "Mrs. Robertson's Native-Female Orphan Asylum," it being understood that all these inmates are baptized, either immediately on their admission, or as soon as convenient thereafter. These dear little pets shall have our most unremitting care, as long as we are able to stay in this country. We have more hope of permanent good from such an Asylum as this, than from educating, in a Day-school, the daughters of heathen parents, whose influence over their children while at home is more than sufficient to destroy all the good impressions which they receive at School.

In the preceding extract reference is made to the death of one of the students

under Mr. Robertson's care. Our Missionary writes—

The death of Vishnu Pant made me very sad, as well as all his fellow-students. He had gone on very diligently and promisingly with his studies up to the 17th March, the day on which he took ill. As he died on the morning of the 30th he was ill just thirteen days. He suffered very much, for it was a very bad fever. During his illness both I and some of his fellow-students had frequent and full opportunity of speaking to him of another world, and of the love of Christ which insures bliss to the believer therein. He gave very satisfactory evidence, that up to the last his faith and trust in the Saviour remained firm and steadfast. Just two or three days before he died he said to his wife, Sarah Bai, who is also a Christian, "I desire to be with Jesus." To my distinct question, "Do you still love and believe in Jesus?" he gave a most cordial response by signs, at a time when his strength was too far gone to be able to speak. His funeral obsequies were conducted with great propriety. His fellow-students not only undertook to provide a suitable coffin, &c., but most freely offered to carry his remains with their own hands, in the English fashion when there is no hearse, to the place of interment, which is about one and a half mile from the Mission premises. The whole of our Native Christians, who were able to walk or ride, old and young, rich and poor, attended the mournful procession. Even the Native Heathen and Mussulmans seemed struck with awe. It had been the reproach of the Heathen to the Brahmin converts, "that the Missionaries would be kind to them as long as they lived, but that when they died they would be so miserable, that not even a Mahar (one of the outcasts) would be found willing to carry them to burial." How clearly on this occasion was this reproach on the Christian religion shown to be false! A Brahmin youth became a Christian, dies at twenty-three, and he is borne to his last resting-place by fellow-Christians and fellow-students composed of Brahmins, Sudras, Pariahs, Mahars, and Portuguese, who all deem it a privilege to be allowed thus to show their respect to the body of him, who was loved by them as a brother, while yet his soul was with them. We know and believe that all the false representations of the Brahmins shall, in a similar manner, be exposed. The Lord will give us favour among the poor people around us. It was particularly affecting to my heart to see our dear Shankar Balawant, whom I had just baptized the day before, joyfully taking a prominent and public part in these funeral ob-

sequies. Here was one of the strongest tests of his sincerity to which he could be put. In the face of the bigotted Brahmins of the most holy city of Western India, to whom he was known formerly as an idolater, he cheerfully, and as it were joyfully, takes his part in what they deem a vile work—the carrying the body of a fellow-Christian to the grave! I thought, on this very account, it was a providential circumstance, that we had baptized him some days sooner than was once intended. Mrs. Robertson attended the body to the grave. The Native-Christian women of highest rank were also conveyed in a carriage, placed at their disposal by the medical friend who had attended the deceased during his illness. I walked all the way from the Mission-house to the grave at the head of the remains, having the widow as chief mourner by my left hand. The full Service was read in Mahratta, partly in the Church and partly at the grave. Daji assisted, by reading the Lesson and responding in the Psalms: all the general responses were most fervently joined in by all present.*

The dear deceased has left an interesting widow about seventeen years old, and a child called Rághu, aged two years. We hope to be able to do something on her behalf by way of subscription, and by-and-bye to make her useful among Mrs. Robertson's little orphans. She has just gone for two months to Nagar, for the purpose of beguiling her sorrow, with a brother of the deceased named Ram Krishna Vinayak, a Christian too, licensed as a Preacher of the Gospel by our friends of the American Mission at Nagar. This young man spent some days since last week with us. As well on this occasion, as during a former visit to Nassuck, we had the means of making his acquaintance, and we greatly admire his talents and graces. On Sunday last, being Easter-day, we had a discourse from him, in Mahratta, on our Lord's resurrection—a discourse which so delighted me, that I requested him to write out a fair copy of it for the press, with a view to print 1000 copies of it for the use of Native Christians. We are greatly in want of such practical small works as his sermon will form.

Madras and South-India Mission.

PALAMCOTTAH.

In 1 Cor. i. 26, we find the Apostle to the Gentiles saying, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many

* It is interesting to add, that the funeral procession was followed by a large number of the most respectable youths attending the English School.

noble, are called :” so it has been hitherto in the Tinnevely district. The Gospel has laid hold on the lower classes of the population. The despised Shanar has felt and acknowledged its beneficial influence, and, scattered over the sandy plains, many a Christian Congregation may be found, to whom the name of Jesus is welcome, as the rain from heaven to the thirsty soil. But while the waters of life are thus making the moral desert to rejoice, the upper and richer classes of Hindoos remain unaltered. They stand apart, as on an insulated eminence, and the fertilizing streams which are flowing all around have not reached them. Christianity is around them—it is near them—but it has not touched them.

The cause of this unhappy isolation from the best of influences, and the peculiar instrumentality by which we must hope so far to reach them as to bring their sons under Christian instruction, are admirably detailed in the following Letter from Mr. W. Cruickshanks, Master of the Native English School at Palamcottah—

The Palamcottah Native English School was established on the 4th of March 1844, and consequently five years have now elapsed since it began its work of admitting Hindoos on scriptural principles; and what has it effected in this period? On referring to our register of admissions, I find that 378 youths have come under instruction, and this fact comprises nearly the whole of its history. It is, however, a great fact, and, to a certain extent, pregnant with important consequences, and already productive of the most beneficial changes in a mental and moral point of view. The youths admitted into this School belong to a class of Hindoos who have no other means of instruction in righteousness. The Gospel is indeed preached around them, but the sound of it never reaches their ears; so that I have invariably found them, on first receiving them under instruction, totally ignorant of all but the name of Christianity. This may appear extraordinary in Tinnevely, but it is the truth notwithstanding; and I can do no more than record the result of my own actual observation and experience. This is owing mainly to the pride of caste, which, with other similar causes, renders it extremely difficult, if not wholly impossible, to bring them under the ordinary religious influence in operation around them. In a word, they maintain a haughty reserve, and stand at an immense distance from all who would address

them on such subjects; and who, therefore, having little or no access to them, possess few or no opportunities of delivering their heavenly errand, and calling upon them to repent, believe, and obey the Gospel. Are Christians, therefore, to turn away from them in disgust? Are they, therefore, to abandon them in despair? No, is the benevolent and ready reply: and if so, their case, which is peculiar, must be met in some peculiar way. And if this can be done only by the establishment of such Schools as are happily already in existence for the purpose, then certainly such Schools are the only available means that can at present be employed with any reasonable prospect of success. That one which has been established here by the wise philanthropy of liberal-minded Christians is freely resorted to by those for whose special good it is intended, not, indeed, to receive instruction in the Gospel, but merely to acquire a knowledge of the English language, which is undeniably their sole object. Yet as the multitudes, who came to our blessed Saviour, only to be healed of their diseases, returned benefitted in their souls as well as bodies; so the youths who come to us desiring nothing more than a sound English education, unexpectedly find themselves in possession of a greater blessing than they were in pursuit of. The Bible is put into their hands; and once fairly introduced to those divine Scriptures which alone are able to make them “wise unto salvation,” they cease to be, in many respects, what they were before—they are no longer of the same people: they are a new generation whose views and feelings, if not Christian, are not Hindoo. In fine, if they are not converted, they are enlightened, and henceforth they have consciences as well as understandings.

During the last year the number of boys admitted was eighty-six, and withdrawn, thirty-two.

Of the former, one is the grandson of the late Ram Singh. You are perhaps aware that British blood flows in his veins, as he is descended, on his great grandfather's side, from a Mr. H——, who, I understand, was a European. God grant that he may be induced to return to the religion of his European forefathers! and could this but be the case, great indeed would be the amount of good that would follow to the cause of the Redeemer in this province, for he is born to a great estate, and this will give him much influence, which, if exerted on the side of Christianity, must, to say the least of it, be extremely beneficial.

Of the latter, one was a Brahmin, of whom I began to entertain the hope that he might

in time be fully impressed by the scriptural education imparted in our School. But this youth neglecting the caution usually observed by his school-fellows, who, in order to prolong their connexion with us, avoid repeating at home what they hear at School, if it be, in their opinion, calculated either to offend or alarm, happened one day to acquaint his friends that most of his class-mates, as well as many others of his school-fellows, not only laugh at the idols of their country, but boldly declare that the God of the Christians is the maker of heaven and earth, and therefore alone to be worshipped.

All in this class, without a single exception, are promising youths, very acute, generally regular in their attendance, and make very satisfactory progress.

The second class consists almost entirely of new boys, that is, of boys lately removed from a lower bench: three of these are English boys, and two of them recent admissions, who appear to great advantage amongst their Hindoo class-mates, one of whom is a Brahmin. Their sable companions, without being able to speak so well, understand what they read much better than they; and, when engaged in mutually examining one another, show greater presence of mind and acuteness of intellect, for which, however, they are indebted solely to the mental discipline that they have been brought under at School, and not to any natural superiority which they possess over their fairer competitors. These, like the boys in the class above them, are frequently required to lecture upon the portion of Scripture read as the Lesson for the day. When it came to the Brahmin's turn, he quietly stood up before his class, and held forth, as well as he was able, to the great surprise, and, I must confess, to the amusement of his auditors. It was a novelty to see a Brahmin in this envious position, occupying, as it were, the post of lecturer on Christian Divinity; and it produced an unusual sensation, planting a smile on every face, albeit they were soon frowned into seriousness; and the Brahmin, being encouraged, proceeded with fear and trembling, and, on the whole, acquitted himself better than I expected. This exercise is managed thus—The speaker goes over the chapter in his own words, commenting on it as he proceeds, and deducing from it as much practical instruction as he is able. Some of the youths of the first class do this remarkably well.

The third class has more than half of its number made up of new boys, owing to the removals which generally take place at the close of every half year. One of these boys

once interrupted Mr. Browne in the midst of an appeal to their common sense against idolatry, by observing that it was useless to speak to them. "These fools," he said, "will believe nothing that you say." "Well, then," he was asked, "what do you say?" and he replied, "I believe every thing you say to be true."

When we reflect on the immense masses of unevangelized men which meet us in different portions of the earth—the millions of China and India, the multitudinous tribes of the vast African Continent—the conviction is forced upon the mind, that it is only as the converted portions of these respective populations, acting in the communicative spirit of the Gospel, become available as the medium through which Christianity may transmit its influence to their heathen countrymen, that light can be spread, or the leaven of Christian influence disseminated, in any degree commensurate with the necessities of the case. The European Missionary introduces the penetrative principle. It acts, in the first instance, on a very limited circle immediately around; but as this receives and becomes affected by the vital power, it becomes an active agency for the transmission of the same, and the communicative instrumentalities, by which Christianity extends itself, enlarge with very astonishing rapidity of development. Hence, no Missionary work, however minute, is despicable, provided it is healthful and vigorous in its action. If the few who acknowledge and profess the Gospel fail not to receive and transmit its powerful and preserving salt, "the little one shall become a thousand, and the small one a strong nation." It is for this reason that we hail, as of first importance, every circumstance, however apparently trivial in itself, which indicates that the Native Christians in our different Missions are living conductors of the healthful influences of Christianity. The following fragment of intelligence, conveyed in a private Letter from Palamcottah, dated March 30, 1849, will be read with interest—

An interesting Society has been established by a few pious young men, called the Heathen Friends' Society. It is supported by subscriptions from many of the residents, and the Natives give their little. They commenced collecting about two months ago, and they have

already a little fund of about seventy rupees, with a monthly income sufficient, they hope, to enable them to support three Schools and a Catechist. The object of the Society is to establish Schools in those heathen villages where our Missionaries cannot do so; and the children, though of course Heathens, are to be taught to read, and the Scriptures alone are to be read by them.

PALLAM.

The eastern and western ghauts, diverging from the ridge of the Nilgherries, range along either coast of India for several hundred miles, leaving between them and the sea a plain of 40 or 50 miles in breadth, and bearing up, with their huge buttresses, the immense extent of table land which constitutes central India—a vast tract of densely-populated regions, where Missionary effort is scarcely to be traced. Our own operations, in connexion with the Mavelicare Mission in Travancore, have just commenced to touch upon the hilly jungles, which overtop each other until they are lost in the ranges of the western ghauts. Among these hilly tracts, and along the sides and amidst the defiles of the higher eminences, are numerous tribes, dissimilar in language and appearance, with whom the European has never held communication. How much is to be done for India! How inadequate our efforts, when compared with the vast field of usefulness which extends before us, and on the verge of which we linger, although there is a voice which says to the Christian Church, "Go up and possess it: fear not, neither be discouraged!"

The Rev. H. Baker, jun., our Missionary at Pallam, in a Letter dated March 8, 1849, thus adverts to one subdivision of the hill tribes, called the Araans, among whom he has placed a Reader and two Schoolmasters—

They are a most interesting people in manners and appearance, and very industrious: never had a European among them, but those who surveyed the country thirty years ago: are of better caste than the Chogans or Shanars: are proverbial throughout the country for their truth, the modesty and chastity of the women, and their industrious habits. In fact, these Hill Araans—for there are some called the Coast Araans of a very different character—are as different from the people about Pallam and Cottayam, as they are again from those of the Carnatic. They number about 2000, in a circumference of about 40 miles, living in villages on the sides of the ghauts, having well-cultivated fruit and other trees, and a large tract of ground for the hill paddy adjoining each place. Three hamlets have placed themselves under me, and two more sent to me last week for Teachers. The distance of this group from my house is 40 miles or nanligahs, according to the native account; but, from Horsley's admeasurement, 32 or 35. I have been to them twice: met them here and on the road to Cangerapully often. The Reader and Masters have been among them for eight weeks in full work.

The Araans partly support these three men. They pay for the board of the children they have brought together; have built a School-house, and places for the Masters to live in; and cleared the path to and from their several villages, so that they are now comparatively easy of access.

LETTERS AND JOURNALS OF MISSIONARIES.

Madras and South-India Mission.

(Continued.)

WE resume the Rev. E. Sargent's description of the Devil-worship practised in the Tinnevely District, from page 37 of the Number for June.

Time.

The time devoted to such worship is not restricted to the day or the night; but as the people have more leisure at night, this is the time generally chosen. It is sometimes prolonged for two or three days and nights, with only occasional intermissions. They are, how-

ever, very particular as to the day of the week upon which sacrifices are offered. Tuesday and Friday are the only days allowed to be sacred to such purposes. In times of general prosperity, such worship occupies a very great portion of the people's attention; but when famine, the cholera, small-pox, and other calamities, befall them, they seem so engrossed with these things as to neglect all others.

Sacrifices.

The animals used in sacrifices to the Peis are sheep, goats, pigs, fowls, and sometimes buffaloes. The animals are sacrificed by cutting off the head, ripping up the breast, cutting

the throat, or passing a hook through the throat and suspending it by a chain. The fowls are generally impaled, but sometimes a hole about a foot deep is half-filled with burning coals, upon which they first cast incense, and a small portion of every thing that is then offered; upon this they place the fowl alive, cover it with a palmyra leaf, and then throw a little water over all. In all sacrifices this particular is observable, that the victim must be without blemish. Hence, when a number of persons embrace Christianity, and one man is suspected of retaining some of his old superstitions, and a ram that he is rearing is supposed to be designed for sacrifice, by common consent, to settle the point, they clip off a bit of one of the ears. If the man objects to this, it is considered as evidence that his motive in rearing it was bad. Before the animal is sacrificed, sacred ashes are put on the head of the victim, which must immediately shake them off, otherwise it must be rejected as unacceptable to the Pei, and another victim must be procured. Sometimes water is used instead of ashes, and it is a very rare occurrence indeed that the victim does not perform his part of the ceremony. A young man, now in the Institution, a true servant, I trust, of the true God and Jesus Christ, told me, that when he was a little boy, before embracing Christianity, his grandfather had fixed upon a particular day for offering a sacrifice to his household Pei, and invited several of his near relations. The ram, which had been bred for the special occasion, was brought in at the appointed time, and the ashes put upon its head, but it made no movement; again and again they were applied, but still the ram stood unmoved. It was put by for a while, and again brought, but still to no effect. They then tried water, but this also was unsuccessful: they poured the water so as to let it get into the ear, yet it shook not. The night was now far spent, morning came, and all this while the people had nothing to eat, because the feast must be upon the sacrifice. The children became clamorous for food: again they made another trial, but with the same effect; when the old man, greatly distressed and agitated, rose up, laid his hand upon the head of the ram, and with a trembling voice said, "Henceforth I renounce such and such a Pei as my household patron; to him I never again offer sacrifice; but I adopt so and so as my household Pei from this day forward." The ram shook its head while this was being said, the sacrifice was speedily completed, and that day saw a new altar raised to a new Pei in the old man's house.

Offerings.

Offerings are made on public occasions, in consideration of vows made in time of sickness, or any other calamity. These offerings are chiefly cloths, shoes, spears, clubs, silver and gold ornaments. Sometimes, in fulfilment of a vow, when a child has been sick, his parents bring him, when recovered, to the Coil, and, passing a needle through his skin on both sides of his body about the waist, they draw a string through, and walk round the Coil in procession three times, persons holding the strings behind and before. Many, however, when they lose a near relation, and are greatly disappointed in not having their vows regarded, get angry with the Pei, and leave off worshipping him for several years.

Consultations.

While the dancer is under the influence of the Pei, parties make inquiries after sick relatives, their crops, and any thing else of personal interest. The music immediately ceases, and an answer is given, favourable or otherwise, generally ambiguously; and, to confirm what is said, the dancer takes sacred ashes and gives to the inquirer. Sometimes he tells them that they must adopt such and such a Pei as their patron, and then all will be right. All that turns out contrary to the word of the oracle is considered as so happening in consequence of some fault committed after the promise had been given, i.e. after the oracle had been uttered. As, however, people have inquiries also to make when no dancer is performing—suppose a man about to undertake a journey—he will go to the Coil, prostrate himself before the door, make known his request, and wait even two or three hours, when, if a lizard or fly-catcher make a noise, he considers it as an approval of his undertaking; if not, he goes away under the conviction that his journey is not sanctioned, and, if undertaken under such circumstances, it is imagined that some evil will undoubtedly befall him.

Possession.

It is a curious question whether those who dance and are said to become possessed are really so in the strict sense of the word. The whole service is the service of the devil, and must, in a certain sense, be attributed to his influence and agency; but whether he so possesses their bodies and governs their minds as to make their volition and action not properly their own, but his, appears to me very questionable. From all that I have seen and heard, I should rather consider it as voluntary excitement, which works itself up to a species of frenzy, and which gradually subsides as the party becomes exhausted. And indeed most

of the Natives, of any education, regard it in this light.

Individuals who are said to be involuntarily possessed, and who cannot at will recover their own power, are looked upon as most unfortunate, and every means is used to dispossess them. In such cases a good sound beating is very efficacious. The popular belief is, that in both cases the possession is real.

From a statistical account which I obtained of my district, which contains 110 villages and 4970 families, I find, that while there are 37 Protestant Churches and 7 Roman Catholic Churches, there are 170 Coils dedicated to the service of the devil, beside a vast number of enclosed places for the same purpose—not less, I should think, than 2000.

We now proceed to describe the Amman-Coil.

Amman properly means “mother,” and is the name particularly given to the female emanation; which, as it assumed various forms, took also various names.

Amman-Coils are generally better built than Pei-Coils, and closed in by a wall or shed. There are always altars and images on both sides to the Peis, who are considered as Amman’s slaves, and stand ready to execute her commands. On her right hand there is always an altar dedicated to Vishnu. Tuesday and Friday are days sacred to her worship. Upon feast days the idol Amman is presented with turmeric water, plantains, and cloths dyed in various colours. A red sheep—never a ram—is brought: the dancer brings water in a new vessel and pours it upon its head: if it shake it off it is considered as approved: if not, a fresh one is brought.

The head is cut off and the blood poured upon the altar, and sometimes drank. The sheep is then cooked and presented before the idol, after which they feast.

(To be continued.)

East-Africa Mission.

WE resume, from p. 42 of our Number for June, the Journal of the Rev. Dr. Krapf.

July 16, 1848—Last night we had kept up a large fire with dry ebony wood of a blackish colour. The Natives like this fuel, as its fire is very intense and lasting, and its flame not very flaring. By wild beasts we were not troubled, though we encamped near a water-pool, the only place far around where animals can staunch their thirst. But I am led to think that there can be no plenty of wild beasts in this part of the wilderness, owing partly to the vicinity of human habitations, partly to the want of water, partly, and especially, to

their being continually hunted and harassed, which causes them to withdraw to the interior, and to the remoter recesses of thick jungles. We went on a path well trodden by the Wadigo hunters proceeding to this wilderness near the mountain Kilibassi. Our direction was south-west by south. We were not much troubled by thorns or high grass.

Advancing on our road we found many pits, of about eight to ten feet in depth, and two to four in breadth, dug by the hunters for catching animals, especially elephants. A traveller beating this way at night would be sure to fall into them, as they are so illuvisely covered with grass and wood, that they cannot always be well distinguished, even in the daytime.

In one of the pits we saw a dead hyena, which caused a very offensive smell, which attracted a multitude of large vultures whom we saw flying in the sky, evidently only waiting for our departure in order to pounce down on the espied carcass. The hyena must have died from want of food and water. This is the way in which the Natives kill many elephants all over East Africa, though the Suahelis and other tribes use also the musket-ball. Others use poisoned arrows and other destructive instruments; for instance, by killing the elephant by means of large trunks of trees with iron spikes. My ass was always much frightened whenever he saw traces of the rhinoceros, buffalo, and elephant: it was as though he knew from instinct that these beasts would destroy him.

In the south-east we saw the Mount Dshombo or Yombo, which Mr. Rebmann saw even in Jagga, at a distance of eight or nine days’ journey.

My porters were sometimes apprehensive of the possibility of our meeting with the savage Wakuāfi, of whom a small remnant, after the general destruction caused by the Masai, fixed their cottages at Sogorotto, in the vicinity of Léwa and Dalooni, very conspicuous mountains of Washimsi and Usambára. I understood from Muigni Kombo, one of my bearers, who had lately travelled to Kikuyu, north-west of Jagga, that considerable hordes of Wakuāfi are again streaming out of Kaptei (mentioned in Mr. Rebmann’s Journal), their native place, to recapture the plains of Dafeta. If they succeed in this design, the access to the interior will be obstructed again. But we will hope that the time is come when the Prince of Peace will keep off these throat-cutting and Galla-like barbarians, that Churches, Schools, and Missionary Seminaries, may be planted in those wilds. At noon we passed the dry channel of the river Ramis,

which, in the rainy season, runs to Gassi, a Suáheli village of note on the coast, where the principal Wadigo tribes are—Muásagnombe, Yómbó, Gónja, Móngo, Léwa.

Finding a place of water, we took up our encampment for the night. We saw there the fresh marks of the buffalo and elephant. The region was here often so woody that we could only see the sky. The view to the high mountains of Dalooni and Léwa was entirely closed: we had no beaten path before us, but travelled only by guess and by the compass.

July 17—At day-break we were harassed by the falling of rain. I wished to have been better provided with means against the effect of rain in this grassy and woody wilderness. Long boots, water-proof mantle, or some other means which the inventive faculty of Europeans may have contrived, should always be at the disposal of the African traveller. My people wished either to go on in the rain, which their naked body rather delights in, or to construct in haste a hut of branches fixed upon poles. I consented to this; but before they could finish the leafy cottage, the rain ceased, when we resumed our journey without waiting until the grass got dry again.

The aspect of the country continued the same as yesterday. Level ground, with little undulations and elevations, sometimes high grass and thick forests, sometimes clear spots (called *míania* in Suáheli); at many places are swamps, to the delight of elephants; sometimes there is heavy red sand and pebble: this is the general character of that part of the wilderness which I traversed. The high grass, the thickness of forests, increases the more we approached Usambára, or rather Washinsi. On its frontier, rain is very frequent; and subterraneous springs, rising from the lofty and alpine country of Usambára, keep the ground more moist; and this seems to account for the increase of vegetation, and the greater amount of cultivation which might easily be carried to that part of the wilderness. No doubt but the botanist will find a great reward for his fatigues by collecting the Flora of the Wakuñi wilderness. I regret I have not sufficient knowledge to point out what is new in botanical and other respects.

On our road we found the skeleton of a buffalo, with its horns still sticking upon the head. Faki, one of my bearers, on seeing the prey, ran after it, but Bana Kheri, the guide, immediately claimed the right horn for himself. But they were all sadly disappointed, for they could not rid the horn from its inside bone, but were obliged to leave it on the spot, and prosecute the journey. Probably the

buffalo was wounded by the hunters, or killed by the lion.

At noon we had a full sight of the mountains of Léwa and Dalooni; and Bana Kheri started the question, whether it would not be better to abandon our road in that direction, and move on rather toward the sea-coast, where we might obtain correct information regarding our way to Usambára. I clearly saw that he was put out of his conceit, therefore I wished not to interfere with him. He said the Wadigo of Léwa were bad people, who would trouble us much for a present. The fact is, Bana Kheri had never travelled by this route, but only by that of the Pangani river, where there was formerly a good road to Usambára, but it has since been cut off by the Wasegooa people being now in enmity with King Kméri. Besides, Bana Kheri mentioned that we were likely to fall in with the Wakuñi at Sogorotto, or Kméri's brother on Mount Emsihi, who would not allow us to proceed to Kméri. The latter case would undoubtedly have happened, as I shall mention in the sequel. Not knowing the consequences of the measure which we now were about to take, I thought better to keep silence, and let Bana Kheri and my people take what way they chose. It is invariably my plan, in critical moments, to subdue my own thoughts, recommending all my affairs to my God and Saviour.

Bana Kheri, being aware of the difficulties into which our proceeding to the coast would involve us with the Suáhelis said, that in case we should be asked about the aim of our journey, he would answer equivocally, by telling the Suáheli, that the European was going to Zanzibar. I immediately protested solemnly against such a falsehood, and declared that there was no success nor blessing in our journey, if commenced and continued, or persevered in, by lies, and that I would rather return to Mombas. Accordingly, Bana Kheri promised to speak the truth, and we resumed our march; but now we took our direction toward south-east by east. The road got soon so much obstructed by the euphorbia (*Abysinian kolqual*) and wild aloe that I could not use my ass; and as we could not get clear of this jungle before night broke in upon us, we cleared away the wood and took up our encampment, which we surrounded with mighty fires, as we were aware of the rhinoceroses, whose marks we saw at many places of the jungle. This wild beast likes the thickest and most impassable parts of a jungle or forest, covered with euphorbia, acacia, and aloe, of which other animals, except the elephant, are afraid. The elephants like the pools and places of high grass near the forest, into which

they run when hunted. The buffalo likes clear ground, where there is some tender grass, and only thin acacia bushes. Thus, every animal has its spot suited to its peculiarity; and it is a fact which struck me often, that, from the nature and appearance of a place, I could tell my people with what kind of animals we probably would meet; and, *vice versâ*, from the nature of the animal you can predict the physical aspect of the country which you shall traverse. In short, a wilderness is full of lessons and mental amusements to a thinking traveller. The thickness of the jungle in which the rhinoceros generally lives accounts for the great danger to which the hunter is exposed, as there is no other road but that which was made by the beast itself; consequently the hunter or traveller has no room for his escape if pursued by the monster.

July 18—Under the wings of my Almighty Protector, I had passed the night in perfect safety; so much so, that at the break of day I thought every danger we might be likely to incur in this dreadful jungle was passed; when, after many windings and turnings of our merciless way, on which the pricks of euphoria and aloe pierced through my clothes, and made me and my people frequently cry aloud from pain, we heard something like a squeak, and on a sudden the fore-men of our little caravan threw down their loads upon the ground, and ran backward toward me, who was some sixteen or twenty yards behind. Some endeavoured to ascend trees, whilst others ran to and fro, and could find no entrance into the thicket. For a moment I could not learn what the cause of their bustle and confusion was, until I heard that the fore-men had seen a big péra (rhinoceros) staring in their face by the way-side. I took up my gun, and took a stand in the direction in which it was supposed it would make its appearance. There was only one way left to the beast, either to go forward or backward, and thus to over-run us altogether. Whilst I watched the slightest motion of the bushes, whether I could get a look at the animal, and aim at the proper spot of its bulky body, Bana Kheri fired his musket at random, when the ass, whose keeper had run off, to save himself, was frightened, and escaped with the saddle, stirrups, and the bridle in his mouth. When I ordered my porters to go in search for the ass, they either refused to go at all, from overgreat fear, or made only a slight attempt to the distance of a few hundred yards. I therefore went myself, with two men, but having been led astray to side ways made by the rhinoceros, we became apprehensive of our being entirely separated from our *caffila*. I therefore thought it necessary to leave the ass

to his fate, for the sake of our own safety, and join our people, which we finally effected by making an outcry, which was responded by our party watching the baggage. I felt, indeed, grieved at having lost the useful animal by the stupid fear of my porters, whom I had previously given strict orders to keep quiet, and not to be out of their wits at the aspect of a wild beast. But all warning is in vain with Asiatics and Africans: they lose instantly their head in time of perplexity. However, I felt thankful to God for the preservation of human life, so much exposed on this occasion.

Having continued our march through the jungle several miles more, we came to the dry channel of a river, in which we found some water for preparing our food. Soon afterward we got quite clear of the jungle, and came to a grassy ground, where we saw a little band of six or eight giraffes at the distance of 300 yards. Seeing that I tried coming a little near them, they betook themselves to their swift heels. The Suáheli call them "Tia," or "Tiga." Having travelled all the day long, I felt very tired at last, and my loins and legs pained me considerably. Had I been able to use the ass, I would have felt little of these fatigues of the wilderness, but it was necessary that I should feel them in my own body, not on the donkey's back. Just before we took up our encampment, we passed by a piece of very ferruginous ground, and Bana Kheri, pointing to the iron-ore, said, "There is plenty of this in the country of Ugono near Jagga, where Mr. Rebmann also has discovered it." Thus, Providence has laid up an abundance of this metal, which will be wanted when Christian civilization shall dawn upon this great wilderness and its adjacent countries.

July 19—The grass, moistened by a night's dew, rendered our march not very pleasant: however, my pain in the loins and legs left me soon. We met the giraffes again, at a place where the Wadigo hunters have digged pits, which appeared to be of a long standing. In going and looking after the giraffes I should have fallen into one of the pits if I had not been warned by Bana Kheri at a moment when I stood on the very brim. What a lesson to every Christian heart, not to love the lust of the flesh, nor the lust of the eyes, nor the pride of life, lest we fall into the abyss of everlasting perdition!

(To be continued.)

Ceylon Mission.

THE CENTRAL PROVINCE OF CEYLON.

THIS is a mountainous region, varying in elevation above the level of the sea from 800 to 8000 feet. The mountains are cha-

racterized by great irregularity of form and direction, and the intervening valleys are narrow, sinuously prolonged, and, in the heart of the mountains, very deep. In a spacious and fertile valley, encompassed by wooded hills and mountains, stands the town of Kandy. Rising like an amphitheatre, the picturesque eminences around are reflected in the beautiful lake. This lake is of artificial formation, constructed, at the command of the late king, by the compulsory labour of his subjects. The beauty of the surrounding scenery is of no ordinary character. From the heights to the eastward of the town the Mahavelle-ganga may be seen winding on its rocky course amidst a vast extent of beautiful undulating country, the background being filled up by a rugged chain of mountains. To the south the hills and mountain ranges present panoramic scenes of great interest and beauty. Standing, as in the frontispiece, on the north side of the lake, the main portion of which is concealed by the garrison hospital, built on a protruding neck of land, the hilly character of the country may be seen.

The Rev. W. Oakley, our Missionary at Kandy, has forwarded to us the following historical sketch of the native population of this central province.

The History of the Kandians.

The people who are distinguished by this name live only in the central provinces of the island. They differ so much in appearance, manners, customs, dress, and employments, from the people in the maritime provinces, that many persons have supposed them to be a different race; but this is evidently a mistake. The intercourse with Europeans, which has subsisted among the people of the maritime provinces, together with the difference of climate, may, it is supposed, account for the difference which now appears between them and the Natives of the interior. The language of both is the same, and the religion of both was formerly the same, viz. Buddhism.

Buddhist temples and Buddhist Priests are still found in all the Singhalese districts of the island; and until very recently the Priests of those temples could only obtain ordination at the chief temple in Kandy, with which all the other Buddhist temples in the island were connected.

When or by whom the Natives of the

interior were first called "Kandians," and their chief city named "Kandy," is not certainly known. They are never called by those names by the Natives. The native name for Kandy is "Maha Nuwara," i.e. "Great city;" and the native inhabitants of the interior are merely called "Singhalese." This name, "Singhalese," which is now common to the Natives of the western, southern, and central provinces, and also to the language which is now spoken by them, is said to be derived from the persons by whom the island was conquered and colonized, about 540 years before the Christian æra, who was the fabled descendant of a Lion—"Singha."

The word "Kandian" is supposed to have been derived from "Kandu rata," the *Hill country*, as opposed to "Pata rata," the *Low country*, and is thought to have been first applied to the Natives of the interior by the Portuguese, from whom it is supposed the then chief city of the interior received its present name, "Kandy." These names are still retained by Europeans and their descendants, and by the Tamul people; but are never used by the Singhalese people.

The central provinces contain about 8000 square miles, or about one-eighth of the entire surface of the island, and the number of inhabitants in these provinces is about one-eighth of the entire population of the island, viz. 200,000. The Kandian provinces, properly so called, contain about 14,000 square miles, with a population of at least 400,000. A part only of these provinces is distinguished by the name "Central province," and the people of the central province alone are now called "Kandians." Among these people—the Kandians—there are now stationed three Protestant Missionaries, and about twenty Native Assistants; but as their labours do not extend to more than about 3000 or 4000 people, there are, in these central provinces *alone*, at least 196,000 persons without Christian instruction.

But there is another point connected with the people in the interior of the island which demands notice. There are, in most of the villages throughout the interior, a number of persons belonging to the maritime provinces, who have come up for the purpose of trading, keeping bazaars, &c. These persons are chiefly nominal Christians, either Roman Catholics or Protestants. To these persons the labours of Christian Missionaries, who have been stationed in the interior, have been almost exclusively directed. Hence, the Kandians, or those who properly belong to the interior, and who are, with very few exceptions, Buddhists, have hitherto received but little attention from Christian Teachers.

In the town of Kandy the number of families professedly Christian is not less than 450 or 500, while the number of Kandian families in the town is not more than about 40 or 50. In some few of the Kandian villages Christian Schools have been opened, and the parents of the children occasionally assembled to listen to the truths of the Gospel; but at present there is but little attempted even in this way.

The only hope of being able to effect any thing, in the way of instructing the Kandians in the truths of our holy religion, is by having Missionaries stationed among them. The present number of Missionaries in the interior of the island is not by any means sufficient to meet the wants of the nominal Christians, to whom it seems natural that their attention should first be directed, more particularly as they are willing to receive Christian instruction.

But the Kandians are now calling loudly for our sympathy and our help. In their late attempt to shake off the yoke of the English, there was evidently a *willingness*, if not a *desire*, to re-establish the supremacy of Buddhism. It is now thirty-three years since the Kandian territories were ceded to the British; and what has, during that period, been attempted by British Christians for communicating to this heathen people a knowledge of the truths of the Christian Religion? Literally nothing.

When the Church Missionary Society's operations were first commenced in the interior of Ceylon, it was the intention and wish of the Missionaries to open a Station in one of the Kandian villages, at some distance from the town; but the English Government would not then sanction such a step, or perhaps such a proceeding was not then considered to be a safe one, in consequence of the disturbed state of some of the districts. The Mission was therefore opened in the town of Kandy, and has for some years past been almost confined to the nominal Christians residing in the town and immediate neighbourhood.

The town of Kandy is evidently not the Station to be chosen for a *Mission to the Kandians*. But there are several large and populous districts which might be selected for such a purpose, and there are a variety of circumstances connected with this people which tend to make this an inviting field for Missionary operations.

1. The knowledge of but *one language* (Singhalese) is absolutely necessary.

2. The people are not much attached to their own religious system, for the simple reason that they care little or nothing about religion of any kind.

3. They are not unwilling to listen to the truths of the Christian religion, neither are

they unwilling to send their boys to School.

4. They are not a migratory people. They are always at home.

5. The climate is excellent. The salubrity of the climate in some parts of the Kandian country is perhaps not surpassed in any part of the world.

The present religion of the Kandians is Buddhism. But Buddhism is rather a system of *philosophy* than a *religion*. It acknowledges no Creator—prescribes no form of religious worship—applauds virtue—and points through a variety of transmigrations of the soul to “Nerwana,” that is *annihilation*.

Such is the system—the religious system as it is called—of the Buddhists. The moral discourses of Goutama Buddha are excellent, and prove him to have been, as a moral philosopher, not inferior to any of the sages of antiquity. But, alas! even this system of moral philosophy is—at least in Ceylon—contained in a language not understood by the common people. But if the system were known, it would, like the moral philosophy of the ancient Greeks and Romans, serve merely as a subject for admiration, and would never become the rule of life and conduct.

No system of morals can, of itself, reform mankind. The purest morality in the world is contained in the Christian Scriptures; yet many, who are tolerably well acquainted with those writings, are still as vicious and as impure as the Heathen. Nothing less than a Divine Power can regenerate human nature. “Except a man be born again”—changed in heart by the Spirit of God—he is destined to remain in ignorance and impurity for ever.

It is difficult to name the true æra of Buddhism. Goutama Buddha, who lived about 550 years before the Christian æra, speaks of himself as the reviver of the former system of Buddhism; and it has, I believe, been proved, that Buddhism flourished, both in India and in China, at a period anterior to the advent of Goutama Buddha.

Buddhism appears to have been introduced into Ceylon about 300 years before the Christian æra, and, according to the native historians, was established by the most wonderful miracles.

Prior to that event, the religion of the Natives of this island is thought to have been a system of demon worship, for the island is spoken of as being inhabited only by devils.

The language originally spoken by the inhabitants of the island is supposed to have been Elu. Several centuries before the Christian æra—probably some centuries before the introduction of Buddhism into Ceylon—a considerable part of the island was conquered

by a people from Bengal, who probably spoke a dialect of the Sanscrit. Hence, the present language of the Natives of Ceylon, "the Singhalese," is a combination of Sanscrit and Elu.

The sacred language of the Buddhists—the language in which the discourses of Buddha are written—is Magadhi or Pali, of which but a small portion is found in the vernacular Singhalese. Goutama Buddha was the son of one of the kings of Magadhi, a province north-west of Bengal.

The present religious system, as it is called, of the Buddhists in Ceylon differs so widely from the teaching of their founder or prophet, that it would appear to be almost another system. Almost the only one of his precepts which is rigidly observed by all classes of his followers, is that of avoiding to take away the life of any animal. Yet even among this people murders are awfully common. They most scrupulously avoid taking the life of an ant or a worm; yet, in revenge, hesitate not to poison, or stab, or shoot, any one whom they consider as an enemy.

The religious ceremonies performed by the Buddhists, in Ceylon, consist chiefly in listening to the reading, often in a language which they do not understand, of the discourses of Buddha, making offerings before his image or relics, and to his Priests; to which they add the worship of sundry Hindoo gods, the images of which are now found in their temples; and lastly, and perhaps most common, demon or devil worship, to which they always have recourse in times of trouble or sickness.

Although the moral code of Buddha does not sanction any of these practices or superstitions, it is not difficult to account for their adoption by his followers.

Buddha taught that it was right to respect virtue, and always to reverence the virtuous; hence the high degree of veneration shown to Buddha, who was considered the most perfect of all virtuous beings, and hence, as a natural consequence, the veneration shown to his image and relics. And as if the amount of virtue existing in man depended upon the size of his frame, the Buddhists in Ceylon have made their chief images of Buddha, which are usually placed in a recumbent posture, about twenty-seven feet long, and well proportioned; that is, about three times as large as Goliath of Gath! The Tamul kings, who reigned in Ceylon, are said to have introduced the worship of the Hindoo gods, and to have placed their images in the Buddhist Temples; and demon worship, as was before observed, appears to have been the religion of

the ancestors of the present Singhalese.

On the moral condition of the Kandians it is not necessary to dwell at any length.

So far as Buddhism can have any influence on the mass of the people, it tends to restrain them from immorality, and is, in this respect, diametrically opposed to Hindooism. The Buddhists are commanded to abstain from evil wishes, covetousness, falsehoods, slander, robbery, fornication, and adultery, and from murder, which includes taking away the life of any animal; but there is not perhaps a nation under heaven in which lying, fornication, and adultery, are more prevalent.

There is one custom still prevalent among the Kandians, though not perhaps to any great extent, namely, polyandry, the opposite of polygamy. The origin and cause of this strange custom appears to be this—When property descends to a family in which there are several brothers, instead of dividing it into so many parts, which would make it of but little value to each, and be insufficient to support that number of distinct families, they consent to live together, and have but one wife. The children are supported out of the common fund, and are all called by the name of the elder brother. But independently of the immorality of the practice, it necessarily leads to jealousies and quarrels, and occasionally to murder.

With reference to the island in general, I may here add a few words.

There are at present in Ceylon as great a variety of people, languages, and religions, as can perhaps be met with in any country of the world.

Of People—there are English, Scotch, Irish, French, Germans, Italians, Portuguese, Dutch, Americans, Hottentots, Malays, Chinese, Arabs, natives of Northern, Western, and Southern India, and the Singhalese.

Of Languages—There are English, French, German, Portuguese, Dutch, Malay, Chinese, Hindoostanee, Telooogo, Tamul, Singhalese.

Of Religions—Christianity (including Protestants and Roman Catholics), Mahomedanism, Hindooism, Buddhism, and Demon worship; and among the Reformed or Protestant Christians are the Church of England, the Church of Scotland, and Seceders, Independents, Wesleyans, Baptists.

In the northern and eastern parts of the island the Natives speak the Tamul language, and are supposed to be descended from people who came over from the opposite coast of Southern India. They are principally Roman Catholics or Hindoos.

In the western and southern districts of the island the Natives speak the Singhalese

language, and are either Protestants, Roman Catholics, or Buddhists. They are always distinguished by the name of "Singhalese;" and the Natives in the mountain districts, in the interior of the island and toward the south, as stated above, are called "Kandians," speak the Singhalese language, and are, with few exceptions, Buddhists.

In almost every part of the island are found numbers of Indo-Portuguese and Tamul families, either connected with the different Government offices, or engaged in merchandize.

The population of Ceylon is supposed to be about 1,500,000, of whom about 400,000 inhabit the northern and eastern districts.

900,000 . . . the western and southern districts.

200,000 . . . the central or mountain districts.

Among the Natives of the northern and eastern districts there are at present about twenty-five Protestant Missionaries, and about 270 Native Assistants, as Catechists, Scripture Readers, and Schoolmasters.

In the southern and western districts there are about thirty Protestant Missionaries, and about 220 Native Assistants; and in the central provinces three Protestant Missionaries, and about twenty Native Assistants.

There are many extensive districts in the island, thickly populated, where there is neither a Christian Teacher nor a Christian School. The number of persons in the island destitute of Christian instruction, and ignorant of the true principles of the Gospel, cannot be far short of 1,400,000.

The Christian religion, now professed by multitudes of Natives in the maritime provinces, was introduced by the Portuguese, who were Roman Catholics. When the Dutch, who were Protestants, took possession of the island, great numbers of Natives became Protestants; but in neither case was sufficient instruction afforded to reclaim the people, to any great extent, from a participation in the rites of Buddhism. The same may be said of the course pursued by the

English Government, so long as the old system was kept up of appointing Government Proponents, or Catechists, for the purpose of baptizing and marrying the Natives.

Hence may still be found in the maritime provinces, especially toward the south of the island, thousands of families of nominal Christians, who differ only in name from the Buddhists of the interior. They worship in the Buddhist temples, make offerings to the Buddhist Priests, and join in the annual Buddhist festivals. Many, even of the Buddhist Priests, are the descendants of nominal Christian parents, and were themselves admitted into the Christian Church, by baptism, in their infancy.

But we now look for brighter days. Buddhism is evidently losing its hold of the people. The spread of education—even a secular education—is undermining the grosser forms of heathenism. The young men educated even in the Government Schools no longer bow down to an image made of mud or stone. But unless the "Spirit be poured upon us from on high," neither the Christian education imparted in our Mission Schools, nor the instruction conveyed from our pulpits, will lead men to happiness and heaven.

Men may be drawn from the worship of dumb idols, and may sink into a state of infidelity and atheism not less destructive to the soul.

Our help and our hope is in God. By His power and grace alone can this people be delivered from their present ignorant and degraded state: His Spirit alone can enlighten their dark minds, show them their misery and danger, and the salvation which has been provided for them in the Gospel. By His Spirit alone can they be "turned from darkness to light, and from the power and service of Satan unto God."

We wait for the promised blessing. May the Lord hasten it in His time! Then shall this moral "wilderness rejoice and blossom as the rose"—it shall flourish as the "garden of the Lord."

MISCELLANEOUS.

THE MALABAR SYRIAN CHURCH.

Grievous need of a Reformation.

(Continued from p. 46 of our No. for June.)

It is most lamentable to contemplate the state of ignorance and distraction in which this ancient and fallen Church is lying. What might not have been accomplished ere this, if the pious old Metran, who, more than thirty years ago, invited the Church Missionary So-

ciety to aid him in the reformation of his Church, had been succeeded by men equally anxious with him for the spiritual revival of their people and Priests! Here are perhaps 100,000 Native Christians scattered up and down this beautiful country, the descendants of those who first planted the Church in these parts, centuries ago, in primitive purity. Churches are every here and there rearing

their ancient towers—I was told they are 160 in number, including Syrian and Roman-Syrian—filling the mind with sacred thoughts, till one learns that the Gospel is not preached in them, nor the Word of God explained, not indeed read in an intelligible tongue. The Liturgy is all in Syriac, a language understood by few, if any, of the Priests, much less of the people.

The fact, that the horrible practice of openly offering up human sacrifices prevailed among the Heathen in Travancore till recently, shows too plainly that the activity and influence of the Syrian Church for good in this country must have been, at any rate during the latter part of its long existence, at a very low ebb. This custom was abolished through British influence. I learnt that it is not fifty years since an instance occurred of this inhuman and diabolical practice in the immediate neighbourhood of Cottayam. A Zemindar was endeavouring to build up a bund, which the waters carried away as often as he made the attempt. Some Brahmins told him he would never succeed till he had offered up on the bund three young girls. Three—of the age of fourteen or fifteen—were selected: the dreadful sacrifice was made, and the ground was stained by the blood of these innocent victims. Mr. Chapman showed me a place where some very large earthen vases or urns have been recently discovered buried in a hollow in the laterite. All the Natives without hesitation declare that they must have been the receptacles of human victims when this awful practice prevailed. Near each was another and a minor vase, in which, it is said, the knife used in the sacrifice was buried.

A circumstance occurred recently in a Syrian Church near Cottayam which illustrates the dread of all innovation, or, what should be called, *improvement*, with which the people themselves seem to have been imbued, no doubt through the influence of those who would suffer in their unholy gains if a reformation were brought about. A Catanar, better inclined than his brethren to what is good, and not unfavourable to holding intercourse with the Missionaries, began, on one occasion—on a festival, I imagine—to instruct his people by giving an exposition of the Gospel for the day, and *that* in the vernacular, Malayalim. It was no sooner ascertained what he was about, than the Congregation quitted the Church to a man!

The following account, sent me by a friend residing in Travancore, gives other particulars of the state of this fallen Church, and fully justifies the remark which fell upon my ears during our visit, that “the Syrians, as a Church, are as bad as they can be.”

“So far as the state of a Church can be

judged by its practice, the facts of the case will compel us to assign a fearfully low position to that of the Syrians in Travancore and Cochin. There are a few, and but few, exceptions to the general rule; but, on the whole, bribery and corruption pervade the mass. Sacraments and Ordination are openly a matter of traffic. Division and insubordination distract both priesthood and laity; and the contentions of three rival Metrans have vastly aggravated every evil. It is impossible to say what Mar Athanasius may be willing or able to accomplish, should he eventually be acknowledged; but I speak of the past and the present, and, in any case, of much of the future; for it will be long before this Augean stable can be cleansed, whoever may attempt to purge it from the filth of ages.”

He then gives me the following account of matters with which he is well acquainted, and especially of a scene which he witnessed himself—

“You may be interested to know the method in which Public Service is conducted, as a clue to the habitual frame of mind in which the worship of God is regarded. The picture is a painful one. It has happened that the officiating Priests have actually come to blows; or that one has locked and barred the Church, and another forced an entrance by violence: and these matters have been made the subject of formal investigation before a Heathen Court. But these extreme cases are happily not very frequent. I refer rather to the usual routine of their Services, and I cannot do better than describe one at which I was present, and which may be fairly taken as a specimen of the rest.

“On the occasion to which I allude, I chanced to visit Pathupulli with a friend, and we soon found, from the concourse of people, that it was a feast day. We reached the Church just before the Service commenced. Crowds of people were in the Church Compound, and passing and re-passing the edifice, the majority, apparently, with no thought of entering at all. However, the interior was tolerably well filled; and some side galleries particularly, communicating with the Church only by a new opening, seemed thronged with noisy women and children; for the whole of those present were engaged in an incessant chatter, which was not one whit diminished when the Service began; and, indeed, the congregation, if such it can be called, was in a constant state of fluctuation.

“My friend and myself were accommodated with chairs within the first rail, and between that and the ascent to the altar; the curtain usual in these Churches being partially drawn aside that we might witness what was going

on. I shall not describe the various forms gone through by the officiating Catanar during the operation of robing: they were such as you will find in the liturgical forms published in the Madras 'Church Missionary Record' for 1835 and 1836, and in Hough's 'History of Christianity in India,' Vol. iv. pp. 623—689. But I may state, that so far as one might judge from appearances, they were mere empty forms. Indeed, during the whole time we remained in the Church I noticed no mark of reverence or devotion on the part of any, save one old man, whose clasped hands, and moving lips, and serious countenance, denoted that he at least was engaged in some act of prayer. But it could not have been in the liturgical prayers; for they were all in Syriac, which many of the Catanars understand imperfectly, and the laity not at all.

"Two Catanars were present—a third having left the Church just as Service began. It was the business of one of them to read the Epistle and Gospel. Until the time came for this, he stood carelessly talking with us or any by-stander; and in the interval between the two—for they were not read in immediate succession—he returned to gossip. In this manner the Service went on until the consecration of the elements. You may have observed that the large bell of the Syrian Churches is frequently hung in the gallery, and rung by pulling the clapper from below. Such was the

case in the Church in question, and at the moment of consecration, the curtain was suddenly drawn aside; the bell began to toll; a number of boys, dispersed throughout the building, commenced ringing hand bells; and a band of so-called musicians struck up some Tom-and-Jerry tune, which they had doubtless learned of a regimental band, utterly unconscious of its unfitness for sacred purposes. In short, such a din was raised, and the profanation of the whole scene was so painful to us, that we were glad to make our escape from the Church, and leave the Catanars to finish the Service by themselves.

"This account, I can assure you, is by no means overdrawn, but rather the reverse; nor is it at all a singular case. It is the usual manner in which the principal feasts are celebrated; and the more ordinary Services are only less irreverent, because fewer people are present, and not because greater decorum is observed."

O that the Divine warning to Laodicea could reach their ears—"Be zealous, therefore, and repent!" There are some, few though they be, who are not altogether sunk in heathenish darkness. To such the Lord still says, as He did to that early Church—"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and He with me." May the Lord increase the number of His people!

(To be continued.)

MISSIONARY GLEANINGS.

MORAVIAN MISSIONS ON THE COAST OF LABRADOR.

LABRADOR is a vast region included between the Atlantic and the spacious inland sea called Hudson's Bay. It abounds with small frozen lakes, and is covered with extensive forests of fir, birch, and pine. The inhabitants are of two classes; the Esquimaux, who occupy the coasts, and the mountaineers, probably Indians, who are of a fiercer character. The Moravian Missionaries are the only representatives of the British Government in Labrador. Under three orders of the King in Council, the first dated 1769, the last in 1818, they occupy four Settlements along the coast, Nain, Okkak, Hopedale, Hebron; the first commenced in 1770, the last in 1830. A ship, called the "Harmony," makes her yearly voyage to the Labrador coast, carrying to the different Stations the necessary supplies of food and clothing for the Mission Families. The arrival of this ship

is anxiously looked for and thankfully welcomed; and the Brethren record it as "a remarkable fact, calculated to excite the warmest thanksgivings, that the vessel conveying these indispensable supplies, though called to navigate an icy ocean and a stormy coast, presenting no ordinary perils, has never failed, during seventy-five successive years, to fulfil the object of her voyage."

Jeus Kaven, a Missionary among the Greenlanders, who had learned the language of that people, offered himself for the commencement of a similar work amongst the Esquimaux. In Sept. 1764 he reached Labrador. He thus relates his first interview with them—

On seeing an Esquimaux enter the harbour, I ran to meet him, addressed him in the most friendly manner in the Greenland language, and, to my inexpressible joy, found he understood me. I desired him to return and bring four of the Chiefs of his tribe with him.

Meanwhile I put on my Greenland dress, and met them on the beach, inviting them to come on shore. They cried, "There is an Inuit" (a countryman of ours). I answered, "I am your countryman and friend." They seemed astonished, behaved very quietly, and I conversed with them for a long time. At length they desired me to accompany them to an island, about an hour's row from the shore, adding, that there I should find their wives and children, who would receive me as a friend.* This appeared rather an hazardous undertaking; but considering it to be of essential service to the Missionary cause that I should venture my life amongst them, and endeavour to become acquainted with their nation, I confidently turned to the Lord in prayer, and thought within myself, I will go with them in Thy name: if they kill me, my work on earth will be done, and I shall live with Thee; but if they spare my life, I will firmly believe that it is Thy will they should hear and embrace the Gospel. I accordingly went; and as soon as we arrived there, all set up a shout, "Our friend is come." They carried me on shore, and beset me so closely on all sides, that I could neither stir nor turn. Having prevailed on them to place themselves in rows before me, I explained to them my object in coming to visit them, promising, if they were willing to be taught, that I would return next spring with more of my brethren.

In such a spirit of true devotedness the Mission was commenced, and the Lord has prospered it. There are at present included in the four Congregations of Esquimaux 1185 individuals, of whom 361 are Communicants, and 469 baptized children.

We proceed to add some extracts from the private correspondence of the Missionaries.

From Hopedale.

It is but a few weeks since we were called upon to join a young widow, Zipporah, and her three orphan children, in deploring the departure of her husband Abel. He was only thirty years old, and, according to Esquimaux notions, in very comfortable circumstances, being one of our most expert seal-catchers. Last year he had erected a new house, and constructed a fine boat, which he shared with his aged father, our Chapel-servant, Jonas. He was the hope and support

* Some years before the Esquimaux had murdered a boat's crew of six men belonging to the ship which had brought the first four Missionaries to Labrador. The captain, not having enough of hands left to work his ship, was obliged to take the Missionaries back with him to Europe.

of his parents, lived in love and harmony with his wife, and, above all, it was his ardent desire to become his Saviour's entire property, and to increase in the knowledge of the Word of God. In the course of the winter, he frequently called upon me with his wife, who was, happily, of one mind with himself, to beg for an explanation of passages in the Holy Scriptures which he had noted down on a piece of paper. I remember him addressing me on one occasion in these words—"When I am at home, we always read together in the Bible; and to-day we were conversing on a passage which we did not perfectly understand. I endeavoured to explain it to my wife; but I am anxious to know whether I have given her the right interpretation." You will readily conceive that it was no small pleasure to us to find so diligent a Bible-student among these people, of whose general indolence and mental torpor it is difficult for an European to form an adequate idea. It was truly edifying to enter into conversation with him on subjects pertaining to the one thing needful. To judge from his healthy appearance, no one would have imagined that his end was so near at hand. The disease, which proved the means of his departure, was an inflammation of the chest. Never was I more deeply affected than when standing at the grave of this young man, with his weeping widow, and his eldest child of eight years of age. Abel's father wrote me the following lines, which were presented to me by the distressed widow:—

"My dear Teacher—You know we are in great affliction because Abel has been taken from us; but we confidently trust that Jesus has permitted him to enter into eternal joy. Abel was deeply convinced of his great sinfulness and utter unworthiness; and he placed his whole trust in the merits of his Saviour. We therefore confidently hope that Jesus received him as a pardoned sinner; for Jesus shed His precious blood for him as well as for us all. My son Abel daily read in the Word of God. He was constantly repeating the verse—

"The ground of my profession
Is Jesus and His blood;
He gives me the possession
Of everlasting good;
Myself, and whatsoever
Is mine, I cannot trust:
The gifts of Christ my Saviour
Remain my only boast."†

† One of the stanzas of a well-known hymn by Paul Gerhardt, commencing, "Is God my strong salvation—No enemy I fear."

From Nain.

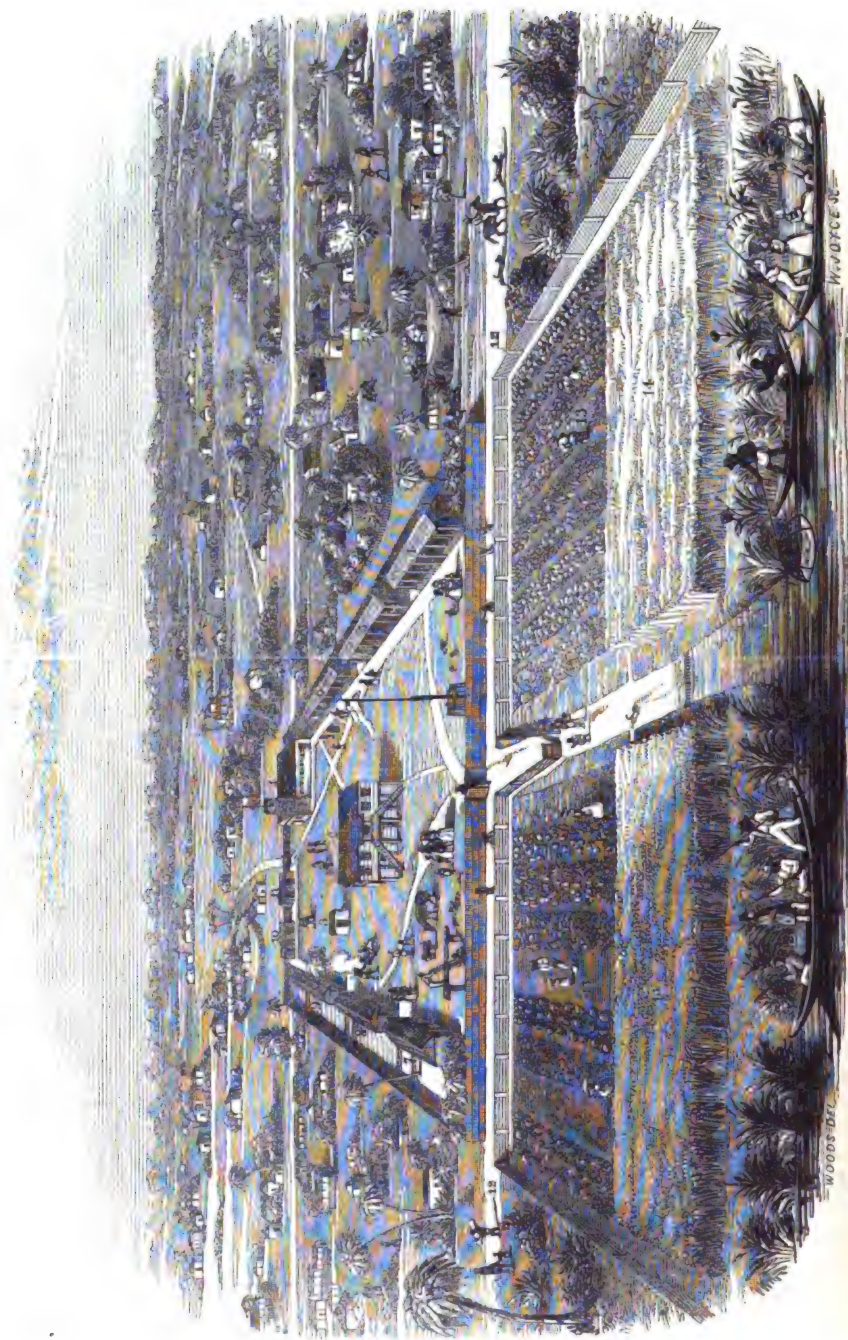
Some idea of the adventures which we must occasionally expect to meet with in the management of the temporal affairs of our Station, you will obtain from the following details of a voyage which I was lately obliged to undertake in our Mission-boat, the "Union," in order to procure a supply of suitable timber for the repair of our Mission-premises. On the 23d of September I set out, accompanied by eleven Esquimaux. After a voyage of two days, during which we had not unfrequently to contend with contrary winds, we arrived at a part of the coast which was covered with wood. The trees were not as good as we might have wished: however, I resolved to remain there for the present, and am convinced that this resolution was, in the providence of God, the means of preserving our lives; for, on the following day, a dreadful tempest arose, and the sea was in a state of so violent agitation, that the fearlessness of our Esquimaux, or, I would rather say, the rashness into which their courage ordinarily degenerates on such occasions, might easily have proved our ruin. It did not cost us much time or labour to fell a sufficient number of trees; but the greatest difficulty was, to convey them to the shore; for the ground was extremely uneven, and you are aware that, for such purposes, we have no other resource than the employment of physical strength. For nine successive days we were engaged in this fatiguing work, during which I was frequently in such a state of perspiration, that my fur dress was entirely drenched; and, to complete our distress, we were occasionally exposed to violent falls of rain. Besides this, you must know, in order to form an adequate idea of our situation, that, our furs, not being tanned, are so hard, when dried, that it is scarcely possible to put them on. My bed was in the boat; and as for the frugal meals which strengthened me under the fatigues of the day, I was, of course, obliged to prepare them myself as well as I could. Before commencing our day's work, we always united in thanking the Lord for His merciful protection during the night, and imploring His further assistance, after which we read the texts for the day, and the portions of Scripture from which they were taken. These social meetings were richly blessed to our souls, and enabled us day after

day to resume our labours with cheerfulness and alacrity. After a fortnight's absence, we were permitted to reach home in safety, with a float of 142 trees, which, we trust, will meet our necessities for a considerable time to come.

May our blessed Saviour continue to abide with us here, and with you on the other side of the ocean! Who knows how soon His faithful followers may stand in greater need than ever of His powerful support? The evening has, to all appearance, already arrived, and we may now expect to see a night of trial and tribulation setting in, which, however, will assuredly be followed by the dawn of a glorious morning.

From Okkok.

This winter our Esquimaux were but very scantily supplied with provisions; but the horrors of a general famine were mercifully averted, and from the beginning of December till after Easter they were all able to remain with us. As for the spiritual course of the Congregation, we have decidedly more to rejoice than to mourn over; though you may easily conceive, that in a flock of 406 persons there are not a few who are yet weak in the faith, and others who are still strangers to the life that is of God. The Meetings have in general been numerous and regularly attended: the preaching of the Gospel has been listened to with marked attention, and our frequently-repeated exhortations to read the Word of God in private have not been without effect. On inquiring of a young man one day whether he ever read his Bible, I received the following answer: "The Word of God is the daily food of my hungry soul. I read one or two chapters every day. This winter I have read the five first books of the Old Testament, and now I shall re-commence the New Testament." Oh that the example of this Bible reader were imitated by all! Then we might expect to see them, under God's blessing, make more rapid and steady progress in their spiritual knowledge and experience. On October 1st we had the pleasure, for the first time during several years, to baptize an adult, which solemnity did not fail to produce a salutary impression on those present. On the same occasion thirty persons were advanced in the enjoyment of Church privileges.



CHURCH MISSIONARY STATION AT BADAGRY, IN THE BIGHT OF BENIN.
Vide p. 92.

Church Missionary Intelligencer.

No. 4.]

AUGUST, 1849.

[VOL. I.]

ORIGINAL COMMUNICATIONS.

THE CRY OF THE HEATHEN.

It is now exactly 1800 years ago—if we adopt Mr. Greswell's careful Chronology of the Acts of the Apostles—since St. Paul was favoured, on the plains of Troas, with that remarkable vision of the man of Macedonia, who stood and prayed him, "Come over, and help us!" And it is a narrative of deepest personal interest to ourselves; for that appeal was the cry of Europe for the Gospel, when those glad tidings were as yet in the hands of a few Asiatics, and had never crossed over into our quarter of the globe. The same cry comes to us now, but its circumstances are precisely reversed; for it is now Europe that has the Gospel, and Asia that asks for it.

St. Paul, fervid Apostle and Evangelist as he was, had hitherto restricted his labours to Asia Minor and Palestine with its neighbourhood—Palestine, the country of his family, and Asia Minor, the country of his birth. And even he seems to have had great difficulty in believing, just as many Christians even now will scarce admit *cordially* and *practically*, that he was bound to carry the great message of redemption beyond the geographical limits of his own race and nation. Even to him it was long a mystery, "that the *Gentiles* should be fellow-heirs, and of the same body, and partakers of God's promise in Christ by the Gospel." And so he was minded to confine himself to the various provinces of Asia, thus doing little more than retracing the same contracted circle; but "the Spirit suffered him not." Proceeding to the point where the two continents approximate, he there heard the cry of Pagan Europe, summoning him to take a wider view, and embrace a larger field in his labours of love. Greece and Rome were at that time in a far higher state of civilization than any Heathen people of our own age. Our literature still acknowledges its obligations to their poetry and philosophy. The fragments of their sculpture and architecture are still regarded as models for the modern artist. They had lavished skill and ingenuity upon the elegancies and refinements of outward life. It

was at once an honour and a safeguard to be a citizen of Rome. But yet these very Europeans were the people represented by the suppliant of St. Paul's vision. They wanted help. They were destitute, miserable, enslaved. They knew nothing of true freedom, or wisdom, or happiness. Their moral degradation was such as a Christian could not even speak of; and all their show of progress and prosperity was but the garland, decking the ox for the slaughter—the whitening of the sepulchre full of dead men's bones and all uncleanness. Surely, if any opponent of Missionary efforts were to urge the advanced social condition of any heathen country as a reason for not interfering for its evangelization—although we might reply by showing that such a statement was based upon imperfect knowledge of that country's real state, or by at once asserting the universality of man's need for the Gospel—it would be abundant answer to remind the objector, that it was after classic philosophers had unfolded their profoundest subtleties, and classic poets had sung their sweetest strains, and classic orators had pronounced their most brilliant periods—and where shall we find any unaided efforts of man's intellect to compare with them?—after all this, when they had reached the pinnacle of earthly civilization, came up the lamentable cry from those who were still sitting in palpable darkness, "Come over, and help us!"

And the cry of the Heathen is sounding still. We have, indeed, no special vision to carry it to us, but we do not need one to make it audible. Let us just notice one or two reasons why the appeal seems to be definitely addressed, and with a peculiar power and emphasis, to our own generation, and our own country.

That piteous cry calls specifically on our own age for help. Former generations scarcely heard it. So much ignorance and misconception prevailed in past times as to the true condition of Heathendom—our fathers' means of information were comparatively so limited—that the supplicating accents were almost

lost across the broad ocean. Distance softened the painful features of the picture; and besides this, the tone of piety and the standard of religious truth were so much lower in the last century than in the present, that the abomination and misery of idolaters is now more justly and more fully realized. We, at least, cannot plead ignorance. Truer, sadder knowledge is ours, and more Christian light, by which to estimate the facts. It is not merely Missionaries who have recorded to us the real and crushing degradation in which ALL the heathen world, without one exception, are sunk; but intelligent travellers, unconnected with Missions, and sometimes opposed to them, concur, almost uniformly, in the report, that "the dark places of the earth are full of the habitations of cruelty."

Our fathers may have believed that the Hindoos were mild, polite, inoffensive, virtuous; and the attempt to introduce the Gospel amongst them was denounced as at once useless and dangerous. "The Hindoo system," said opponents, "little needs the meliorating hand of Christianity." "I never met with a happier race of men than the Hindoos, when left to the undisturbed performance of the rites of their own religion; and it might be truly said, that if Arcadian happiness ever had existence, it must have been rivalled in Hindoostan."* But closer acquaintance with "the mild Hindoo" has taught us, from unimpeachable sources, that this seeming gentleness is the heartless indifference of utter selfishness, where every affection has been seared, and total profligacy has poisoned every heart. The anti-social system of caste has obliterated every feeling of human brotherhood. "It is the business of all," says Sir John Shore, "from the Ryot to the Dewan, to conceal and deceive."

Old books, again, may describe the simple pastoral life of the North-American Indian and South-Sea Islander, or the happy dances of the Negro beneath the moon, and assure us that it would be folly to try to improve their state, and wisdom for civilized nations to copy them. But we know that, on more accurate inspection, these pleasant imaginations shift into dark and horrible realities; and cruelty, and cannibalism, and human

sacrifice, tell us too plainly that Heathenism is everywhere and always the same accursed thing.

Infidel philosophers of the eighteenth century may have praised the virtues and wisdom of the Chinese as rivalling and disproving the pretensions of Christianity; and the most popular poet of the period could praise the Chinese sage in terms which might more fitly have been reserved for an Apostle or his Lord—

Superior and alone Confucius stood,

Who taught that useful science, to be good.

POPE. Temple of Fame.

But the knowledge which this century has obtained of the customs and acquirements of that secluded people, has taught us the childishness of their national mind, and their habitual practice of female infanticide as a matter of cool, calculating, repulsive economy.

We are as far as possible from denying that each and all of these divisions of the human family have their natural amiabilities as well as ourselves; for God has "made of one blood all nations of men for to dwell on all the face of the earth." Hallowed and elevated by the Gospel, they would present individualities of national character, each with its own charm and attraction; but as it is now, even their amiable instincts are cramped and stunted, and almost obliterated, by the bitter malice and hatred of the great enemy of souls. They cry by reason of their iron bondage; and shall not we, who hear those piercing accents, go over and help them?

And then, again, not only does the accurate knowledge which this generation has obtained of heathen countries show us that it is to our own age that this appeal is especially addressed; but we draw the question into a still narrower compass, if we ask, To which, of all nations, is this supplication most evidently directed? To which, but to Christian England? Convulsions are agitating almost every other European people, and forcing them to concentrate all their attention at home. Is it for nothing that tranquillity has been bestowed on us? Or can we think that there are no high and solemn functions attached to a dominion over One hundred and twenty Heathen millions in India? that no responsibilities are involved in our vast acquisitions of territory in the Punjaub? God's gifts are but stewardships. The opportunity of doing good is the command to do it. God speaks by circumstances, as well as by precepts; and He has set before us an open door, which no man shall shut, if we do not close it ourselves. If

* We are indebted for these quotations to the Rev. James Long's *Handbook of Bengal Missions*, p. 14; an able and useful Summary, in one post 8vo. vol., of the Missionary Efforts of the Church of England in North India; containing a mass of well-arranged and accurate information concerning each Missionary Station in Bengal.



our own age is the era for Missions, no less plainly is our own country the messenger-people to the whole earth. The Heathen cry, and they cry to us—to us Englishmen of the nineteenth century. And if their cry does not meet with an adequate response here, it will enter, as a witness against our unfaithfulness, into the ears of the Lord of Sabaoth. Doubtless every Christian will endeavour, like Paul, to respond to so manifest a summons by an

immediate and steadfast effort, “assuredly gathering that the Lord has called us for to preach the Gospel unto them.” All may give their prayers. There are few who might not increase their exertions. And is it too much to hope that some, at least, from amongst our junior Clergy, and from the bosom of our Universities, may be found ready to offer themselves as Apostles and Ambassadors of Him who *died* for them?

RECENT INTELLIGENCE.

West-Africa Mission.

We have received the Reports and Journals of our Missionaries for the quarter ending March 25th, 1849. They present the pleasing aspect of a settled pastoral ministration, pursued amidst circumstances similar to those which are attendant on parochial work at home, with encouragements and trials, the one cheering the Missionary in his efforts, the other continually reminding him of his dependence on God, and his need of persevering prayer. The work of the Gospel amongst the Liberated Africans seems to be advancing with steady progress, and without any thing of an exciting character.

The Rev. J. C. Clemens, on reaching Sierra Leone, for the first time, in December last, describes the pleasure which it gave him to see, not only the Churches crowded on the Sundays, but to find the attendance at the Week-day Services very little inferior. The marked attention of the Congregations, the manner in which they join in the responses, and unite in singing the praises of God, are evidences of the deep interest they take in the truths of the Gospel. One beautiful instance of the sustaining power of genuine faith in the Lord Jesus Christ occurs in the Journal of this Missionary, which we subjoin.

Feb. 13—Visited a sick woman, and after having talked with her, I read a portion of Scripture, and prayed. It was cheering for me to hear her talk of her Saviour. When I asked her how she felt in her heart, seeing death approaching, she answered immediately, “Me no fear death: if I die, me go home to rest: me love Christ, me no fear death, me be glad to go to Jesus. A good son or daughter, if

father call, ‘Come,’ he no say, ‘No, me no will:’ he be glad to go to father.” I was particularly struck with her conversation altogether, and could not but reflect upon it.

We add two extracts from the Journal of the Rev. F. Bultmann, of Kent.

DESCRIPTION OF A SLAVE SHIP.

Feb 4—Went to Ricketts and Bananas for Divine Service, baptism, and marriage. The “Jacinta,” a Mexican Slaver, prized by the Commodore’s ship, lying at anchor off the island, I was requested, on passing, to come on board, when I took the opportunity of inspecting the slave deck. It was barely three feet high in the centre, lessening toward the sides and ends to nearly two feet. Its average width I estimated at about twenty, and its length at seventy feet, and this space is reckoned to contain 500 slaves, which, taking the average height at two and a half feet, allows exactly seven cubic feet for each slave. At the time of capture she had only 300; and though, immediately upon seizure, the women were placed apart—under the poop, which, as a rare exception, this vessel possessed—yet the average mortality still continued at the rate of one and a quarter per cent. a day.

SATISFACTORY STATE OF THE BANANAS.

On my return from Ricketts to Bananas in the afternoon, one of the prize officers, attending Divine Service, observed that nowhere on the coast had he met with so much religious feeling, such orderly behaviour, and such practical intelligence, as on this island. At their homes, too, several of which we visited, every thing struck him as so neat, so comfortable, and so civilized, particularly as contrasted with Prince’s Island, where he had lately been. On walking a short distance towards Ricketts, he observed their farms without enclosure, or demarkation of any kind, beyond its state of cultivation; whereupon he was led to ask

whether they employed watchmen, or how they kept their produce safe? when they replied, "There were no thieves on the island." At all this he was perfectly astonished, and thought it would be difficult to point to any spot, of equal extent, even in Europe, of which the same could be said.

Abbeokuta Mission.

BADAGRY.

THE REV. I. Smith, in his Journal for the quarter ending December 25th, 1848, gives an encouraging account of the manner in which the Jubilee of the Society was commemorated on November 1st at this infant Mission Station. He thus writes—

Nov. 1—This being the day appointed for the celebration of the "Jubilee" of the Church Missionary Society, I held Divine Service in the Church this morning. I had an interesting Congregation, and preached from Deut. viii. 2. All present listened most attentively while I endeavoured to narrate the past history of the Society. I used the Prayer for all Conditions of men, and the General Thanksgiving, which I had translated for the occasion. I was much gratified after the Service to receive from the Natives themselves 6*l.* 12*s.* 4*d.* in cowries, and 7*l.* beside, making up the pleasing sum of 13*l.* 12*s.* 4*d.* from Badagry toward the Jubilee Fund. In the evening we held our Missionary Prayer-meeting as usual.

ABBEOKUTA.

In the "Intelligencer" for June we mentioned that the Heathen Priests at Abbeokuta had endeavoured, by intimidation and violence, to arrest the progress of Christian inquiry among the people; but that the converts, in nothing terrified by their adversaries, had been enabled to stand fast. We rejoice to add that the Lord's work is going forward. On the 19th of November, the Rev. S. Crowther baptized ten men and five women, one only of whom was a Sierra-Leone emigrant: the rest were Natives, and had been under instruction upward of twelve months. Among them was the convert Oguntolla, mentioned in our June Number as having given such a proof of his constancy and willingness to suffer for Christ, by his patient endurance of the hot anger of the Babbalawos during an imprisonment of five days in the stocks.

On Dec. 3, the Rev. J. C. Müller baptized ten more adults, whom he describes

as manifesting a personal piety not often seen amongst the newly-baptized people in Sierra Leone—a superiority which he attributes, under God, to the trials and persecutions which the Abbeokuta converts have to endure, of which the Sierra-Leone people, sheltered as they are under British protection, know nothing, but which exercise faith, and give firmness and decision to Christian character; and also to the absence at Abbeokuta of the counteracting influence arising from the pernicious example of ungodly Europeans.

The people continue to attend in large numbers on the preaching of the Gospel. Of this we give one instance from the Journal of Mr. Müller.

Monday, Dec. 25—Being Christmas-day, the Chiefs Ogubonna and Sagbua sent me each a Christmas present this morning. Divine Service was exceedingly well attended. People from all quarters of Abbeokuta flocked into the House of God, and there was a marked attention perceptible during the whole of the Service. We are at liberty to say that this multitude assembled in God's House, not from mere novelty or curiosity, but from a desire to hear the Gospel preached to them; for novelty or curiosity have pretty much passed away at Abbeokuta. We are personally known to the people all over the town, and are hence no object of curiosity to them any longer. And we have, besides, been witnessing, on two successive Sabbath-days, a similar Congregation at Ake and Igbein. I believe that our Heavenly Father is powerfully drawing myriads of this people to His Son. He is shaking, even now, Abbeokuta's heaven and earth, for He who is the Desire of all nations is come to this people, and the Lord is about to fill this land with glory.

Mediterranean Mission.

SMYRNA.

Our Missionaries at Boujah have experienced a merciful deliverance.

Mr. C. Sandreczki, in a Letter dated June 1, 1849, communicates to us the particulars.

The Lord, of His great mercy, has saved both me and my *whole* family from a sudden and most horrible death—that of being burnt alive.

It was on the 29th ult., before day-break, at three o'clock, that some feeble shrieks of our little boy, two years old, who slept in

our bed-room, awakened my dear wife, who, that night, was very ill, and therefore awakened me too, to look after the boy. I immediately got up; but, on opening the curtains of our bed, I perceived smoke ascending from the opposite corner. Rushing thither, I cried out, "There is fire in our room," and thought my clothes had taken fire; but the smoke came from below, *i. e.* from under the flooring. Turning to the bed of the child, which stood in the other corner, I opened the curtains, but, from the thick smoke which filled the whole bed, I could not so much as see him, and only pulled him out to save him from imminent suffocation. Meanwhile, my poor wife too had arisen with the baby, and, crying out to our other children in the contiguous room to get up, we first hurried away with the two smallest to the other side of the building up stairs, where Mr. and Mrs. Wolters and their children were sleeping. Awakening them by the cry of fire, and leaving our two children there, we returned, or rather flew back, to save our other children. On entering our bed-room we could scarcely discover, from the smoke, the shining of the night-lamp: however, our children had, meanwhile, quietly put on some of their clothes, and then hastened away with us. After we had thus saved our dear children, within a few minutes, perhaps not more than two or three, I cried unto the Lord furthermore to have mercy upon us; and ran back to ascertain where the fire had broken out, and see how it might be extinguished. Opening one of the windows, I saw that the magazine beneath our bed-room, where we had our store of charcoal and wood, was in flames, and thought our servant had, through heedlessness, caused the dreadful accident. Crying out for help, I ran to awaken the servant, and a Turkish soldier of the Aga of our village, to whom we had given shelter in a small room in our court-yard, that he might the better recover from a long sickness; and, at the same time, rushed to a reservoir, not far from the fire, to draw water from it, but there was no water, not a drop; and you may imagine with what horror Mr. Wolters—who, like me, had hastened to carry water to the burning magazine—and I myself, were struck, when we discovered that even the large cistern, which had been full of water on the previous evening, was thoroughly empty. Seeing the flames rushing forth from the door and window of the magazine, we thought all was lost. Meanwhile, our servants had opened the principal gate, and people from the neighbourhood, who had been roused by the report of a pistol, and the ringing of the bell of the

Greek church, came in to assist us, and began to carry water from the neighbouring wells; but at first the supply was so small, and the fire so fierce, that for some time we had no hope of saving the house. Some of the people were about to thrust open all doors and windows, and save, as they said, my furniture; but I immediately prevented them from so doing, as the vehemence of the fire would have certainly been much augmented through the increased current of the air, and the attempt to save the furniture could only have produced an irreparable loss of time. They especially endeavoured to remove a large and thick carpet, which covered the greatest part of our bed-room; but, assisted by some of our European neighbours, we finally prevailed with our Greek neighbours to limit their assistance to the carrying of water, which was then thrown in torrents, both into the burning magazine, and on the carpet, and the floor of the contiguous room; and thus we succeeded, through the Lord's wonderful grace and mercy, in quenching the fire in the terrible furnace within about two hours. One circumstance greatly contributed to check the progress of the fire, and restrain its fury to the narrow compass of the magazine: the flooring above it was double, and the intermediate space filled up with hard mortar. Without this, and the carpet, we should probably have been smothered through the sudden and general penetrating of the smoke of charcoal, and the floor would have soon given way, to bury us in the flames.

The most painful circumstance, however, connected with this outbreak of fire, is the incontrovertible evidence afforded, from a variety of circumstances, that it was not accidental. The water had been turned off from the large cistern and from a smaller reservoir. There is reason to apprehend that this fearful attempt to burn our Missionaries and their families in their beds was perpetrated out of vindictiveness, on the part of an individual who had been in their employment, and had been dismissed for misconduct.

Mr. Sandreczki adds—

In this country the discovery of the perpetrators of such crimes is nearly impossible. The English Consul took some steps; but the best we can do now is, to pray to God to turn the heart of such an enemy to repentance; to be our shield and buckler against such deeds of darkness; and to "forgive us our trespasses, as we forgive them that trespass against us."

JERUSALEM.

It was stated in our Number for June that the Rev. J. Bowen had proceeded to Syria, for the purpose of ascertaining, by personal observation, what opportunities exist for Missionary work amongst the population of that country. We have received from him a Letter, dated Jerusalem, May 31, 1849, and extract from it some interesting intelligence.

Of course my opportunities of observing are as yet very limited, but it is impossible to avoid feeling that there is a movement in this country, a shaking among the dry bones. Protestantism is respected. The power of the Patriarchs is weakened. Priests occasionally visit the Bishop and Missionaries here to converse on religion. There were about thirty Armenians the other day who wanted to join our Church. There has been a considerable movement in the Armenian Church, and many have formed separate Congregations in other parts of Syria and Asia Minor, but not here.

The American Mission has made great use of the press; and, after many years of patience, an effect has been produced amongst the Armenians, and, to a much less extent, among the Syrians. But there are fruits of the American Mission formerly in this city. They laid the foundation of the Nablous movement; and a man, who is now employed by Bishop Gobat as a Scripture Reader, was brought out of his errors through their means.

The prejudice and wild zeal of the Mahomedans are also giving way. They tolerate the Christian. They no longer insult him, except in some of the wilder villages, and we may trust the time is not far distant when they will listen to the Gospel. A number of Natives constantly attend the Services of our Church, which they cannot understand; but, when there is an Arabic Service, without doubt many more will attend it.

We believe that we are fully justified in stating, that, during the last eighteen months, a remarkable change has manifested itself among the professedly Christian population of these countries, and that the spirit of inquiry, and the desire to receive instruction at the hands of Protestant Missionaries, is rapidly increasing. The bearing of the Turkish Government toward its Christian subjects has very remarkably improved. Perfect liberty of conscience has been conceded to them; and, freed from the stern

restrictions to which they had been so long subjected, they now begin to learn that they can breathe freely, and that it is possible for them to inquire, and follow out the results of those inquiries, without becoming the victims of relentless bigotry and persecution. This great boon of recognition and protection from the Sublime Porte to those of its Christian subjects, who, renouncing the pseudo-Christianity to which they had been accustomed, attach themselves to a purer faith, has been, under God, obtained through the wise and yet zealous action of our British representatives at the Court of Constantinople. It is true, that, when open persecution was not permitted, other means were not wanting to vex such as, by the profession of Protestantism, stood forth in contradistinction to the rest. But this indirect mode of interference with liberty of conscience has much diminished in its intensity. The power of the Patriarchs has been considerably weakened. Until recently, the Turkish Government has communicated with each particular section of its Christian subjects—the Armenians, Greeks, and Greek Catholics—through the medium of its ecclesiastical head. This system, having been found to transfer the legitimate influence, which a Government ought to have over its own subjects, into the hands of Russia and Rome, with whom the Greek and Greek Catholic Patriarchs respectively identified themselves, has been set aside.

These, and other kindred circumstances, allow men more freedom to move according to the actings of Divine truth on their consciences. There is in these countries a hopeful and encouraging aspect, such as they have not hitherto presented to us; and a field of usefulness seems to be opening in this direction, which the Church of England, from her ecclesiastical discipline and constitution, and from the pure character of her Christian faith, is peculiarly fitted to occupy. May she not hesitate, whenever her path of service is made clear, to put forth her strength for God!

CAIRO.

A Letter from our Missionary, the Rev. J. R. T. Lieder, at Cairo, dated June 5,

1849, communicates to us some new and interesting facts with reference to Abyssinia.

The King of Shoa, Sahela Selassieh, with whose name we are familiar in Dr. Krapf's Journal, is dead, and has been succeeded by his son. This royal youth, who is only fourteen years of age, has commenced his reign in a noble manner, having renounced all the heterodox notions of his father, delivering hundreds, who had been thrown into prison, because of their unwillingness to conform themselves to those opinions, returning to them their property, and submitting himself to the spiritual guidance of the Metropolitan, Amba Salame, formerly a pupil in the Church Missionary Society's School at Cairo.* The Jesuits have been obliged to leave the country, and a special messenger from the young King has arrived at Cairo, bearing with him two Letters, one from the King of Shoa to Her Britannic Majesty, desiring a renewal of friendly intercourse, the other to Dr. Krapf, saying, "You will come here and stay with me; but you must come rapidly."

From this direction the strong cry of entreaty, "Come over, and help us," may soon be heard. Shall we be found willing to respond to it?

Calcutta and North-India Mission.

AGURPARAH.

ON the occasion of the Jubilee Meeting, the Church Missionary Society addressed a Letter to the Native Converts in all its Missions, as an expression of brotherly love, sympathy, and joy over them in the Lord. That Letter will be found in the Jubilee Volume, a deeply-interesting publication, which has just issued from the press, and which may be justly described as a depository of all that we would wish to remember in connexion with that important season; to which we may continually refer when we need subject-matter for prayer and praise, or encouragements to renewed diligence in the Missionary work.

To that Letter we have received the first answer, from the Native Christians of Agurparah, in the neighbourhood of Calcutta. Assured as we are, on the testi-

mony of one who has the best means of knowing the real circumstances of the case, that it is a genuine document, drawn up by one of the Native Converts whose name is appended to it, as expressive of the feelings and sentiments of the rest, we present it to our Readers. Its style and manner of composition need not surprise us, when we remember how many educated Natives there are, in Calcutta and its neighbourhood, who are well acquainted with the English language.

The Native Christians of Agurparah to the President and Parent Committee of the Church Missionary Society.

Agurparah, March 7, 1849.

MY LORD, AND REV. AND HONOURED SIRS—We, the Native Christians connected with your Society's Mission at Agurparah, near Calcutta, have been favoured with a copy of your Society's most affectionate Letter, addressed to us, as well as to Native Christians in other parts of the globe, "who have been called by God out of darkness unto light, and have been brought from the bondage of Satan into the fold of His dear Son," through your Society's instrumentality.

We would first of all, with unfeigned hearts, glorify God for the wonderful effects which His holy religion produces in the minds of His people. Our fathers were idolaters, and we, their offspring, were carefully instructed in all those superstitions and follies which are calculated to darken the understanding and alienate the mind from God. "In times past we walked according to the course of this world, according to the prince of the power of the air;" giving that honour and reverence to dumb idols which are only due to the living God and His Son Jesus Christ. But "now the kindness and love of God our Saviour have appeared unto us." By the Word of God we have been taught to cast away the idols which our fathers worshipped, "to the moles and to the bats," and to cling with all our hearts, with all our souls, and with all our strength, to that Saviour who shed His most precious blood to cleanse us from our sins.

In the next place, we beg to record our deep sense of gratitude to your Society, for the most inestimable and spiritual blessings which your Society has been happily instrumental in conferring upon us in the benighted land of our fathers. You and we are natives of countries which are separated from each other by boundless seas and oceans; we have never seen each other face to face; there are no natural ties to bind us together; and yet

* Vide "Church Missionary Record" for August 1841, p. 181.

your anxiety to promote our temporal as well as our spiritual well-being, is beyond all description. The contemplation of it leads us to magnify God, and to humble ourselves before Him for thus uniting all His people, in whatever clime or region they might dwell, by "the golden chain of Christian love."

In the third place we beg to say, that we are well aware of the dangerous situation in which we are now placed, owing to our embracing the Truth, over and above the trials to which Christian men in every land are subject: we have to combat with temptations which are peculiar to us. We live in a country, the majority of whose inhabitants are yet "sitting in darkness and in the shadow of death:" they exert their utmost to subvert our faith, and to plunge us back into that gulf of error and superstition from which we have been rescued by the saving hand of a merciful God. But we are confident that our God will be ever with us, "even unto the end of the world;" so that, trusting on His mercy, and praying for His grace, we defy our spiritual enemies.

We are also thankful to say, that we feel it to be our bounden duty to be zealous for the conversion of our countrymen, who live in the world without God and without hope. And it is our prayer that we may be found faithful in the discharge of this heaven-imposed duty.

In conclusion, we congratulate your Society for having already carried on Missionary operations in different parts of the world, for upward of fifty years, with so much success. May God, the giver of all good and perfect gifts, bless your Society, and enable it to proclaim the glad tidings of salvation, until superstition and idolatry, with all their concomitant evils, are eradicated from the earth; and until the "kingdoms of this world become the kingdoms of our Lord and of His Christ!"

With sentiments of profound respect, and Christian love and gratitude, we have the honour to be, my Lord, and Reverend and Honoured Sirs, your most obedient, and very humble servants,

ROOPCHAND GOOYE.
NOBR COOMAR GHOSE.
TOILUCK NATH GHOSAL.
GURU CHURN BOX.
SAMA CHURN ROY.
RASH BEHARRY ROY.
SAMUEL GURU C. DASS.
DANIEL RAMJOY DASS.
JOSHUA ROGOONAUTH DASS.
ANDREW BISASHUR SING.
J. HERA LAL CHRISTIAN.

&c. &c.

Heads of Families.

New-Zealand Mission.

We rejoice to state that the communications of our Missionaries continue to be of an encouraging character, and that the desire for Christian instruction, which, from a combination of untoward circumstances, had so much diminished amongst the New Zealanders, seems to be reviving.

We now give some extracts from Despatches lately received.

MIDDLE DISTRICT.

Mr. J. Morgan, who is stationed at Otawao, mentions in his Journal many interesting circumstances. On June 17th, 1848, he proceeded to visit the native village, Wawarua, to which blind Solomon, the Native Catechist first carried the Gospel in the latter end of 1845.* Its distance is thirty-seven miles from the central Station; and, owing to delays in crossing the rivers, Mr. Morgan did not reach it until an hour after dark; yet at that hour about twenty Natives assembled, with whom he held a Bible class. After prayers they kept him until midnight answering Scripture questions, and conversing about a mill which they wish to order from England. These Bible classes were in active operation throughout his district, and Mr. Morgan adds—

It is very cheering to find so many, living at such a distance from the Station, holding fast their profession, and nightly assembling themselves together to read and converse over the sacred Word of God. These evening meetings under the Native Teachers are very general in the district, and I always request that they be held every evening, either in the Teacher's house, or some other convenient place.

The subjoined account of the death of two little girls is a beautiful illustration of the Scripture truth, "Out of the mouth of babes and sucklings hast Thou ordained strength"—Psalm viii. 2.

Aug. 3, 1848—I buried Papahia's child. After the funeral, Manewa informed me of the death of two of his little girls, aged about seven and eleven years. One of them died on the Sunday, and the other on the following day. The eldest girl, during her sickness, kept her Catechism bound by a girdle round her waist, and frequently made use of it to instruct her

* Vide "Church Missionary Gleaner" for January 1847, p. 5.

brothers and sisters. She exhorted her parents to continue to seek God. "Mother," she said before she died, "be strong in prayer, and do not neglect to go to hear Nikorima—the Native Teacher—preach about the things of God." The youngest said, on seeing her parents weeping over her, "Weep not for me, but for yourselves. I am going to enjoy eternal life. Be strong in prayer for yourselves. Pray to God to give you new hearts, &c." The father expressed his determination to follow in the footsteps of his children. I much regretted that my arrangements for the day did not allow of my obtaining further particulars; but I felt cheered at the joyful end of these lambs of Christ's flock.

We add the following evidences of advancing civilization amongst the Natives of the Middle District.

Oct. 23, 1848—At Kimi Hori's request, I went down to assist him in the engagement of a European as a farm-servant. He entered into an engagement with a man named Carter to farm and improve the land, and to receive in consideration one half of the standing crop of wheat. The two first ploughs and harness to be purchased by Hori and his tribe, after which Carter is to bear one half the cost of ploughs, &c., purchased in future. The fences, &c., are to be erected jointly. A cart for the use of the farm to be purchased jointly. A barn forty to twenty feet to be erected. I also engaged a European to make about 10,000 bricks for ovens for the Natives. Manuka—one of Hori's tribe—engaged a carpenter to build him a boarded house, twelve by sixteen feet, with a verandah. The cost of the house, including timber, windows, doors, chimney, and painting, will be about 30*l*. Manuka delivered to the carpenter pigs to the amount of 20*l*, and some sawn timber. This will be the first native boarded house erected in this part of the country. Some months ago I recommended the Natives to take flour down to the Auckland market, and they are now preparing to start with three or four canoe loads. Hori's party are also scraping flax to purchase the ploughs, &c., for their intended farm. I felt thankful to see so decided a step taken toward civilization; and although these advances must occupy a portion of my time, I feel assured that it is our duty to endeavour to promote both the spiritual and temporal good of the Natives. A few years ago, when visiting them, they rejected the Gospel, and turned a deaf ear to all our entreaties to cease from war and cannibalism. Now the Gospel is winning its silent way, and civilization adds fresh comforts to their homes. The miller in-

formed me that the quantity of wheat ground at Ngauhuruhuru this season is about 2500 bushels. The wheat fields are more extensive this year.

Oct. 24—Engaged to-day with my Native Teachers. In the afternoon a party of Natives arrived from Auckland. One of them brought a bell, about 24*lb*. weight, a present from the Governor, Sir C. Grey, to Kimi Hori Waru, for our Chapel at Ngauhuruhuru.

EASTERN DISTRICT.

The Rev. J. Hamlin has returned to his Station at Wairoa, in the Eastern District, from whence he had been absent four months at Auckland for the benefit of medical advice. On reaching his Station he was enabled to write the following brief, but truly encouraging communication to Archdeacon W. Williams—

I found all things here, as it regards the Natives, in a most encouraging state. The number of Candidates this year I understand will exceed any of the former years. Reading classes, too, have considerably increased, as well as Congregations and Schools. The Native Teachers have attended to the post assigned them.

WESTERN DISTRICT.

We now turn to the Western district, under the charge of the Rev. R. Taylor, assisted by the Rev. S. Williams.

Mr. Taylor's district is very large; and, to supply as far as possible the spiritual wants of its scattered population, he adopts the following plan—A village is selected as a central point, to which the Candidates for Baptism and the Lord's Supper may assemble, from different directions, to meet their Pastor, and, by prayer, and the use of the Sacraments, and the ministry of the Word, be edified. Mr. Taylor thus describes the encouraging circumstances which presented themselves at one of these places of assemblage, called Hikurangi—

Oct. 1, 1848—It was a cold frosty night, but the morning was lovely—not a cloud was to be seen. My pulpit was carried out on a grassy plain near the Church, which was enclosed with the tents and sheds of my Congregation, built in continuous lines so as to form a square. On one side was the Church, and beyond it a beautiful grove of karaka trees; on the other, a beautiful grassy slope, crowned with houses and people; in front, a mountain, forming an amphitheatre, running to the height of nearly

a thousand feet, crowned with verdant grass and trees; and behind, a mountain range, rising abruptly from the banks of the river. Before me was a Congregation of full 2000 in number. The lesson for the day—Mark iv. 4—was very appropriate—Christ preaching to the multitude from the deck of a ship, from the calm surface of a lake, which, though hushed in deep repose while he proclaimed the Word of Life, afterward was ruffled with storm and tempest. I selected this subject for my text, and I trust I was enabled to speak a word in season. There was something peculiarly interesting in this assembly, it being the first re-union of the tribes which has taken place since the war. Many have assembled here who never before joined the Church. With them this has been the first acknowledgment of their faith in Christ, and this was the case with the great heathen Chiefs of this river; so that I cannot but regard it as a memorable day, one which will have a lasting effect upon these tribes.

After Morning Service the Communicants, 440 in number, assembled in the square before the Church, which was too small to contain so many. Standing, therefore, at the door, I commenced the Sacramental Service as far as the consecration of the elements, when half the number entered and received the Sacrament: they then went out, and the other half took their place. Among them was my old friend Wirihana of Pipiriki, who is perfectly blind. Whilst these were receiving that Sacrament, I caused those who did not partake, to hold School with the unoccupied crowd. I arranged my Candidates for Baptism—120 adults, and 40 children—in a double circle in front of the pulpit. In the middle of the circle was laid a poor woman in nearly a dying state. I never baptized so many Chiefs at once. Among them were nearly all the chief leaders of the late war. It was an interesting sight to see them all kneeling in a large circle, dressed in their best, to be admitted as servants of the living God.

LETTERS AND JOURNALS OF MISSIONARIES.

Madras and South-India Mission.

(Continued.)

We conclude, from page 62 of our Number for July, the Rev. E. Sargent's description of the Devil-worship practised in the Tinnevely district.

Sáthan Coils.

We now pass on to the *Sáthan Coils*, which, though numerous, are never built within towns and villages, but in topes, forests, mountain passes, and any wild places, and by the side of rivers and tanks. There is often no building but a simple platform, on which the idols are placed, and on both sides and in front are large horses of pottery, on which the Sáthan is supposed to go a riding when he sets out on a hunt, &c. On each side of the image of Sáthan are his wives, and in a lower place, or under a separate shed, are the *Peis* that serve the Sáthan, and accompany him on his expeditions. Each Coil has its own particular Sáthan and feast-days. The one about a mile from my house is chiefly worshipped one day in March, and from the middle of November to the middle of December, during which time there is music and singing every day and night occasionally; but on the last six days they keep at it all day and night long, when also there is dancing, and on the last day sacrifices are offered, not, however, to *Sáthan*, but his attendant *Peis*. During this month no sacrifices are offered in Amman and *Pei Coils* for a long distance

round about. The offerings to Sáthan are rice, fruit, cocoa-nuts, &c. There is a Coil in the pass between Courtallum and the Malayalim country, at which place Brahmins are feasted for *forty days* by the Rajah of Travancore, and, on the last day, people of all castes. The Sáthan here is considered the guardian of the pass into the Rajah's country, and countless and ridiculous are the legends told of his prowess. How, in the face of all this, the English were able to take the country, never occurs to a native mind. On the way from Suviseshapuram to Dohnavoor, at the foot of a barren isolated hill, is a large Coil of this kind, surrounded with a high wall, and with huge hideous images close by the southern entrance.

Cures supposed to be wrought in such Coils.

Passing by this on my way from the opening of one of our Churches, I entered into conversation with a respectable-looking man who came out of the Coil. He told me that it was a most wonder-working Coil, for whatever blind, lame, or in any way diseased men came to the place, they were sure to go away cured. I replied, "If your countrymen believed all this, the sick, &c., would all come to the place, and we should have no cripples or other impotent people in Tinnevely." "True," he said, "it is only those that come to the place are cured."—"Well," I replied, "I just saw a blind man being led by a boy as I came near the Coil. He has been to this Coil. How is it that he has not recovered his sight, for he seems an old man, and must have been blind

a long while?" "Oh, sir, he rejoined, "I know the man, but he has not yet remained here long enough. Now I myself have been suffering from dropsy for several months: I came to this place above a month ago: I worship the idol every morning, and afterward go to the water-course to bathe, and now I am three-quarters well." He could not see that the change of place, the excitement, the bathing, and exercise, might themselves produce this effect. So we parted. Wednesdays and Saturdays are the days sacred to Sâthan, *Sâthan*.

The birth or origin of Sâthan, or Iyan, is involved in some of the vilest legends contained in Hindoo mythology. I shall, therefore, simply say, he is the son of Sivan and Vishnoo; that on account of some particular benefit conferred on Devan Indra, he received from him the right to all worship due from cultivators, &c. He is represented as particularly fond of hunting, and so descended to earth with his horses, arms, &c. He is known by different names, with reference to particular causes; *e. g.* he is called Hari Hara Bhudra, because born of Sivan and Vishnoo: Sâthan, because he punishes wicked people; Ariyan and Iyan, because he received from the gods the knowledge and power of governing. Sâthan, though one in principle, is diverse in manifestation, and no particular Sâthan has more than one Coil.

Oaths.

Coils dedicated to Sâthan are held in great veneration as places for taking oaths. Brahmins and potters are generally in charge of such places. In case of a dispute between two parties, they generally submit their difference to arbitrators, and they dispose of the case by deciding that so and so must take his oath as to what he affirms or denies, at such and such a Coil, which if he does he gains his suit. This decision of the arbitrators he takes with him to the Coil, which is generally some distant one, and presents it to the porter of the Coil, who, upon receiving a fee of one fanam (fivepence), opens the door, sees the oath performed, and gives him a certificate to that effect. It is surprising how solemn such an oath is considered.

I shall not tire you by narrating any of the legends respecting Sâthan and his tribe, only I would remark, with reference to the whole subject, that, considering the whole ceremonial of the Vedas, and the habits of the Brahmins, as radically opposed to the killing of animals, and consequently to animal sacrifices, it is strange that, in the Puranas, such existences as Peis, and such offerings as animal

sacrifices, should be recognised, unless we suppose what we have before assumed, that such worship was anterior to the Brahminical system, and that the Brahmins, unable wholly to annihilate Pei worship, gave them, in their mythology, the lowest place of existences, (as slaves and menials,) and so permit a worship among the lower castes which they already found firmly established. The Pei worshippers themselves know little or nothing of what is said of their Peis in the Puranas. The statements in these are extravagant enough, but what is sung by the singers is ten times as wild and senseless.

And now, though I cannot hope to have increased your abhorrence of Demon-worship, may I hope to have excited and increased your sympathy and prayers on behalf of those who are thus deluded in giving unto devils that which is due to God alone? If such a subject admits of comparisons, surely no people on the face of the earth can be farther from the true God than these poor Pei worshippers. Let, then, Christian friends think of this, and, remembering that there is but one way by which these and all others can be brought "nigh," namely, the blood of Christ, let them, as God hath blessed them, contribute willingly, some of their person, and others of their substance, toward publishing that Word of Life which is able to turn men from darkness to light, and from the power of Satan unto God. Nor is it for these deluded people alone that the prayers of Christians are required, but for us also who dwell among them, that our hearts may be continually alive to their awful condition; for if I may speak of myself alone, one is tempted very much, from being daily conversant with such rites and worship, to lose those strong feelings which such subjects should properly produce in us. This, like other passive habits, may be natural, but certainly not excusable, unless, at the same time, the active habit of "preaching the Word, being instant in season, out of season; reproving, rebuking, exhorting, with all long-suffering, and doctrine," is acquired and cultivated. May your prayers, then, abound on our behalf, that the same blessed Spirit who stirred up the Apostle Paul when he saw a city wholly given to idolatry, may stir us up, and continually enable us to be His faithful servants and witnesses in this land of Peis and idols!

East-Africa Mission.

(Continued.)

WE resume, from p. 64 of our Number for July, the Journal of the Rev. Dr. Krapf.

July 19 continued—Our direction being south-east and east, I became greatly suspicious, as

I observed that, instead of approaching the high mountains which we saw to the south and south-west, we actually got further and further from them. I soon perceived that if they were the mountains of Usambára, we must lose much by the great circuit we made in our journey to east and south-east. On communicating my scruples to Bana Kheri, from the compass in my hands, he felt my remarks, and accordingly ordered two men to ascend the highest trees, to look whether they could not see the sea, or any conspicuous mount known to him. They could see nothing but an immense forest before us. The Mount Yómbó was on our left, but we saw only its south-eastern side very close to us; wherefore we could not exactly make out whether it was really the Yómbó which we had seen several days ago on its north-western side. We took it for the Mount Gelle, which they said was near the Washinsai land. But this was a great mistake, as we soon found out. There was now no trace of a road, not even such as is beaten by wild beasts. Some of our people advised to ascend the mount to our left, and ask the inhabitants about our way. Others advised to start for the sea-coast, and then go along it to Wanga, where the Chief of the Suáheli resides. Whilst the balance of counsels was wavering, we came upon a beaten path near a water-pool: its direction was precisely south, and I supposed at once that this must be the usual road of the Wadigo to Usambára, as it actually turned out afterward. I told Bana Kheri this, but he insisted on going to the coast, taking the discovered path for the way of the hunters in the wilderness. Finally, Bana Kheri himself became dubious of our direction being too much to the east. He ordered some men to ascend trees again, but with no better result than formerly. One of them thought that he saw a creek of the sea, whilst another gave a frightful description of the increasing thickness of the forest. I now thought it proper to interfere with Bana Kheri's guidance, and to order him to go back and take the beaten path we had seen near the water-pool, and follow up that path wherever it might lead us. Several of the porters seconded this proposal, on the execution of which I could insist the more, as I learned from Bana Kheri that our provisions would suffice for a march of four days more, when we must come to a country inhabited by human beings. We took the said path, and arrived about noon-time on the banks of a river called, in Suáheli, "Leni," and in Kinika, "Mekindini." There we cooked our meal. I cut a large cross into the bark of a tree, under the full assurance that Christ crucified will yet have His children also in this great wilderness.

But Bana Kheri, not knowing the country in which we were, feared now we might fall in with the Wasegedshu people, who do not belong to the Wadigo tribes, but form a separate tribe. He described them as being of more violent and warlike habits than the Wadigo are. They consist of two divisions: Muágnombe and Muákammede. The principal villages of the Muágnombe are—Empungue, Dshimbo, and Dshongolcáni; the principal village of Muákammede is Bomani. These tribes inhabit the coast of Wanga and Tanga. Their original home was Shungaya or Shiras, a former town opposite to the coast of the island of Patta. In ancient times they were at variance with the Suáheli, who, having been beaten by the Wasegedshu, called the Galla to their aid; but these savages, having assisted the Suáheli in expelling the Wasegedshu, took the country for themselves. The Wasegedshu fled to the river Osi, to the coast of Maleenda, and to the banks of the Kilefi bay, near Káuma. But there they fell out again with the Suáheli, who finally drove them southward to the neighbourhood of Tanga, where they are still giving much trouble to the Wadigo tribes around. Their language is nearly related to that of the Pokomo people on the Pokomoni river. I was formerly informed that the Wasegedshu formed a division of the Pokomo, whose village nearest to the coast is Tsharra, governed by the Chief Gawina, one day's journey from Kau—or Kow, written on the map.

Having taken our meal on the bank of the river Leni, which is no perennial stream, we continued our march in a southern direction. On a sudden we heard the noise of people felling wood in the forest. Bana Kheri, not knowing what sort of people these might be, recommended the utmost silence, and a good look-out on the part of our caravan. Finally we got a sight of a few huts, about which there were some women and children, whom we immediately recognised as Wadigo. Bana Kheri, however, did not yet know the name of the place, the knowledge of which he obtained in the following shrewd manner. He sent a man to the women to ask for a little water. The man was ordered to ascertain from the women, by indirect questions, the name of this country. We had a large jar of water with us, which the bearer poured out whilst the other asked for drink. On this occasion I observed how subtle these people are in espying a country, and hence I do not wonder at the great suspicions which the Natives raise against the appearance of a stranger, especially of a White man.

A Native, just coming from the forest, was willing, for a few beads, to conduct us to the

Chief of Gónja, a village which lies near the river Umba, and which sprang into existence after the destruction of the Wakuafi, who formerly infested even the coast of Tanga. At Gónja, Bana Kheri met with his brother Gemáli, residing at Wanga, a Suáheli town on the coast. Gemáli, with about ten gun-men, was on his way to the wilderness of Dafféta, on a chase of elephants.

July 20—I slept without-doors, but was driven back into the house, by the fall of rain, at midnight. In the room my people were much afraid of the Pási, a kind of grey-coloured punice, which, according to the report of the Natives, causes fever very soon when it has bitten a man. The Pási-bug is found on the banks of the Jub, on the islands of Toola, Kiama, Patta, and other places of the coast; also in Taita, Usambára, and Washinsi: it is a trouble to the inhabitants. A person having been bitten by the Pási feels a burning on that part of the body which has been affected by the bite, then chilling and other symptoms of fever come on. However, the Natives know several specific remedies against the Pási, and they assert, that a man having been once bitten, and having sustained the subsequent process of fever, will either not be liable to future attacks of the Pási, or only in a slight degree; wherefore those persons who are resident at one place do not much care about the Pási any more, having injured themselves to it.

Mua Muiri, the Chief of Gónja, agreed with us for a doti of Americano (eight yards of American cotton cloth), to accompany us as far as Núgniri, the chief village, where the daughter of King Kméri resides, and rules over a part of the Washinsi country. We accepted the proposal of the Chief, but found him afterward very beggar-like, changeable, and without showing the least energy and authority on the road.

The soil of Gónja is very productive of mahindi (Indian corn), rice, cassada, &c. The river Umba, which rises in the north-eastern mountains of Usambára, contributes greatly toward the productiveness of the country. The river never gets dry, and runs to the creek of Wanga, on the coast. All this country was formerly overrun by the Wakuafi. Bana Kheri related, that he, in company with several hundred Suáheli, under the guidance of Kasimu, had carried on some trade with the Wakuafi near Dafféta. The Wakuafi laid a plan by subtlety to kill the Suáheli at once, but it was communicated by an Emkuafi himself. The Suáheli, therefore, with thirty-two muskets, attacked the enemy's encampment, killed a large number of the male population, and took about 300 women and children as

slaves, besides capturing 700 sheep and cows. The surviving Wakuafi sought for reconciliation with the victorious strangers, who accordingly restored their families and cattle. Since that time the Wakuafi have kept good terms with the Suáheli, who visit their country, from time to time, with a number of 500 to 700 armed traders. I have already mentioned that the Wakuafi were destroyed by the Masái tribe, which seems to have originated very far in the interior of Africa. The Masái people are in the south-west of Jagga. They are a nomadic pastoral people, of wild habits: they have cleared the road to Jagga and Usambára by destroying the Wakuafi and repulsing the Galla. Thus we see, in this part of Africa, a similar process as in the south, where one tribe falls upon the other and destroys it, until itself is likewise annihilated by one stronger rising from the interior. These butcheries will not cease until the African tribes surrender to the power of the Gospel.

Just on my return from Usambára I learned that the Galla have lately cut off a caffila of Wakamba who came from the Suáheli coast, carrying their goods with them. The Galla, having been informed by the Wanika of Kiriamu, about the Wakamba returning to their homes with the produce of the sale of ivory, waylaid them on the road, killed a number of them, and carried off their goods. The attack was made before daylight, according to the general custom of Galla marauders.

We will hope that, under the providence of God, a Mission to Taita and Jagga will soon be established; and that, amongst the blessings consequent to it, will also be the check which the savages of the wilderness will sustain, so that the road to Uniamési and the west coast of Africa will be secured. It is indeed a matter of great consequence to the interior of East Africa, that, as soon as possible, Missionary operations be carried to those tribes which, according to Mr. Rebmann's statement, who visited Jagga and Taita, are actually desirous of receiving messengers of the Gospel; but the Missionaries should be accompanied by mechanics and agriculturists, who, in general, seem to be a great additional help to the Missions of Africa. The Hamitic race is sunk so low in the scale of spiritual and temporal cultivation—their heart and soul is only bent upon the things of this world—that spiritual and temporal means must be applied at one and the same time. Christian families, of various secular professions, should invariably be connected with every Missionary Station among these tribes, so that they could see palpably the effects of Christianity.

July 21—Before leaving Gónja this morning, I was asked by a Native, in good earnest,

whether we were cannibals, as they had been told this by the Suáheli, who have done much to prejudice the natives against the Europeans. Hence, even a short visit to these hitherto-unknown countries is of great moment, as it dispels a great many prejudices spread about by the Mahomedan traders over all East Africa.

Having walked from Gónja a few hundred yards, we had to cross the fine river Umba, which, at the place where we forded it, was about twenty-five to thirty feet in breadth, and one to one and a half in depth. Its banks are about ten to fifteen feet high. There was

no forest or much wood where we forded this noble river, which reminded me much of the river Hawash in the Adel country in the east of Shoa. Since we had left Gónja we found water in abundance everywhere; a fact which accounts for the considerable amount of cultivation in the country. The alpine country of Usambára attracts greatly the rain, and sends a great volume of water to the lower countries throughout the year. Hence, from Gónja to the river Pangani there is much cultivation of land.

(To be continued.)

MISCELLANEOUS.

DAHOMEY AND THE SLAVE-TRADE— ACCOUNT OF BADAGRY.

In the latter part of 1848, B. Cruickshank, Esq., proceeded on a Mission from the British Government to the King of Dahomey, in the hope of inducing him to accede to a treaty for the abolition of the slave-trade in his dominions.

The exportation of slaves from the kingdom of Dahomey is computed as averaging 8000 annually for the last twelve years, in addition to another 1000 brought down from the interior, and kept in towns and villages along the coast. Of these, 3000 are sold on the King's personal account. Besides, on every slave shipped from his dominions an export duty of five dollars is charged, as well as various duties at the custom-house stations along the road to the barracoons. From all these sources the King of Dahomey may be concluded to derive an annual revenue of not less than 300,000 dollars, in addition to a constant supply of slaves for domestic and field-labour, and for the human sacrifices, which, in large numbers, are offered, on the occasion of the great national anniversary, at the graves of his ancestors.

The slaves are procured by slave-hunting. On these slave-hunts the King, with his army of male and female soldiers, is occupied during three or four months in the year, attacking weak and detached tribes, adjacent to his territories, and distant, perhaps, twelve or twenty-four days' march from his capital, Abomey.

The place intended to be attacked is in the first instance reconnoitred by some one, who visits it under pretence of trading.

Instructed thus as to the manner in which they may best surprise the unsuspecting inhabitants, the Dahomians approach in the night-time, and about two hours before day-break rush impetuously on the defences of the place, which, in the interior, consist of a very dangerous prickly bush, formed into a broad close-growing fence, about fifteen feet high. This, however, from the practised dexterity of the king's soldiers, is soon carried; and as resistance is punished by death, it not unusually happens that the inhabitants at once yield themselves as prisoners, and a bloodless victory is achieved. At times, however, when the more powerful tribes are attacked, sanguinary contests take place; and on more than one occasion the King's troops have been repulsed by the Yorubas of Abbeokuta. The slaves taken, and the scalps of such as have been slain in the battle, are presented to the King, who rewards his soldiers accordingly.

The surrounding countries have endured fearful sufferings from the Dahomians. The flourishing kingdom of Whydah was completely desolated by them in the beginning of the last century, and from the same centre the same destructive influence continues to break forth. A more humane proceeding, therefore, could not have been adopted, than this effort on the part of Her Majesty's Government to induce the abandonment, by the King of Dahomey, of this inhuman system.

Deeply implicated as both Monarch and people are in the prosecution of the slave-trade; accustomed to regard it as a source of wealth, as an occasion of military display and sensual gratification; necessitated,

as they conceive themselves to be, to perpetuate it from year to year, in order to obtain a sufficiency of human victims for their ancestral sacrifices; we cannot be surprised if the Mission was unsuccessful in its object.

The following extracts from Mr. Cruickshank's despatch, printed by order of the House of Commons, inform us of the result—

Upon my introducing to the king the subject of the slave-trade, and informing him, at the same time, that my object in visiting him was to obtain, if possible, his sanction and ratification of that treaty, he appeared much disconcerted, and at a loss how to reply. There was an apparent struggle taking place in his mind: his friendly disposition to her Majesty's Government, and a desire not to give offence by a positive refusal, combating for a time his feelings of self-interest. In such a contest, however, the victory could not be long doubtful; and it was evident that his hesitation arose, not from any wavering in his determination respecting the slave-trade, but from his difficulty in choosing the least offensive manner of expressing his negative.

"His Chiefs had had long and serious consultations with him upon the subject; and they had come to the conclusion, that his Government could not be carried on without it. The state which he maintained was great; his army was expensive; the ceremonies and customs to be observed annually, which had been handed down to him from his forefathers, entailed upon him a vast outlay of money. These could not be abolished. The form of his Government could not be suddenly changed, without causing such a revolution as would deprive him of his throne, and precipitate his kingdom into a state of anarchy. He was very desirous to acquire the friendship of England. He loved and respected the English character, and nothing afforded him such high satisfaction as to see an Englishman in his country, and to do him honour. He himself, and his army, were ready at all times to fight the Queen's enemies, and to do any thing the English Government might ask of him, but to give up the slave-trade. No other trade was known to his people. Palm-oil, it was true, was now engaging the attention of some of them; but it was a slow method of making money, and brought only a very small amount of duties into his coffers. The planting of coffee and cotton had been suggested to him; but this was slower still. The trees had to grow, and he himself would probably be in his grave before he could reap any benefit from them.

And what to do in the mean time? Who would pay his troops, or buy arms and clothing for them? Who would buy dresses for his wives? Who would give him supplies of cowries, of rum, of powder, and of cloth, to perform his annual customs? He held his power by an observance of the time-honoured customs of his forefathers; and he would forfeit it, and entail upon himself a life full of shame, and a death full of misery, if he neglected them. It was the slave-trade that made him terrible to his enemies, and loved, honoured, and respected by his people. How could he give it up? It had been the ruling principle of action with himself and his subjects from their earliest childhood. Their thoughts, their habits, their discipline, their mode of life had been formed with reference to this all-engrossing occupation: even the very songs with which the mother stilled her crying infant told of triumph over foes reduced to slavery. Could he, by signing this treaty, change the sentiments of a whole people? It could not be. A long series of years was necessary to bring about such a change. He himself and his people must be made to feel the superior advantages of another traffic in an increase of riches, and of the necessaries and luxuries of life, before they could be weaned from this trade. The expenses of the English Government are great: would it suddenly give up the principal source of its revenue without some equivalent provision for defraying its expenses? He could not believe so. No more would he reduce himself to beggary. The sum offered him* would not pay his expenses for a week; and even if the English Government were willing to give him an annual sum equivalent to his present revenue, he would still have some difficulty in employing the energies of his people in a new direction. Under such circumstances, however, he would consider himself bound to use every exertion to meet the wishes of the English Government."

Such were the arguments which the King used in justification of his refusal to sign the treaty, and much regret did he express that the object which the English Government had in view was of such vital importance to him, that he could not possibly comply with its request.

Although inwardly acknowledging the force of his objections, I did not give up the subject without endeavouring to convince him, that, in the course of a few years, by developing the resources of his rich and beautiful country, he would be able to increase his revenue ten-fold,

* Mr. Cruickshank had been authorised to offer him an annual subsidy of 2000 dollars, in the event of his acceding to the treaty.

and that the slaves whom he now sold for exportation, if employed in the cultivation of articles of European consumption, would be far more valuable to him than they now were. I endeavoured to make him comprehend this, by informing him of the price of a slave in the Brazils, and asking him if he thought the Brazilian would give such a price for him, if he did not find himself more than repaid by his labour. He believed this to be the case; but the length of time required, the whole process of an entirely new system, and want of skill among his people to conduct such operations, appear to him insurmountable difficulties. *He was willing, however, to permit Englishmen to form plantations in his country, and to give instructions to his people.*

At last the King appeared anxious to escape from this harassing question, and, by way of closing the interview, invited me to accompany him to witness a review of his troops. What principally struck me upon this occasion was the animus displayed by every one present, from the King to the meanest of his people: every word of their mouths, every thought of their hearts, breathed of defiance, of battle, and slavery to their enemies: his principal captains, both male and female, expressed an anxious hope that I would remain in their country to witness their first triumph, and to behold the number of captives they would lead back to Abomey; and that I might be in no doubt that the general mass participated in these sentiments, such an assenting shout rent the air as must have often proclaimed the victory. A quiet smile of proud satisfaction passed across the King's face as he regarded me with a look which said, "These are my warriors." And when I heard the loud rattle of their arms, and saw the wild sparkle of their delighted eyes, gleaming with strong excitement as they waved their swords and standards in the air, I fully acknowledged the force of the King's question, "Could he, by signing the treaty, change the sentiments of a whole people?" The sight which I was witnessing was to me a stronger argument than any the King had yet used. Here there was no palliating, no softening down, no attempt to conceal their real sentiments under the plea of necessity for undertaking their slave-hunting wars, but a fierce, wild, and natural instinct, speaking in language that could not be misunderstood.

A Letter recently received from our Missionary, the Rev. I. Smith, at Badagry, contains sad evidence, indeed, that the King of Dahomey has not desisted from his slave-hunting warfare. The large town

called Okeodan, lying between Badagry and Abbeokuta, shortly before the date of Mr. Smith's Letter (March 20, 1849) had been utterly destroyed by the Dahomians.

Mr. Smith says—

The Dahomians came upon the inhabitants as it were by stealth, surrounded the town, captured the people, and reduced the place to ashes in a short time. I have obtained information from various individuals respecting that mournful event, and all agree in narrating the main facts of the case; but the most minute account is that of the Headman of the late Chief of that place: he is the man who led Mr. Gollmer's horse into Okeodan, and helped Mr. Gollmer through his troubles when there.* He states that Okeodan paid an annual tribute to the King of Dahomey, and that at the time the Dahomians were marching against them, a messenger of the King was at Okeodan with the Chief; so that for aught they knew, the king was on strict terms of peace with them. Hence, when it was reported that the Dahomians were approaching the town, no one appeared to believe it; but being re-assured of the fact, a few persons went without the gate to see if it were really so. My informant told me he was one of eight that did so, and came in full front of the enemy, when they escaped, to save their lives, into the bush. He added, that the Chief had been put to death, and a vast multitude of the people, their bodies burned without the wall in large heaps, and their heads carried home by the King, together with 20,000 captives; many of whom will, according to his annual custom, be sacrificed in the capital on his birth-day, in honour of his father, and many more in honour of his mother; some say 200 for the one, and 250 for the other. The report of the number of captives is the statement of a Dahomian woman from the capital. She stated that "the King numbered the people on his return, and found them to be 20,000 less 400." The above-mentioned man came here to seek his wife, who had been carried captive, as he had heard she was on the beach to be shipped, but he could not find her: he told me, however, that the King of Dahomey had sent 800 slaves to Domingo † since the war, to pay off a debt which was owing him. The same man says that the King came in person to Okeodan, and that he has erected a bamboo fence completely around the town, so that no person dares inhabit that spot

* An account of Mr. Gollmer's visit to Okeodan, and of the danger to which he was exposed, is given in the "Church Missionary Record" for Oct. 1847, p. 224.

† A notorious slave-trader on the coast.

again. Hence that large place is swept away from the face of the earth. The remnant that escaped are now collecting together near the place, and there is no doubt the above-mentioned man will be their Chief.

The King of Dahomey, on his interview with Mr. Cruickshank, had expressed a wish that the English fort at Whydah should be re-occupied. Mr. Cruickshank says—

The re-occupation of the English fort at Whydah was then discussed. The King introduced this subject himself, and seemed hurt that, after the repeated times he had lately represented to Englishmen his desire to see it resumed by the English Government, no steps had yet been taken to do so. This afforded me an opportunity of stating, that the "English did not care to occupy any fort where their right to govern the people was not acknowledged; that the people of Whydah were his subjects, and subject to his laws; and that the Governor of the English fort would have no power to interfere when he saw things done which he did not like, and which were contrary to English laws. That the slave-trade was carried on very actively at Whydah, and that the English Government were not likely to consent to hoist the English colours within sight of the beach from which the slaves were shipped, without the right of interference; that the Portuguese, Brazilians, and others, had their barracoons filled with slaves ready for shipment within a few yards of the walls of the fort; and that it would be infamy and disgrace to England to permit her standard to float over a town devoted to such a nefarious trade. Cede to us the right to put down the slave-trade in Whydah; grant us the command of the lagoon and the sea-board of your coast, and the English Government will not only be proud to re-occupy the fort, but English merchants will establish with you a trade, which will soon lead you to forget your present traffic." Long did the King ponder over these words: they were perfectly new to him. He had frequently spoken of the re-occupation of the fort by the English, but he never contemplated by this measure any thing beyond a Governor who would confine his authority to the fort, and to a small portion of the inhabitants called "English slaves," being the descendants of slaves of the old African Company. He had also a distant and pleasing vision of an annual visit and present, and a very vague and indistinct idea of the *eclat* of having an English Governor in his country, and of the assistance which he would obtain from him upon occasions of difficulty and danger: more than this he had never imagined, and he was

not a little staggered when he fully comprehended my meaning. He took some time to arrange his ideas, and appeared to me to waver in his resolution. I seized the opportunity to assure him that he "had nothing to fear from the English establishing themselves in his country in the manner which I had pointed out; that they would not interfere with his right to his duties in any part of his kingdom, but they would aid and assist him in establishing such a tariff upon articles of legitimate trade as would soon recompense him amply for the sacrifice which he was apparently making." At length he spoke: "The words which I had spoken were very important, and could not be answered without much consideration. He was not, therefore, prepared at present to agree to those innovations at Whydah which I had proposed, but he still wished that the English Government would appoint an Agent to reside in the fort there, who might be able to assist him with his advice, and keep him informed of the intentions of the Government. He might teach them many things that would be for the advantage of his country; and, by establishing gradually a new and better system, might, in the end, learn them to do without the slave-trade." I informed him, that on the Gold Coast, where we had forts, and where the slave-trade used to be carried on as vigorously as at Whydah, there had now been no traffic of that kind for thirty years, and that the Natives were much happier since it had been put a stop to, and were becoming comfortable, and even rich, by means of legitimate trade. By this observation I unwittingly harped upon a string which seemed to jar on the royal ear. "No riches for my people," he cried: "Porto Nuovo, Agudo, Badagry, and other towns on the coast, once belonged to me, and paid their tribute as regularly as Whydah. Ships now go there and trade with them; factories are established for the purchase of palm-oil; and the result is, that these people are becoming rich, and set my authority at defiance. It is true they still pay a nominal duty to prevent war, but I am cheated by them. I wish the English Government to prevent ships from trading at these places, and to remove the factories, in order that I may regain my lost authority. It is the English factory at Badagry which has withheld me from attacking that town, for I would not think of injuring the subjects of the Queen of England."

We may be enabled from this conversation to estimate the importance of Badagry and Abbeokuta, as two localities bordering on this powerful slave-trading kingdom, in which a noble effort is being made to

introduce that Christian influence and legitimate traffic which alone can be effective, the one in giving a new direction to the native mind, and the other a suitable and healthy channel in which its rectified energies may find employment. The persevering effort to evangelize, and the philanthropic attempt to call forth in the way of lawful trade, the rich natural resources of the country—the Christian Missionary and the Christian merchant—must be used in combination. The hope of establishing legitimate traffic, while the Native—in ignorance of Gospel truth, and of the liberating influence which it imparts—is left under the bondage of those vicious propensities which find, in the slave-trade and its bad excitement, continual gratification, must be vain; nor, in our effort to evangelize him, should we forget to give his mind employment, to develop industrial habits, and afford to him, in the exercise of legitimate commerce, the means of improving his condition. The Christian merchant, who, by trading with the Natives, encourages them to occupy themselves in procuring palm-oil and ivory, in growing indigo, the sugar-cane, or tobacco, next to the Christian Missionary, becomes the instrument of greatest blessing to Africa. We rejoice to find that legitimate traffic is on the increase. Commander C. W. Riley, R.N., in his evidence before the Select Committee on the Slave-trade, states—

The legitimate trade is very great in the Bight of Benin: vessels of 600 or 700 tons, and 400 or 500 tons, come there with cargoes from England. They begin from Little Popoe, and they trade along the coast to Badagry, and dispose of their cargoes; and then they begin to take the oil; and complete very profitable voyages. The Danes send their vessels, and the Sardinians and French go a great deal there.

We now subjoin a description of Badagry by the Rev. C. A. Gollmer, who, having been engaged in Missionary labours at that place since the year 1845, has recently returned to England. As we read this account, it may be well to remember, as a point of contrast from which to estimate the present improved state of Badagry, that when the Landers visited it in 1830 they were compelled to leave it in haste, that they might avoid witnessing the

horrible sacrifice of 300 human victims. The view which our Frontispiece presents has been received from the same source—

The engraving* represents the Society's Station at Badagry, on the Slave Coast of Western-Africa, which was established in the early part of the year 1845.

The Church and the houses, the one in the centre excepted, are built of materials found on the spot; the forest contributing posts and sticks for the frame-work, the bamboo its long cane to give it a body, and the palm its feathery leaf to shelter it. As we have departed from the African rule, "low doors and no windows," consulted comfort a little, and had them put together a little more carefully than the native houses generally are, the people look upon these houses and admire them, as if the materials they sold us have, by some means, undergone a wonderful change in our hands.

These houses are inhabited by our Schoolmaster, Interpreter, labourers, servants, and their families, our boarders, and several widows, in all from sixty to seventy souls.

The Mission-House in the centre is built of sound African wood: it was framed in Sierra Leone, and erected at Badagry by four Liberated Africans under my superintendence. The whole is inclosed by a bamboo fence.

In front of the premises we have a large garden, where we plant rice, arrow-root, and various kinds of European and African vegetables. Both our premises and garden have, in some way or other, served as a model to the Natives.

At the foot of the sketch, and adjoining our garden, is seen part of the large river Ossa, which runs in an almost parallel direction with the sea, from Cape St. Paul's to Benin, a distance of nearly three hundred miles. At Badagry this river is, according to measurement by her Majesty's surveyors, nearly half a statute mile wide, and from one to four fathoms deep. It contains an abundance of fish, a good many alligators, and another huge animal, more like a seal than an hippopotamus, as would appear from the description of the Natives. The river is separated from the sea by a narrow strip of land, from three quarters of a mile to ten

* The explanation of the references in the engraving is as follows—

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| 1. Church. | 8. Interpreter's House. |
| 2. Mission House. | 9. Watchman's Dwelling. |
| 3. Kitchen. | 10. Widows' Shelter. |
| 4. Schoolmaster's Dwelling. | 11. Stable. |
| 5. Boarding-school. | 12. Street. |
| 6. Labourers' Dwelling. | 13. Vegetable Garden. |
| 7. Shed and Carpenter's Shop. | 14. Rice Garden. |

miles broad : at Badagry it is not above three quarters of a mile across.

On this strip of land, and nearly opposite the present site of the town, Portuguese, Dutch, French, and English slave-dealers established their factories some eighty years ago, which terminated in the formation of a town, called Badagry, or, as the Natives more appropriately call it, "Agbadagi" (the roaring of the great gun); and here, at and under "the roaring of the great gun," many and horrible outrages have been committed on our African brethren and sisters, by the slave-dealers, for nearly half a century. But whilst the open situation of the place proved advantageous to the carrying on of the slave-trade, it laid its inhabitants open to frequent attacks and fearful depredations from their enemies; and having suffered much—especially from their cruel neighbours, the Dahomians, who had, on several occasions, carried off many of them, and who seemed determined on their utter destruction—they were forced to abandon the place, when they crossed the river, and built the present town of Badagry on the inland bank of the River Ossa; and a few ruins, together with two heavy guns, are the only remains to tell the tale of this once noted place.

The present town, a small part of the eastern extremity of which is seen in the sketch, lies in 6° 24' N. lat. and 2° 53' E. long. Its situation is more secure than the old town, not being so open and exposed to sudden nightly attacks from enemies; the river Ossa protects the south, a branch of that river protects the west, and morasses the north and part of the east; so that, from its peculiarity of situation, it is rendered almost a natural fortification. Many enemies have been beaten off from this place, who, had the position of its inhabitants been less favourable for defence, would have proved too powerful for them.

The houses at Badagry are, with a few exceptions, built of the same materials as our native dwellings, viz. of sticks, the bamboo cane, and palm leaf; for clay or mud, of which towns in the interior are generally built, is very scarce, the soil consisting for the most part of sand, a circumstance most unfavourable to cultivation, and which gives the agriculturist a great deal of labour to make up, in some small degree, for the barrenness of the land. On this account the necessities of life—as Indian corn, yams, beans, and other vegetables—which are cultivated at Badagry, are of insufficient quantity, and many of the people find it necessary to engage in trade—slave-trade and lawful trade.

The horrible trade in human flesh has been greatly checked by those measures which the British Government have, with such justice, employed; but its recovering again and again, notwithstanding the heavy blows which it has sustained, proves the necessity of perseverance in the use of the most decided and effective efforts, until, by the blessing of God, Africa is permitted to rejoice in the utter abolition of this monstrous traffic, which has inflicted upon her so many and such prolonged calamities.

But as it is, there is still, I am sorry to say, the opportunity of prosecuting it on a larger scale than an observing eye, in the first instance, would be disposed to infer. It is true we have no more public slave-marts, neither do we witness much of the cruelty and horrors connected with it; but this does not so much prove the non-existence of the trade as that the transactions are carried on in secret, and principally by night, and that the Natives study to keep us ignorant of what is going on. But, alas! we see, hear, and know too much to be deceived. O what a history of cruelties will come to light on that day when the great book containing the deeds of men will be opened!

It is, however, a fact which deserves to be recorded, that at Badagry hundreds of persons who, in former days, have had more or less to do with the slave-trade, are now wholly employed in lawful traffic, and especially in the palm-oil trade. And I feel no hesitation in saying, that many of the people would gladly exchange slave-trade for lawful traffic; but as it is too much to expect a hungry man will cast away the loaf in his hand without having a larger, or, at least, as large a one secured to him in return, so it is too much to expect that the Africans, depending and subsisting on the slave-trade, should give it up, without having other means provided for them.

Badagry being, in the fullest sense of the word, a "city of refuge," contains a mixed population of about eight thousand souls. We have people living here from the Hausa, Nuhi, Bornu, and other countries in the interior, as well as from the various tribes of the Yoruba kingdom, amidst the original inhabitants, the Popos, who are the most numerous and powerful in the place.

By far the greater number of strangers from the interior are followers of Mahomed, and differ from their brethren in other countries in nothing but ignorance. The greater part of the Yorubas, as well as all the Popos, are Pagans. The former are less superstitious, and more susceptible of improvement, than the latter, who are very much degraded by the slave-trade, and very averse to

reformation, from the tenacity with which they hold fast the traditions of their ancestors.

The circumstances, under which the Yoruba or Abbeokuta Mission has been commenced, were of a nature the most encouraging. By humble means, as He is wont to do, the Lord vouchsafed to bring great ends to pass. A number of Liberated Africans, formerly poor slaves, as regards both soul and body, but pitied, set free, and raised to their true standard in the human family, by the Christianity and philanthropy of enlightened and free England—a number of such people, with the grace of God in their hearts, return from their blessed asylum in Sierra Leone to their own land, with an ardent desire, not only once more to see the fond home of their fathers, to spend their yet remaining days in the bosom of their surviving friends, but also to carry with them to their kindred and connexions the blessings of the Gospel, with which they had been themselves enriched, and to shine as a bright light in a dark world, and among a crooked and perverse nation. Such feelings, such holy desires, led a good many Liberated Africans to return to the land that gave them birth, and they thus prepared, under God, the way for us and the preaching of God's Word.

It was not at first the intention of the Society to take up Badagry as a Station, principally because Abbeokuta and the interior of Africa presented so vast and unoccupied a field for operation. However, man proposes and God disposes. The death of Sodeke, the Abbeokuta Chief, which took place only a few days after our arrival on the coast, was the first circumstance which rendered it necessary that Badagry should be occupied as a Station. This Chief had entreated us most earnestly to come, and promised much; but, with his decease, hopes we had indulged were disappointed, for the door, that had stood widely open before, just as we were about to enter it was closed, nor was it reopened until after eighteen months' tiresome detention at Badagry, when a slave-dealer's power and wealth forced it open, not with a view of affording to the messengers of peace the opportunity of bringing the glad tidings of liberty to the poor enslaved Africans, but with a view to serve his own purpose of leading free men into captive misery.*

On the other hand, we found, during our stay at Badagry, that an establishment in the interior would render a Station at that place indispensably necessary; and these reasons,

together with the forlorn condition of the inhabitants, who have as just a claim on our Christian sympathy as other nations, made it desirable and necessary for one of us to remain.

At this place, and among these people, we have lived and laboured for the last four years; and, as might be expected, have encountered much, and effected, perhaps, little.

Our work of breaking up such primitive fallow-ground, studded with the worst of weeds, has been arduous. That which we brought with us for their acceptance, the Natives desired not; and who will, therefore, wonder if they kept away from us, and ridiculed us when we came near them? Surely the same is done in any country among a similar class of people. However, by grace making our strength equal to our day, we continued to labour, and we "know that our labour has not been in vain in the Lord."

The field is gaining an aspect of cultivation: a few seeds have developed its germinating property. Our little Church, our classes, Schools, and especially our Boarding-school, and we may hope some few other seeds, here and there fallen on good ground, are pledges for good, which afford us encouragement not to faint, but persevere and hope for brighter days. These remarks, it will be understood, have reference to Badagry only. At Abbeokuta the bright day has arrived already; and truly thankful we are for the great and effectual door which has been opened to the Church of Christ among the Yoruba nation. But, O that we had men enough to send! The whole land is open, and may be taken possession of for the Lord. Thousands of voices are heard saying, "Come over, and help us!" O that the time may not be far distant, when these dry bones also will receive a shaking, through the Spirit of the Lord, that they may live for ever!

MALABAR SYRIAN CHURCH.

(Concluded from p. 70 of our No. for July.)

The importance of the Church Missionary Society's Missions.

The object which the Church Missionary Society had in view, when invited to send Labourers to this field, was, at the desire of the Metran, to plant Schools, to educate and train Catanars in a complete knowledge of the Truth, and to translate and circulate the Scriptures in the vernacular of the country, and ultimately the Syriac Liturgy also, after weeding it of its errors: in fact, to be the instruments of inspiring the people themselves with a desire for a reformation, and of

* *Vide* the "Church Missionary Record" for March 1847, p. 56.

raising a body of men well furnished for carrying it into effect.

Since this has failed, in consequence of the accession of an unfriendly Metran, the importance of the Mission of the Church Missionary Society in this country, though changed in its character, is not in the least diminished, but rather increased, as it holds out an accessible refuge for all who are led to feel the spiritual bondage in which they are held by their own Church, and a visible light to all who are looking for salvation.

The Rev. Mr. Bailey, who has now been in Travancore for thirty-two years, and is about to retire, has been made the honoured instrument, not only of publishing a valuable Malayalam and English Dictionary, and now of its counter-part, an English and Malayalam one, but also of translating into this language the whole volume of the Sacred Scriptures. The British and Foreign Bible Society have made munificent grants toward the expense of the printing, which has been executed almost entirely at the Cottayam Press. Forty thousand integral copies and portions of the sacred volume in Malayalam have been distributed throughout Travancore; and must be, we cannot doubt, working like leaven secretly in many hearts. The Syrians are, I hear, not unwilling to read.

In consequence of the changed position in which the Church Missionary Society has been placed, another, and a fourth class of Christians is springing up—members, in fact, of the Church of England. Till the separation took place there were, 1. Syrians, the descendants of those who did not remain subject to the Church of Rome after the Portuguese persecution ceased; 2. Romo-Syrians, or those who did so remain: both these I believe, use their own Syriac Liturgy, but very much corrupted; 3. Romanists, or members of the Romish Church, who use the Latin Liturgy. Now there is another class arising, 4. members of the English Church, either (1) Anglo-Syrians or (2) Converts from the Heathen and others.

I was glad to hear the proportion of Anglo-Syrian youths in Mr. Chapman's College, and the School to Syrians is larger than it was; which shows that our own people are increasing in number, and that we have not to look for a supply solely or chiefly to the general mass, of whom, as among the Heathen in Calcutta and elsewhere, many are ready enough to send their children to School merely for the sake of the education they receive.

Female Education.

The same is the case in the three Female Schools under Mrs. Bailey, Mrs. Chapman, and Mrs. John Johnson, all three of which I had the pleasure of examining. They contain at present 29, 10, and 42 girls respectively, almost all of whom are the children of Anglo-Syrians, or Syrians who are come over to our Church. This is of great importance; and care is taken to endeavour to have them married, as they grow up, to husbands who also belong to the English Church. Mrs. Johnson, who is the daughter of Mr. Baker, who has laboured in the Mission very nearly as long as Mr. Bailey, told me, that nearly the whole of the 42 girls in her School are children of Syrian women who belong to our Church, and were brought up by her mother, Mrs. Baker. Here, then, we are already beginning to see the second generation rising up. I think the intelligence of these children was quite as great as any, in fact I thought it almost superior to that of any, I have seen in India. I examined them for an hour—the elder girls in Isaiah liii., and the younger ones in Luke ii., both chapters being chosen by myself in parts of the Bible which they had not been recently reading. I asked them a great many questions, through Mrs. Johnson's excellent interpretation; and I do not scruple to say that I was quite astonished at the full and accurate answers they gave. Mrs. Chapman's School of 10 girls I also examined, and was very much pleased with them also; but the girls were all younger than the higher girls in Mrs. Johnson's.

Christmas-day Services, and the Visitation.

On Christmas-day the Bishop preached in the Mission Church to the native flock, Mr. Bailey acting as interpreter. The text was Isaiah ix. 6—"For unto us a child is born, &c." There were many Syrians present on this occasion, as well as Anglo-Syrians; but the Catanars kept aloof, as indeed they have ever done since the separation of 1835. The floor of the Church was covered, the people all sitting, not on benches, but on the ground, arranged in groups, the men on one side, the women on the other, and the various Schools and College youths all having their appropriate places. In the evening I preached in the College Chapel, as well as the Sunday evening before; and on Sunday morning in the Mission Church to the native flock by means of an interpreter

MISSIONARY GLEANINGS.

BARBARITIES AT THE NEW HEBRIDES.

THE South-Sea Islander is ferocious in himself. The injurious treatment which he receives from ungodly Europeans renders him still more so. Too frequently the White Man is only known to him as the plunderer of his country, and the murderer of his kindred; and his indiscriminating vengeance falls alike on all of the detested race who come within his reach. The following sad details are taken from the last Annual Report of the London Missionary Society—

“The spirit of retaliation, superadded to the natural ferocity and awful degradation of the Native Tribes, has been exemplified during the past year, with fatal power, in the islands of the New Hebrides.

“From the Journal of our Missionaries, Messrs. Turner and Nisbet, who accompanied the ‘John Williams’ in her last voyage to those islands, the following mournful facts are selected—

Our prospects for Erromanga* are as dark as ever. The Natives now use every scheme to get foreigners within their reach. They come off swimming with one arm, concealing a tomahawk under the other, and with a bag of sandal-wood as a bait. While the bag is being hauled into the boat, they dive under the keel, tip it over, and then strike at the White Men with their tomahawks. They have taken several boats lately in this way. The “Elizabeth,” Captain Brown, a sandal-wood barque, went ashore last February in a gale in Dillon’s Bay: it is supposed that all perished in the wreck except two, who reached the shore, but were killed directly. This savage state of things is not to be wondered at, as the sandal-wood vessels are constantly firing upon them. We know of some, who, if they get a Native Chief within their reach, will keep him prisoner until the people fill boat-loads of sandal-wood for his release. We have heard, too, of Natives being first mangled on board with a cutlass, then thrown into the sea and shot at. They call this redress for previous crime; but these are the very things which have made Erromanga what she is; and they are hindering our labours to a fearful extent in many other islands. It is difficult to check

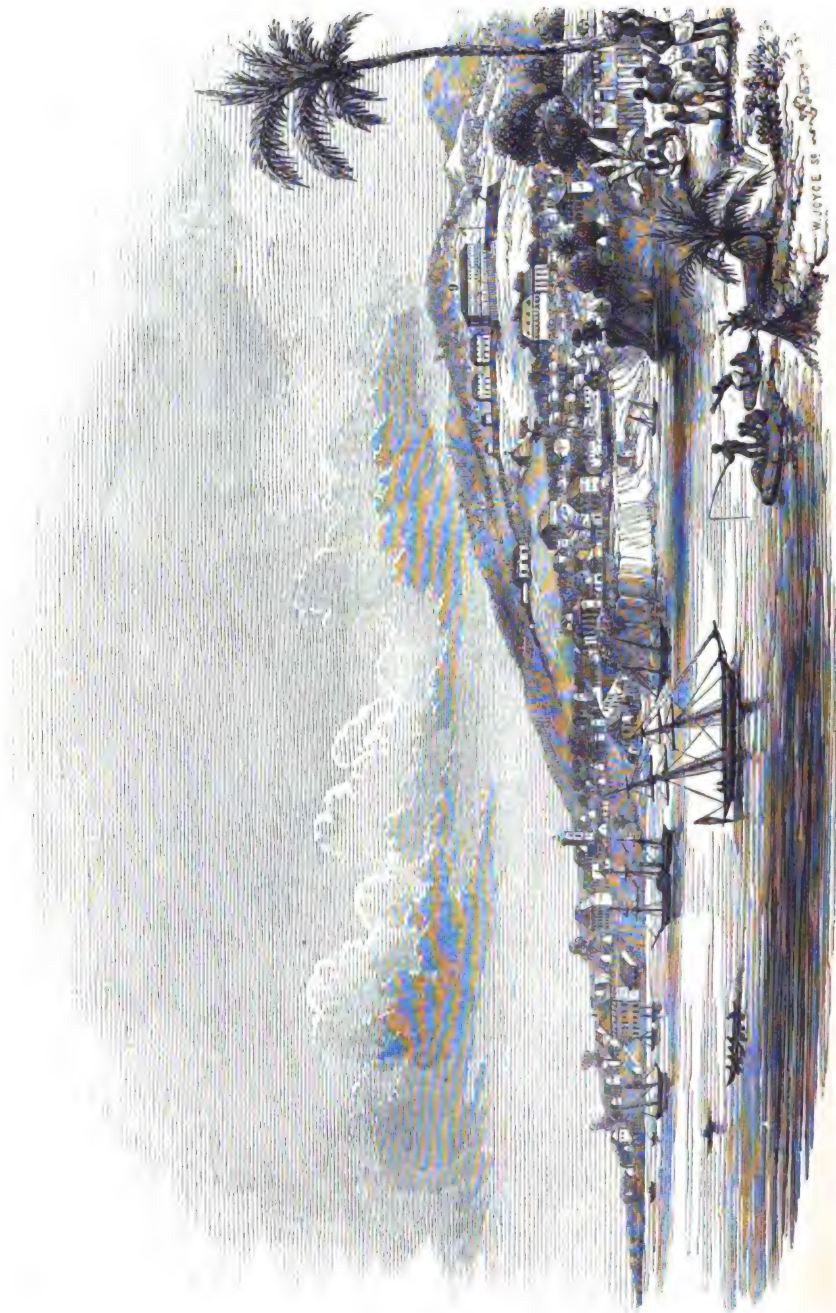
the reckless conduct of such men; but the Divine judgments are finding them out. There is evidently a curse upon the trade. During the last eighteen months alone, upward of sixty of our own countrymen prosecuting it have been cut off by massacres and shipwreck.

“Independently, however, of these aggravating causes, the spirit of these untutored Islanders is terrific, and many of their customs horrible. The following tragic tale is selected also from the Journal of Messrs. Turner and Nisbet. After describing the wreck of a British vessel, named the “British Sovereign,” on the island of Fate, they add—

The Captain and the rest of the crew, having escaped from the wreck, arrived at a place, near Olatapu, on the Sabbath, on their way to the large harbour on the south-west side; but the people of the Station determined to kill them. Some treated them with cocoa-nuts and sugar-cane, while others went off to muster the district for their massacre. The tribes at hand were assembled; all was arranged; and they proceeded in company with the foreigners, along the road toward the desired harbour. They walked single file—a Native between every White Man, and a few on either side. The Chief, Melu, took the lead, and gave the signal, when every one wheeled round and struck his man. A few Tanna men escaped to the sea, but were pursued and killed, with the exception of two, who fled to the bush. Ten of the bodies of the unhappy sufferers were cooked and devoured on the spot, and the rest were distributed among the various Settlements. We minutely, say our Missionaries, investigated the cause of this cold-blooded massacre, and are sorry to record, that we could discover nothing but a desire to procure human flesh and the clothes of the unfortunate victims.

“During the past two years, three Native Evangelists have fallen victims to the brutal violence of the people whom they sought to bless and save. Yet the spirit of the martyrs lives in their brethren; and, on the last voyage of the Missionary ship, no less than thirteen well-trained Evangelists, Natives, with three European Missionaries, were left on those islands, not counting their lives dear unto themselves for the salvation of souls and the glory of God.”

* The island on which the Rev. John Williams was murdered.



VIEW OF FREETOWN, SIERRA LEONE, FROM THE SEA.
Vide p. 120.

Church Missionary Intelligencer.

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SEPTEMBER, 1849.

[VOL. I.

ORIGINAL COMMUNICATIONS.

THE NUMERICAL DECREASE IN THE TINNELY MISSION.

WHEN, for the encouragement of those who are engaged in sowing the Gospel seed, the great Husbandman condescendingly promises, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater," He is also pleased to add, in connexion with this promise, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." While we are assured that the seed-time shall be followed by the harvest, and that in due season we shall reap if we faint not; we are also forewarned, that the procedure, by which the promised results shall be accomplished, must often prove unintelligible to us, and that circumstances will not unfrequently be permitted to arise, according to our short-sighted views of things, detrimental, instead of advantageous, to the work.

So we find it to be in Missionary operations. The Missionaries sow the seed, and they know that it is not sown in vain; that it will yield its fruit, and that the harvest shall come round, although they may not live to reap it. They may sow and others reap, and they are content it should be so, because they believe there will be a promised time of joy, when "he that soweth and he that reapeth shall rejoice together." But as the agriculturist does not understand the laws which regulate the weather, nor the manner in which its different changes conduce to the fulfilment of the promise, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease;" so the Missionary finds that the circumstances in which he prosecutes his labours are continually varying—that sometimes they seem calculated to facilitate his work, and ripen to maturity the promise of blessing that has appeared; sometimes very seriously to retard it—and the reasons of these changes are often unintelligible to him. A movement takes place among the

Heathen, and numbers come to be taught: this harmonizes with his own natural view of things, and he rejoices in these new accessions, and concludes his work to be then most prosperous. A strong reaction sets in, and the tide of feeling and excitement changes its direction, and carries away from him, in its impetuosity, more than it had previously thrown at his feet, and his hopes are disappointed; and as he looks upon the wreck of high-wrought expectations, with aged Jacob he is ready to exclaim, "All these things are against me." But he had been premonished that it should be so. Missionary work is not only a labour of love, but a work of faith, by which, in "patience of hope," the Missionary expects the blessing, although he understands not how the varying dispensations which supervene are adapted to introduce it: but he remembers it is written, "Though it tarry, wait for it; because it will surely come, it will not tarry." He is thus subjected to a salutary discipline. He learns that his judgment of what may be desirable or otherwise must necessarily be short-sighted and incorrect; that his work is not always most prosperous when he concludes it to be so, nor really retrograding when his fears pronounce it to be such. His tribulations work patience. When adverse circumstances arise, the tendency to discouragement is corrected. He knows that "the Lord sitteth upon the flood; yea, the Lord sitteth king for ever." He stays himself upon God, and, resting on His promise, finds his spirit calmed. His patience worketh experience: he learns that God is "excellent in working." The reasons of trying dispensations, which at the time he could not understand, are often made clear to him. He is enabled to perceive that they were precisely that which the work required; that they came at the juncture when they were needed, and corrected various injurious tendencies, of the existence of which he was not aware. He sees how all events, even those apparently the most untoward, work in subserviency to the will of God, and the accomplishment of His purposes. His mind is thus rendered more equable: he learns not to be too much elated when circumstances are encouraging, nor too

much depressed when they are the reverse: his experience of the past gives him hope as to the future, and he learns to be "stedfast, unmoveable, *always* abounding in the work of the Lord, forasmuch as he knows that his labour is not in vain in the Lord."

Such is the discipline of the Missionary, and such should be the convictions of those who co-operate with him. The experience of fifty years ought to convince us that the Missionary work is peculiar in its character; that it grows in trial, and often advances most rapidly when the pressure of adverse circumstances is strongest; that it often contracts when it seemed about to describe a wider circle; and, with elastic power, expands when least expected. Seasons of much apparent prosperity, when large accessions of numbers take place, are often followed by chilling times. Nor should we be surprised at this. The tree is not always in a process of growth: after the annual shoot has taken place, there is a season of suspension, when the recent growth consolidates; and the winter season, when the tree looks sapless and leafless, is introductory to a renewed outburst of healthful energy. Thus as we enter into the philosophy of Missions, our first perceptions of things are corrected and sobered by experience; and, in the peculiar character of the work, we find the solution of much that would otherwise be strange and unintelligible.

The Tinnevely Mission for some years has been passing through a corrective process, a wholesome discipline, which, as necessary, has been assigned to it for a season, but for the results of which we were not altogether prepared. The numerical decrease of the Natives under instruction, during the last three years, has been very considerable.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	10,558	20,140	30,698
Instruct. }	Dec. 1848.	11,777	11,596	23,373

Decrease on 3 years . . 7,325

We wish our friends to know the actual condition of the different fields of labour. It is our desire they should have a faithful picture presented to them. To give prominence to favourable circumstances, while such as are of an opposite character are thrown into the shade, we should deem neither honest nor advantageous. In the transcript of a Mission, light and shade must be permitted to retain their reality of proportion. If friends are to sympathize with us, they must be aware of the trials and reverses, as well as the joys and encouragements, of the work. The adverse circumstances are intended to call faith into exercise, and stimulate to prayer; and to conceal them is to retard the blessing, for it restrains

the supplications in answer to which the blessing would be graciously conferred.

But let us endeavour to understand more accurately the precise state of the Tinnevely Mission. At the commencement of the period under consideration it was divided into ten districts. One of these, Nulloor, in April 1847 was subdivided into two; but, for the sake of perspicuity, we shall consider this Mission-field as still retaining the original subdivision of ten: of these, there are three, in which, according to the statistical tables before us, there has been, since December 1845, a numerical *increase*.

Palamcottah.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	902	1015	1917
Instruct. }	Dec. 1848.	941	1273	2214

Increase on 3 years 297

Paneivadali.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	392	665	1057
Instruct. }	Dec. 1848.	559	789	1348

Increase on 3 years . . 291

Panneivilai.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	740	1282	2022
Instruct. }	Dec. 1848.	1078	1038	2116

Increase on 3 years . . 94

In the other districts a numerical *decrease* has taken place.

Kadatchapooram.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	1231	972	2203
Instruct. }	Dec. 1848.	1679	426	2105

Decrease on 3 years . . 98

In this district there has been an increase in the baptized of 448, and a decrease in the unbaptized of 546.

The small decrease of 98, in the aggregate, is more than counterbalanced by the improvement in the materials of which it is composed. In 1844, the baptized were to the unbaptized as 4 to 3. In 1848, as 4 to 1.

Dohnavoor.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	447	1170	1617
Instruct. }	Dec. 1848.	489	987	1476

Decrease on 3 years . . 141

As there is an increase in the number of the baptized to the amount of 42, this district may be considered stationary.

Meignanapooram.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	2938	2050	4988
Instruct. }	Dec. 1848.	2989	1440	4429

Decrease on 3 years . . 559



Suviseshapooram.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	1446	2541	3987
Instruct. }	Dec. 1848.	1556	1828	3384

Decrease on 3 years . . 603

In these two cases the decrease is still in the unbaptized. We believe, notwithstanding this diminution, that the condition of these districts is healthy and encouraging. The Rev. J. Thomas, in his Report of the Meignanapooram District for the year 1847, thus writes—

“As I had before me the prospect of leaving India for a season, I made it a matter of special duty to visit every congregation throughout the district. During the months of November and December I fulfilled this intention, and preached at twenty-eight different places to as many different congregations; and nothing could be more gratifying than the marked attention with which the people listened once more to those blessed truths which I have been permitted to preach among them for a period of ten years. Their expressions of affection for me and my family, and their earnest desires that we should return to resume our labours among them, were truly affecting; and most sincerely do I hope that the same grace and strength, which enabled me to come out eleven years ago, will enable me to return after a few years. The time that I have spent in India has been truly the happiest of my life; and I am persuaded that if it were not for ignorance of the country, and groundless apprehensions about the climate, &c., a great number of Clergymen might, provided they were men of the right spirit, come out as Missionaries, and find themselves in happier circumstances, and more usefully employed, than they could be in England.

“On looking back upon the period which has now elapsed since I first went to Tinnevely, and contrasting the present state of things with what it was then, I cannot help feeling that God has done great things for that part of the Missionary-field. In every direction there is the most marked improvement. Excellent Churches have been erected; order has obtained to a great and happy extent; the Services of the Church are everywhere duly performed; vast numbers have been baptized; and the number of Communicants has surprisingly increased. In these respects, in my district alone, upward of three thousand have been baptized, and upward of four hundred admitted to the Lord's Table. Education is afforded to a much greater extent; and consequently the number of persons who can read is proportionably greater. The Holy Scriptures are liberally circulated,

and, in proportion as the people are taught to read, the demand for them increases. In every point of view the field presents a most encouraging aspect, and we only want an abundant out-pouring of the Holy Spirit's gracious influences, to water the seed that has been sown, and we shall soon see Tinnevely yield a precious harvest of immortal souls. The Lord hasten it in His time!”

We now come to the consideration of the three districts in which the most serious decrease has taken place.

Satankoolam.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	1050	1795	2845
Instruct. }	Dec. 1848.	950	942	1892

Decrease on 3 years . . 953

Surrandai.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	744	2206	2950
Instruct. }	Dec. 1848.	787	724	1511

Decrease on 3 years . . 1439

Nulloor.

		Bapt.	Unbapt.	Aggregate.
Under }	Dec. 1845.	668	6444	7112
Instruct. }	Dec. 1848.	749	2149	2898

Decrease on 3 years . . 4214

Total decrease in these 3 districts . . 6606

We shall refer briefly to the previous history of these districts, and more particularly to that of Nulloor, in the hope of ascertaining the precise circumstances which have led to this large decrease in the aggregate under instruction.

Nulloor, the northern district of the Church Missionary Society's Mission in Tinnevely, before its recent division into two distinct fields of labour, extended over a tract of country seventy miles from north to south, and fifty from east to west. Not only was it the most extensive, but the darkest district of the Mission; and on its northern limits it was bordered by dense masses of unbroken Heathenism. In the year 1844, a movement in favour of Christianity commenced among the people, and they placed themselves in considerable numbers under instruction. The Rev. Stephen Hobbs, in his Report for the Half-year ending June 1844, stated—

“The Word of God is growing mightily, and prevailing in these parts now; and, from the steady increase of converts, I am daily encouraged to hope, that, far as we are yet behind the Indian Christendom of the South-East, it will not be long before Congregations are as full and as near together here as there.”

In June 1845, the Rev. P. P. Schaffter reported, that, during the preceding six months, 1402 individuals had come under Christian instruc-

tion, besides many more whom he had not thought it expedient to receive. Now, when large masses of men break off from heathenism, and transfer themselves to the teaching of the Christian Missionary, they are influenced by a variety of motives, some genuine, and connected with an anxiety for their spiritual welfare, others of a secular character. Some from among them, by the transforming power of the Gospel, may be changed into earnest and spiritual inquirers; and such blessed results have often taken place. But a large proportion of them will prove to be worthless and unsatisfactory.

Is it, then, desirable that they should continue in connexion with the Mission?

The work in its commencement may be small; but, if genuine, it will increase. The leaven is small compared with the mass into which it is introduced—so small as to be hidden; but its properties are so penetrative, that, instead of the lesser object being absorbed and lost in the greater, the one of preponderating magnitude becomes imperceptibly assimilated to the less. The incipient work amongst the Heathen, in contrast with the masses round, may be exceedingly diminutive; yet, if comprehensive of the reality of Christian truth, we have no fears for the result; but, if diluted by an admixture of what is counterfeit, it must cease to be effective. An accession of numbers is dearly purchased if it induce a lowering of the tone and standard of Christianity in a Mission. Satan would be glad of such a compromise, if, by conceding numbers, he might be permitted to impair the operative power of the Gospel. The wine may become mixed with water until its presence can no longer be detected. If worthless materials, from a combination of circumstances, are superinduced upon the work, it is better they should be thrown off again, than permitted to remain. If they continue in the lifelessness of a dead profession, like withered branches on a tree, they injure the whole body to which they nominally adhere. It is better they should be broken off. "Every branch in me that beareth not fruit, He taketh away." The necessary separation may be accomplished by various agencies. Sometimes a closer application of that word, which is sharper than any two-edged sword, offends the carnal mind, and the man withdraws himself. Thus in John vi.—"Great multitudes followed Him"—"they did eat of the loaves, and were filled"—afterward "many went back, and walked no more with Him." It was better they should do so, than remain to make religion the cloak of carnal views and objects. But what was the fan

which winnowed the chaff away? The Saviour had spoken to them words which were "spirit" and "life;" which needed to be spiritually discerned, that they might prove life to the soul; and many were offended, and separated themselves from Him. Sometimes tribulation and persecution are permitted to arise, and the fire tries the work, that the wood, hay, and stubble may be consumed.

So it has been in the Nulloor District. With the large increase of numbers professing themselves anxious to receive instruction in the doctrine of Christ, an envenomed persecution on the part of the Heathen commenced, one of a most aggravated character; and the result has been the relinquishment, on the part of thousands, of the new position they had assumed, and their relapse into heathenism. But it was better that it should be so. Ananias and Sapphira, had they been permitted to remain, would have paralyzed the action of the early Church. They were removed, and the effect was as stated in Acts v. 13, 14—"Of the rest durst no man join himself to them . . . and believers were the more added to the Lord, multitudes both of men and women."

The Rev. P. P. Schaffter, in his Report of the Nulloor District for the year 1847, thus writes—

"We cannot too often recall to our minds that the great object of the Saviour's dying on the cross was not to purchase unto Himself a *powerful* Church on earth, but a *holy* Church; and that He has appointed afflictions and trials as one of the blessed means for the establishment and purification of that Church. By them He designs to separate the chaff from the wheat, to lead sinners to repentance, to humble His people, and to cause them to relinquish all dependence on their own resources, and to place it in the Saviour alone. I am happy to be able to express my conviction that this gracious design of the Saviour has been, in some degree, attained in the Nulloor District by the late afflicting dispensations. Many professors, unworthy of the Christian name, have by that means been separated from the Church, having left it of their own accord, or having been excluded from it. Others have felt their need of closer communion with Christ, of more prayer, renunciation of the world, self-denial, and faith. In general, I may say, very many in the Mission have received a more correct idea of the nature of the kingdom of God, as a kingdom which is not of this world, and have seen the necessity of ceasing from an arm of the flesh."

We cannot pursue the subject further at present, but hope to resume it on another occasion.

RECENT INTELLIGENCE.

West-Africa Mission.

CAPT. FORBES, of H. M. S. "Bonetta," having informed our Missionaries that near Cape Mount, about five days' sail from Sierra Leone, he had met with individuals of an African tribe which possessed a written language, and that he had brought with him some of their books, it was resolved that the Rev. S. W. Koelle should proceed to investigate a fact so novel and deeply interesting. Mr. Koelle immediately availed himself of the first opportunity which presented itself; and, sailing in a small vessel, reached the Vei country in safety. The following Letter, dated Sierra Leone, May 19, 1849, communicating the result of his researches, has been received from him since his return—

Having been brought back again to this place by the sparing goodness and mercy of our Lord, I hasten to let you know, in a private letter, what was the result of my journey into the Vei country.

I have been nearly four months absent from Sierra Leone, a time much longer than I had anticipated. It is owing to a war in the Vei country, which detained me for some weeks on the sandbeach, and to the difficulty of getting a passage back again, after I had finished my work there. What Capt. Forbes said here, viz. that the Alphabet was brought from the interior, is a mistake, which, when I found it out, was a matter of disappointment and grief to me. But the whole is yet of some interest, as it shows that the Negroes are as well able to procure a mode of writing as other nations, and as it will stop, for the future, assertions like one I have lately read—that, "among the 150 languages and dialects which Africa is supposed to contain, not one of them has yet been raised by the Natives themselves to a written language, and nothing like native writing has been discovered among them, not even hieroglyphical or symbolical." It is a fact that the Vei people, near Cape Mount, have made theirs a written language. Dóálú Búkhārā can be called the inventor of this African mode of writing. He lives about twenty miles distant from the sea toward the interior, in a small village called Bándákóró, whither I went and spent some time with him. He is an interesting man, much superior to the bulk of the Vei people, not in an intellectual, but in a spiritual (moral) point of view. I offered to take him with me to Sierra Leone, but he declined it on account of the war, saying, "If I

would go with you, the people would say, on my return, 'You have left us in the time of war: you must now pay for it.' " It is not more than fifteen or sixteen years since he invented his mode of writing, to which he received the impulse in a dream. At present Doalu is about forty years old, and has much respect paid him by the people in general. As he was very young when he made the invention, he bought the protection of the king with a present. King Gótúrt most zealously encouraged the propagation of the new art. A large building was erected in Dshóndu, where Doalu conducted a regular Day-school for eighteen months. Thus a great number of people learned to write and read their own language. A war, however, with the neighbouring Gūrās, in which Dshondu was destroyed by fire, considerably lessened the literary zeal of the people, so that since that time they have never had any regular Schools again.

Yet in Bandakoro all grown-up people of the male sex are still able to read the country books, and in all other Vei towns there are at least some who can do the same. I have myself witnessed several times that they use their writing for correspondence. Books, also, they seem to have had in considerable number; but the greatest number of them was lost in the conflagration of Dshondu. Nevertheless, I succeeded in getting some, which will be sent home with our Reports of the present quarter.* Their contents are of a mixed kind—family notices, journals, religion. In the religious part the influence of Mahomedanism is evident. But though the writing was afterward used for Mahomedan purposes, yet in its invention Mahomedanism had no hand. The Vei writing is quite original, independent both of the Arabic and Latin characters. To form a correct idea of it, I send you a manuscript which came into my hands quite unexpectedly whilst I was in Monrovia. This new mode of writing proved, what I expected from the first, a syllabic one, which renders it awkward and difficult to be acquired. For the same reason, it is applicable only to languages of a certain description. The number of separate signs, corresponding to our alphabetical letters, is about 200. The name of each sign and sound is identical.

As I have already intimated, I came down as far as Monrovia. The reason of this was that I could not get a passage back to Sierra Leone from Cape Mount, as merchant vessels seldom stop there. And I am glad to have come to Liberia, though I had to suffer two

* These specimens have been received, and may be seen at the Society's House, Salisbury Square.

attacks of intermittent fever during my stay there, for my hopes for Africa have been much increased thereby. It cannot be but that the influence of the, to a considerable degree, civilized and Christianized Sierra Leone and Liberia, on the surrounding heathen tribes, must at last prove beneficial. I got a favourable impression of the Liberian Republic. The public spirit thereof is a Christian one. To prove this, let me tell you one instance which came under my own observation. Their late expedition to destroy the slave-factories within their territories consisted entirely of volunteers, who, before they left, implored the Divine blessing in the House of Prayer; and on their return, they again marched from the landing-place directly to the Church, to offer up thanks to Almighty God. The people seem to be very industrious. I saw some nice coffee-plantations in Monrovia. It is a peculiar kind of coffee, very large, and was pronounced by an agricultural society in America as being of the very best quality. I have brought a few plants with me, and a large quantity of seed. If it grows, I intend to make a coffee-farm on the Fourah-Bay Estate.

Abbeokuta Mission.

BADAGRY.

FROM the Journal of the Rev. I. Smith for the quarter ending March 25 last, we find that, for some time after the destruction of Okeodan, the people of Badagry continued in much excitement, being apprehensive of an attack by the Dahomians. In accordance, however, with the statement which he made to Mr. Cruickshanks,* "that he was prevented from attacking Badagry by the existence of the English Factory there, as he would not think of injuring the subjects of the Queen of England," the King of Dahomey has abstained from doing so. The presence of H. M. S. "Cyclops" in the roads at the time of the greatest alarm, if he had been hesitating, may have helped to decide him as to this prudent course. Should the cruisers be unhappily withdrawn, the English Factory might not be found a barrier sufficiently strong to protect the Badagrians from the grasp of the slave-hunting monarch of Dahomey.

Toward the latter end of March, when the excitement had subsided, Mr. Smith was much encouraged by the good attendance at School and Church, and the attention paid by all to the word taught and

preached. It is indeed a source of joy to the Christian to be enabled to trace even the dawning of Gospel day, in these dark places of Satan's kingdom. They are full of the habitations of cruelty. In passing from one part of the town to the other, Mr. Smith traversed a piece of ground which he had not previously discovered. It was literally strewed with human bones of all descriptions, bleaching on the sand. It was the sacred spot in front of the priest's dwelling, where all, who, on the charge of witchcraft, fall under the condemnation of the god "Sheso," or "Seso," are put to death. Their bodies are placed on a scaffold, and left to decay.

Mr. Smith, in the month of February last, accompanied by Mrs. Smith and Mr. Thomas, the Wesleyan Missionary, had visited the king of Porto Novo. They proceeded in a boat along the beautiful river Ossa, and were received by the king with much ceremony. They were preceded through the streets by a royal messenger, with a gold-headed staff, at the sight of whom, men, women, and children fell on their knees in honour of their king. The king received the Missionaries sitting in an open verandah, upon a bullock's hide, dressed in a figured muslin shirt, a small white cap, and his legs covered with a white cloth, all of European manufacture. Near him were seated eighteen of his wives, sixteen on his right, and two on his left hand. He expressed himself much disappointed that no European had come to reside with him either as Missionary or merchant. "I have," he said, "stretched my eyes with looking till they are broken." Porto Novo is a very considerable place. It has a large market, every fourth day, attended by multitudes both up and down the river Ossa. Mr. Smith remarks—

What a field is here for Missionary enterprise, especially as the king is so favourably disposed! The inhabitants are in a state of gross darkness, without one ray of Gospel light. The streets are studded with images called Fudunu, made of earth, and disgusting to the sight. Many of these are intended to represent Ellegbara, or Satan. In front of the king's palace, facing the Ossa, is the place where the bodies of offenders who have been put to death are left on a scaffold to decay. A multitude of bones and skulls are scattered

* Vide p. 91 of our last Number.

about it. Oh! when shall Afric's sable sons be brought to know the Lord?

The Rev. D. Hinderer reached Badagry on March 25th, after a tedious passage of sixty-eight days from Gravesend.

ABBEOKUTA.

The conviction of the worthlessness of their idols, and of the superiority of that faith which our Missionaries preach and teach, appears to be rapidly extending amongst the inhabitants of this place. The women, who are the most superstitious worshippers of the gods of the country, are becoming more numerous in their attendance at the Churches. In his Journal for the quarter ending March 25th, the Rev. S. Crowther mentions the case of one man, who told him, that since he had spoken to him, seven months before, he had not touched his Ifa, and yet he was still alive. As the people become persuaded that their idols are nothing, the trade of the Babbalawos declines. As yet, however, painful scenes connected with the country superstitions occur from time to time. Mr. Crowther mentions one instance. We have already* adverted to the politico-religious mystery called Oro, by which the Chiefs of Abbeokuta carry on the government. Whenever the Chiefs meet in consultation on state affairs, Oro takes possession of the streets, and any female, who at that time ventures into them, is punished with death. A female domestic slave, whose two children had been snatched away from her and sold into slavery, was persuaded that she would be deprived of her third child in the same way. The poor creature fell into a desponding state; and, as no one would hear her case, tried on several occasions to put an end to her burthensome existence. On a recent occasion, when Oro had taken possession of the town, she thought that the opportunity she had long looked for was at length presented to her. She rushed into the streets, crying "Oro," and was put to death immediately. Many of the people on this occasion manifested much grief. Under the strong conviction which they entertained of the injustice and

cruelty of the case, they refused to witness the execution, and asserted that, as she had not seen Oro, the woman might have been spared. Mr. Crowther adds, "Before the preaching of the Gospel in Abbeokuta, such feelings never were known to have been manifested."

In order to excite the prejudice of the Chiefs, the Babbalawos had accused the Missionaries of being the agents of the King of Dahomey, and asserted that if the town was attacked, they would hoist up flags to show the enemy where they could set fire to it with most facility. An opportunity was recently afforded to the Missionaries of vindicating themselves from such aspersions. A Native Convert named Pearse—who had accompanied Mr. Smith, of Badagry, on his recent excursion to Porto Novo—at a town called Agbome, which they visited, had met with a Yoruba slave. This man, attached to his country, and indulging the hope that at some time he might be enabled to return there, taking Pearse out of the town into the field, confided to him the intention of the King of Dahomey to make war on Abbeokuta, and told him to warn the Chiefs of the precautions they ought to take, that such an attempt might be repulsed. This man, on reaching Abbeokuta, stated the circumstances to the Missionaries. The recent destruction of Okeodan rendering such a proceeding on the part of the King of Dahomey exceedingly probable, the Missionaries decided to communicate with Sagbua privately on the subject, particularly as, from the dissensions which reigned among them, the Chiefs were not in a position effectively to meet the apprehended danger. Sagbua requested that the Missionaries would themselves communicate to the Chiefs the intelligence they had received, and assured them that it would be hearkened to by all with as much attention and respect, as if it had proceeded from the oracle of Ifa.

An assembly of the Chiefs was accordingly convened, and the Missionaries introduced their informant, who stated all that had been entrusted to him. When he had concluded, Mr. Crowther addressed the Chiefs at considerable length, and, after remonstrating with them on the injustice of some of their acts, proceeded to vin-

* Vide p. 27 of our Number for June.
VOL. I.

dicate himself and Mr. Müller from the false charges of the Babbalawos, of which their conduct on that day afforded the most complete refutation. The Chiefs, in reply, stated it was true that the Babbalawos had repeatedly urged such accusations against the Missionaries, but that they had declined being influenced by them, believing them to be false, and that the proceedings of that day convinced them that such was the case, and that the Missionaries were their real friends and fellow-inhabitants. As a collection of cowries was being made for the defence of the town, the Missionaries determined to give another proof of their anxiety for the welfare of Abbeokuta and its people, by contributing a bag of cowries to the general fund.

Mr. Crowther says, "Future days will unfold the impression which this meeting has made on the minds of the individuals present, and on the public at large."

East-Africa Mission.

ON Nov. 12th, 1848, the Rev. J. Rebmann proceeded on a third journey into the interior. The ultimate object, which our Missionaries have had in view, has been to reach Uniamési, that interior country where the roads to East Africa and West Africa diverge. In order to facilitate the attainment of this, it was thought advisable that Jagga should be again visited, and more accurate information obtained respecting the road to Uniamési. After having seen King Mamkinga of Jagga, Mr. Rebmann proposed proceeding northward, passing through the country of the wild Masai and Wakuafi tribes, so as to reach Kikuyu, situated to the west and north-west of Ukambani, and to return on the river Osi, *viâ* Mbelletu and the coast of Malinda. Wanika and Wakamba people were ready to go with him, but Mahomedans, as less talkative and idle, were engaged as carriers; the Mahomedan, Bana Kheri, who had been with the Missionaries on previous occasions, continuing to act as guide. This man had just been liberated, through the kind interference of our Missionaries, from imprisonment for debt; and it was hoped that gratitude for the kindness shown him would render him more diligent and faithful.

This expectation, we regret to say, was not realized; and not only were Mr. Rebmann's plans of reaching Kikuyu completely frustrated, but he was himself exposed to much distress and personal danger, in consequence of the misconduct of this man. Instead of so directing the course of their journey as to avoid, as much as possible, the intermediate Chiefs, with whose cupidity he was well acquainted, he led Mr. Rebmann through the midst of them. During a long detention at Bura, our Missionary's stores became so diminished, that, convinced of the impracticability, under existing circumstances, of reaching Kikuyu, he resolved to confine himself to Jagga. At Bura, however, his sufferings seem only to have commenced. Bana Kheri, assuming an air of insolence, represented himself as the chief of the caravan, who, out of kindness, permitted the European to accompany him. He thus succeeded in obtaining from the Chiefs large presents of ivory, as a recompense for having gratified their curiosity by the sight of a White Man. At Kilema, King Masaki detained him under pretence of friendship, Mr. Rebmann in vain insisting on being permitted to proceed to Jagga. King Mamkinga, having heard that the White Man had advanced so far on his route, sent his brother, with fifteen men, to Masaki, to bring him on to Madgame, the principal tribe of Jagga, where he was received by the king in the kindest possible manner. Mr. Rebmann thus describes his first audience—

The preliminary ceremonies being finished, I had again to enter my cottage, into which the king and the great men about him followed me, in order to get his present, and to hear what I had to tell him. It was evident that he cared less for the present, than for my own person. I held out the Bible to him, and told him, that our occupation was only about this book, which contained the Word of God, and which it was our object to teach all nations. The object of my present journey was not to beg for ivory and slaves, but to make friendship with him, and to ask him whether he also wished for people in his country, such as we were. If this was the case, I would write to those who sent us, who would take care to send others, like ourselves. The king was much pleased, and said, "How can I refuse this man?"

Not only did he declare his willingness to

receive teachers for his people, but promised the Missionaries his powerful protection, on their journey through his territories to Uniamési. On Mr. Rebmann's departure for Rabbai-Empia, the king sent with him a numerous escort of soldiers: the imminent danger to which he would otherwise have been exposed, in consequence of an inferior Chief having waylaid him, was thus providentially averted.

Mr. Rebmann reached Rabbai-Empia on Feb. the 20th, and on the 5th of April started again for the interior, with the intention of penetrating to Uniamési. The preliminary arrangements and commencement of this journey are thus detailed by Dr. Krapf, in a Letter (the last we have received from him), dated April 23, 1849—

Mr. Rebmann's late journey to Jagga is full of interest, as you will see from the accompanying description of that tour*, which has led us to a new journey to a still greater distance, viz. to Uniamési, in the middle of this continent. On his return from Jagga, I thought the dear brother would be tired of a further undertaking, but he felt even more cheerful, and ready for starting, than he had been before. Besides, he brought down to the coast a soldier of the King of Jagga to convey Mr. Rebmann or myself to Jagga, in case one of us should wish to proceed to Uniamési, which lies about 150 or 200 hours to the west of Jagga.

Seeing the cheerfulness of Mr. Rebmann for a new expedition, and knowing that the King of Jagga would feel very angry if we disappointed him in his expectation of another visit, I consented to Mr. Rebmann's desire for proceeding to Uniamési. Having resolved on this matter, I forthwith sailed for Zanzibar to consult with Captain Hamerton, Her Majesty's Consul, who had no objection to the important journey. He presented me with a fine red cloak for the King of Jagga. At Zanzibar I purchased the articles necessary for food and presents in the interior. Having returned in the middle of March last, I hired, with all speed, the porters whom Mr. Rebmann wanted to carry his goods. They were soon found among the Wanika, who were very ready to go with him. Thus he started, on the 5th of the month. I accompanied him through the wilderness as far as to Kadiaro, thirty-six hours' distance from Rabbai-Empia, in order to give his undertaking more efficiency and

speed on the road. We traversed the wilderness in five days, through thorns and other obstructions on the road, which was very level, and which could be made smooth for camels or cows to pass with loads. Indeed, if a Mission should be established in the interior, we shall have four or six men, who shall go before our caffla and cut down the thorns and branches. In this way we shall considerably lessen expenses; for one cow carries the load of three men. A cow costs five or six dollars, and when freed of its load will serve as food to the party. I am glad that I saw the road, and Mr. Rebmann perfectly agrees with me about this plan, in case of a Mission being established hereafter in the interior. At the foot of the Mount of Kadiaro, we bade each other a hearty farewell, Mr. Rebmann continuing his way to Jagga, whilst I, in three days of a forced march, returned on foot to Rabbai, having been graciously preserved by God the Almighty, with my small party of only five men I had with me.

One night we were nearly overrun by a troop of elephants, which passed by our camp whilst I was sleeping. On the second day, we saw an old noble lion by the way-side, moving his head toward us, but he stood quietly, and we went forward on our way. I arrived safely on the 15th, having thus been absent only about ten days. I trust Mr. Rebmann has by this time reached Jagga, where he will rest for a while, and then resume his journey as far as to the great lake in Uniamési, if the King of Jagga gives him guides, and if the rainy season does not overtake him, of which I am much afraid.

As concerns the knowledge of East Africa, it will, step by step, be brought to light by our pioneering tours, which, though they are not undertaken for mere geography, yet will materially promote it by degrees. Let the people evangelize the Africans: this is the best method of promoting African geography. We must have a Station in Kadiaro; one or two in Jagga; one between Jagga and Uniamési; another in that country; and others in other directions. This is the way to obtain the geography of central Africa, and no other method will succeed. Let every Missionary Station be provided with a few pious agriculturists and a physician, who may perform the scientific part and task; but let the Missionary be totally given up to the work of evangelization, and not divide his mind between the Gospel and geography.

We rejoice to hear that the Jubilee has become the means of an abundant spiritual and temporal blessing to the Society. I trust in God, at another Jubilee in 1900, that East Africa will present another aspect

* Mr. Rebmann's Journal, to which Dr. Krapf here alludes, has not yet reached Europe.

in your Report. Let us be thankful for past mercies, and take courage for the future, in full reliance on the powerful arm of the Lord, who carries out His designs amidst all difficulties. His doings are divine and human at the same time. He does all; but He makes it appear as though we should do all. Thus we refer it to Him, that He must do all, as we in ourselves can do nothing, but wish to do all through Him alone.

Ceylon Mission.

COTTA.

THE Rev. W. Oakley, in a Letter dated May 23, 1849, communicates to us the following information relative to the present condition and prospects of the Cotta Station—

Cotta is usually called a Christian village, because almost all the inhabitants are nominally Christians, having obtained Christian baptism from the former Government Proponents; yet there is in Cotta, within a mile and a half of the Mission Premises, one of the largest Buddhist temples in the island. In this temple twenty-four new deities or Buddhas were made of mud, and consecrated, shortly after my arrival in the island in 1835. This temple is now kept in excellent order, and considerable improvements have been made in it, and in the grounds around it, within the last few years.

During my stay at Cotta, I more than once met large parties of Kandians (heathen), who had come from the interior of the island, to worship in this heathen temple, in the midst of a Christian village. This, however, so far as the Kandians are concerned, is merely a proof of their zeal in the cause of their religion, and what might naturally be expected of heathen. Annual pilgrimages to their celebrated temples are the chief and most meritorious parts of their religion. But a stranger sight than this is often witnessed in this heathen town, especially at this season of the year (the Singhalese new year). Large parties of nominal *Christians*—men, women, and children—come from villages near Colombo, Galle, Matara, &c., a distance of from 70 to 150 miles, to worship in the heathen temples in this town!

Of the nominal Christian families in Cotta, it is believed that the number who worship in the heathen temples, and have recourse to heathen ceremonies, has very much decreased of late years, though there are still in the village, among these nominal Christians, some very rigid Buddhists. Several families are living together without Christian marriage; the baptism of their children has been neg-

lected; and they are seldom seen in a Place of Christian Worship. The Sabbath is not with them a day of rest, nor is it in any way distinguished from the other days of the week. Thus our brethren have still much over which they are called to mourn. But I am happy to say there is a brighter side of the picture.

Cotta is still, upon the whole, an exceedingly interesting Station. It is at present divided into three districts. During our stay at Cotta I had charge of one of these districts, and had also an opportunity of witnessing the state of the other two districts. Of the people in some of the villages, it may, I think, in truth be said, that "the fields are white already to harvest." I have not before witnessed in Ceylon such a readiness to receive Christian instruction, or such a serious attention to the word preached.

Almost all the Congregations at the Station appear to be in a more prosperous state than they have been at any period since the commencement of the Mission. At the little Churches at Yakbadda and Kalapaloowawa there are increasing and very attentive Congregations: at Borella the little Place of Worship (in appearance like a respectable School-room) is filled with an attentive and interesting Congregation. At Talangama, one of the oldest and most interesting of the villages in connexion with the Cotta Station, a Church is now in the course of erection, and would ere long be completed, if sufficient funds could be placed at our disposal. Another small Church has been commenced in the village of Nawala, at a short distance from the Mission premises, on the opposite side of the lake, to which the people in the village seem prepared to render every assistance in their power. Several other Churches are much needed, and the people have shown the greatest readiness to aid in the good work. I may mention one instance which occurred while I was staying at Cotta, in connexion with the district of which I then had charge.

The people of two or three villages, within a short distance of the Mission Station, having expressed a wish to have a Church erected on some central spot, which their several families could attend, I appointed a morning for meeting the chief men of those villages, to speak with them on the subject. Mr. Wood accompanied me. A number of the most respectable inhabitants of the place were assembled; and one of the persons present made an offer of a piece of ground large enough for the Church and a burial ground, and at once pointed out the boundaries. Others most willingly offered to assist to the extent of their power; some by money, some by giving materials, and others by manual labour. All

present appeared to take a lively interest in the work; and before I had left Cotta, the piece of ground had been partly cleared by the Natives themselves, and a list had been circulated among them, from which I was pleased to learn that several had offered to work for six or eight days as their subscription toward the Church. The spot selected for the proposed Church is within a few yards of the present Nugagoda School-room, in which for many years past there has been on Sundays an attentive and serious Congregation. It is a central spot for three or four small villages. At Borasagamua, a large village about five miles from the Mission premises, the people have been long waiting for a Church, and have, I believe, already commenced subscriptions for the same. And at Enl Cotta, where it is, I believe, the wish of the Cotta brethren to erect what may be considered the "Mission Church," subscriptions to a considerable amount have already been raised.

The Cotta brethren have long felt how necessary it is, that the Catechists and Probationary Catechists should reside in the villages which are placed under their charge. Up to the present time, almost all the Native Assistants have been accustomed to reside near the Mission premises. A variety of reasons have led to this arrangement, and there are some advantages connected with it, especially that of being, at all times, able to exert a vigilant superintendence over them. But, the present state of the Mission seems to call for a different arrangement. The people are manifesting a wish to receive instruction, especially that kind of instruction which can only be imparted by visiting them at their own houses; and it is evident that our Native Assistants can render effectual aid in this work only by living on the spot, and thus being at all times near the people. I was therefore very happy to have an opportunity of addressing the Native Assistants on this subject, on the morning of the day on which I left Cotta. The several districts, in which the Native Assistants are appointed to labour, were marked out: their attention was called to the nature and importance of the work in which they were engaged, the difficulties they will have to contend with, and the spirit in which they must endeavour to meet these difficulties: they were also reminded of the promises and encouragements which the Divine Word held out, especially to those who act in obedience to the Saviour's command, "Go forth to preach the Gospel." Their willing consent having been obtained to the above plan of locating them in the several villages, they were commended in prayer to the protection and blessing of Him, in whose work they are engaged.

New-Zealand Mission.

OTAWAO.

THE Middle (or Southern) District of the north island was first entered upon by the Missionaries in 1834. An extract from a Letter of the Rev. J. Morgan, dated Jan. 9, 1836, will help us to realize the difficulties of the undertaking.

In this, the southern part of the island, we are surrounded by a darkness which may be felt, the habitations of cruelty, and the strongholds of native superstition: ignorance and vice are on every side: while further south there are many thousands who have never heard of the saving name of Jesus. A Chief belonging to this place has recently been shamefully murdered, and afterward eaten at Rotorua. The people are expecting a vessel on the coast, from which they may have a supply of arms and ammunition in exchange for flax. They will then proceed to seek payment for the death of their friend.

On the breaking out of the desolating war which immediately followed, the situation of the Missionaries became hazardous in the extreme. The old chief of Matamata, a sanguinary warrior and cannibal, had often represented to them the necessity of sending their wives away; but, unwilling to break up their Schools, they deferred doing so until the last moment. Scarcely had this been done, when the war-party arrived, consisting of various and strange tribes, carrying with them fearful tokens of the victory they had just achieved. The Rev. R. Maunsell, in his Journal of April 5, 1836, thus describes the scene—

They arrived peaceably, and we without any apprehension mixed among them. But who can describe the feelings of disgust and abhorrence which the whole scene was calculated to excite! Dead to all feeling, the victors, holding by the hair, shook in our view the heads of their vanquished foes; directed our eyes to the bones and hands, which they were carrying in bundles on their backs; and offered us, for food, the flesh, the presence of which the abominable smell sufficiently disclosed. Worn out with disgust, I returned to the Settlement. But there similar scenes presented themselves; and a boy not sixteen years of age stuck up, within two yards of our fencing, a human head. Oh! these are scenes that call forth prayer, and lead the mind to Him who is peace and loveliness; that constrain us to long for the termination of our warfare—for that victory which shall be cele-

brated by no blood, but by the holy rejoicings of a holy people!

How different the scenes now presented to us in the Journals of our Missionaries! How transforming, how tranquillizing, the influence of the Gospel! What a privilege to be even a hewer of wood or a drawer of water in such a work as this!

Mr. Morgan, in a Letter dated Otawao, Jan. 2, 1849, writes thus—

The progress of civilization amongst the Aborigines is satisfactory. A very important change has taken place in this respect within the last three years. A general desire now exists amongst the Natives to rise as near as they can to a level with Europeans. They now eagerly follow out any plans which tend to this end; and as one tribe rises in the scale, and reaps the benefit of this advanced state, surrounding tribes become anxious to follow their example. One fact will illustrate this. After the formation of this Station, I procured a number of choice fruit-trees, and having also obtained a lesson in the art of budding and grafting, I instructed one of my teachers, and supplied him with wild stocks, and worked buds and grafts from my trees. He formed a small orchard, and this excited other Natives to the same work. In the proper season many Natives may be seen with their knives in their hands; and the wild peach (the only European fruit the Natives possess) is fast giving place to the worked peach, the apple, pear, almond, plum, damson, quince, and the English gooseberry. Dozens of old peach trees have been cut down, and hundreds of young trees reared and worked from buds and scions, with which I have supplied them. The teacher above named sold twenty shillings' worth of fruit last year to European traders, and then placed the money, together with another pound, in my hands, to purchase bricks to build an oven, and which are now being made.

At Otawao and Ngauhuruhuru the Natives have had erected two large water-mills, the former one at a cost of no less than 320*l*.

On Jan. 17, 1849, Mr. Morgan writes again—

In my Letter of Jan. 2 I particularly alluded to the advancement of the Natives in civilization, and the success of my plans for their future improvement. The large mills at

Ngauhuruhuru and Otawao fully answer my expectations; and about six tons of flour, I believe the first produce of the kind grown by the Natives and ground in their own mill, have been taken down to Auckland and sold at about 13*l*. per ton. More bricks for ovens are being made; one boarded house is in course of erection, and others in contemplation; besides a farm at Ngauhuruhuru, where it is proposed first to introduce the plough. The wheat crops belonging to the Natives of my district, and now nearly ripe, may be estimated at between 800 and 1000 acres. The benefit, however, of the two large mills, is confined to the Natives living within six miles round Otawao. All the villages between ten and forty miles distant are still unprovided for. The larger Settlements can unite and build a mill, but I feel anxious to see the growth of wheat encouraged at the small villages also. The steel mills sent out to the Colony are generally of the most common description, and are purchased at the rate of 100 per cent. or more upon the English price. They soon get out of order, and are cast aside as useless. Hence they tend to discourage the growth of wheat. I am anxious, therefore, to introduce a better description of wheat mill, and am of opinion that Dean's hand-mill, with French burr stones and dressing-machine No. 120, price 15*l*., would, if fitted with a water-wheel, so that it could be placed at the side of a rivulet, be most suitable for the small villages. I am sending for the above for Wawarua, and have no doubt it will prove a great acquisition to the village.

I feel exceedingly anxious to promote the civilization of the Natives, as well as to see them growing in grace and in the knowledge of the Lord Jesus Christ, that the New Zealanders may, by the blessing of God, form an exception to the fate of Aboriginal Tribes in general, before the tide of European civilization.

Mr. Maunsell visited Otawao in January last. He baptized 83 adults and 42 children, several of the adults being converts from Romanism. The Lord's Supper was administered to 153 Native Communicants. May the Holy Spirit graft, upon the wild stock of the New Zealander's natural character, a new nature in Christ; that, instead of bitter fruits, they may bring forth "the pleasant fruits of righteousness!"

LETTERS AND JOURNALS OF MISSIONARIES.

East-Africa Mission.

(Continued.)

WE resume, from p. 88 of our Number for August, the Journal of the Rev. Dr. Krapf.

July 21, continued—We passed a considerable brook, called Jubba. On the road we were detained by an Emnika, who asked many questions about my object and about slavery. He was pleased to hear that the Christians make no slaves, and turning his head toward my Suahéli porters, he said, "Why, then, do you make slaves?" He gave us a good portion of boiled cassada, which we ate during the fall of a violent rain.

In the progress of our journey we came to the hill Kilúlu, at the western foot of which there are a few small lakes, which the Natives know to turn to their advantage by planting their rice on the swampy ground.

Evening coming on, we sought for a lodging in a hamlet erected at the foot of Kilúlu. The owner of a cottage happened to be known to Bana Kheri, from the time when he had travelled to Jagga with Kasimu, the former master of Bana Kheri. He received us in a friendly manner. His house was more spacious than that of others; the doors not so narrow as to oblige a person to enter creepingly. He served up our food on porcelain plates, and with knives of Zanzibar. It appears this man turns the earnings of his trade to a better account than other traders generally do. However, I must not forget mentioning that he deals in slavery; for he has several slaves from Kahe, a country adjacent to Jagga. I have frequently observed that those Wanika who have got a little wealth by trading, do very soon imitate the Suahélis in employing slaves for their domestic and agricultural business.

July 22—Having passed some brooks and villages, we arrived at Kúsé at noon-time. This is a very large village. As soon as I was seated under a tree, a great multitude of young and old people assembled around me. Standing at a little distance from me, they behaved themselves with great respect, and without showing any token of beggary. I took up my Bible, related the history of the fall of mankind in Adam, and its redemption through Jesus Christ, the Son of God. They were attentive for a long while; but when they endeavoured, according to Wanika custom, to comprise my discourse in a few words, they mixed the matter up with much of their

own imagination. There were some who kept nothing but the common rationalistic phrase, "If you do good, you will fare well; but if you do evil, you will fare badly." Others retained something more of a positive and historical nature. Some said, "We do not understand these things, but if you stay a few days with us, we shall know all."

When I wished to resume my journey in the course of the afternoon, the Chief Muhensano, who has some influence between Yómbo and Washinsi, wished that we should call upon him. He treated me very civilly, and presented me with a sheep, which of course caused me to give him a larger present in return. He offered his people to accompany me to Kméri, but this I declined, promising, however, to stay at Kúsé till to-morrow.

When the Wanika asked me whether we did eat the animal which was slaughtered by themselves, and whether we did eat pork and drink tembo, I answered in the affirmative, which led me to a long dispute with Bana Kheri on religious points. He got angry and said, we (the Europeans) were Makaffiri (Infidels) like the Wanika. I censured him for his despising the Wanika, as the Suahélis were worse in many respects. Then I pointed out that Mahomed was an impostor, having stolen his doctrines from the Bible, which he perverted; that his whole false fabric was established in the world by the sword, and probably shall be put down by the sword, when once God's judgment will break in upon his followers.

The Wanika, who listened to our conversation, were much pleased, as they themselves were unable to dispute with the crafty Mahomedans.

Indeed, I do believe that this Satanic system, which hinders so much the conversion of the Heathen, must be crushed by God's hand in some extraordinary manner.

July 23—We passed Bamba Emtende and Mua Karanga, two large villages, on our road.

Bana Kheri told me that Mana wa Dshambi was the Diváni, or great Suahéli Chief, residing at Wanga, whose influence extends from the Pangani to the river Ozi. His power is hereditary, but seems to be limited by Kméri's influence on the coast. We passed the villages Manigni, Kadshendu, Pande, Sidshi, and Muhésa. On the road I felt great comfort in meditating on John x. 11, "I am the good Shepherd."

About three o'clock p.m. we passed the river Emgambo, called Sidshi in Usambára,

where it rises. It is about sixty or seventy feet in breadth at the place where we forded it. It is full of rocks: hence the purling of the water is heard at a great distance. How cool and delicious the Alpine water was to me! The river runs to the Creek of Tanga, on the coast. It is not navigable on account of the rocks; but rafts of the excellent timber of Usambára might be floated down.

We arrived at Muhésá, the village of Mua Muiri's brother, at the moment when a heavy rain burst upon us.

July 24—Our villagers were very civil, probably from fear of Kméri, whose territory borders on Muhésá. The Wadigo are just at this moment very much afraid of Emkirangosso, the son of Kméri, on account of a woman, who, being about to be killed by him, escaped to the Wadigo country (Udigóni). Emkirangosso, therefore, threatened them with an inroad, in case the woman should not be delivered up to him. She, her husband, and child were seized, having been accused of witchcraft. The husband and child were killed, but the wife escaped.

Before our leaving Muhésá, Bana Kheri caused a long and useless quarrel on account of the Natives having delayed the preparation of our food. He also commenced to be violent against myself, when I endeavoured to lower him to a milder temper. He evidently wishes, by the instrumentality of our property, to get a name and influence for himself, in order to carry on hereafter a profitable trade in this quarter. He might be extremely useful to us but for his domineering spirit. Yet we shall want him on a journey to Uniamési, as no other Suahéli will venture to go so far from Mombas. Sometimes his commanding spirit is of use, when noisy and greedy beggars are to be removed with strong words.

At Fumóni (a village) we entered the territory of Kméri. There is a large dshete, or market, held every week. Having passed a few Washinsi villages, we arrived at the gates of Nùgniri, where the daughter of Kméri resides. After some while the steward of the royal princess appeared, inquiring into the object of my coming to Ushinsini.

It appeared, he supposed me to be a sorcerer of the White People, and would not come near me from a motive of fear. He spoke, too, so reservedly, that I myself felt much disquietude. Finally, we were admitted into the town, and a house was assigned to us in the vicinity of the royal daughter, who provided us with water, fuel, and food. She herself, with her husband, Bana Emsangási, did not make her appearance until very late in the

evening, when both entered our room to salute us. Bana Kheri lectured her in a somewhat rude manner for having caused us to stay so long without the gates of the village. She made a few apologies, but was evidently offended at the lecturer's incivility. The lady seems to differ very little from other Washinsi women. Only a few ornaments more seem to distinguish her from others. But she works like other women with her own hand, prepares the food of her family, though she is surrounded by a number of slave-girls. Though she has a husband and steward appointed by her royal father, yet she herself rules her subjects perhaps with more shrewdness than cruelty, by which others of Kméri's hundred children distinguish themselves very ignominiously. Having taken possession of my lodging, I went without doors to speak to the people who had assembled. They were all silent, and behaved themselves most respectfully, a circumstance which made me soon perceive that great order must prevail in Kméri's dominion. No beggar, no noisy Emnika, gave me any trouble. They listened attentively to what I told them about the salvation of their souls, but they got soon tired, and liked rather to hear of earthly than of heavenly matters. But I must not forget to mention, that I was in a great measure unintelligible to them, as the Washinsi language is a dialect of the Suahéli, and bears the same relation to the latter as does the Kinika.

July 25—The royal daughter went this morning to her brother Emkirangosso, in order to advise him to settle his affair with the Wadigo in a peaceable manner.

How delightful the air is at Nùgniri, though the village is not much elevated above the level of the sea. But the cool air streams down from the lofty mountains of Pámáire, Maban-dúka, Léwa, and others. Nùgniri lies in a thick jungle, which serves the inhabitants as a kind of wall. Two narrow and low gates, watched by soldiers, lead to the entrance of this large village. The villagers belong to the tribe of the Washinsi, which means "the conquered." The Washinsi are considered as a kind of slaves to Kméri. They occupy the lower country as far as to the coast, where they live together with the Mahomedans, whose customs they have adopted in a small degree. The Washinsi maintain that their ancestors came from beyond the south-west of the Pangani river, where, indeed, up to this day a remnant of their tribe resides, a three days' journey from the coast of Zanzibar. It was the chief of that tribe, through which the road to Uniamési leads, who two years ago killed a French gentleman, Mr.

Maison, at the instigation, as I was told, of the Arabs at Zanzibar, who were most jealous at an European trader opening a direct intercourse with the natives of Uniamési, whom that unfortunate gentleman intended to visit with a great amount of European goods, as the commencement of subsequent commerce.

The Washinsi have a somewhat brown or olive colour of countenance, in which respect they may easily be distinguished from the Wanika and Suahélis, whose colour is much more dark. Some of the Washinsi are rather engaging figures. They are a very quiet, and by no means stupid people.

Being considered the slaves or serfs of the King of Usambára, they have much of a slavish character about them. They are engaged in agricultural pursuits throughout. Rice, mahindi, and emtama are their principal produce. As they have no cocoa-nut trees, they cannot give themselves up to intoxication as the Wanika do, in consequence of the abundance of these trees planted in their country. The Washinsi prepare a drink from the sugar-cane, which they pound in a mortar, and mix it up with an additional quantity of water. The flavour of this drink is very miserable, according to my taste. When fermented, it causes intoxication; but, as the process of its preparation is connected with greater trouble than the cocoa-nut liquor of the Wanika, you seldom meet with a tipsy Emsihinsi. The absence of drinking habits with the Washinsi is an important point, on which a Missionary appointed to the Washinsi country must be well informed, as drunkenness in any heathen country is a chief obstacle to his Christian operations. A Missionary, therefore, residing in Ushinsini, would have an immense advantage over his fellow-labourer in Unikáni.

I soon observed that there would be no great difficulty in collecting a good number of children for instruction, especially if they were encouraged by their parents and the authorities of the place. There is by far more social order and submission in this country than with our lawless and bustling Wanika, whose republicanism is another obstacle to our labours. True, the despotism of Ushinsi and Usambára has its disadvantages, but it has also a good side, inasmuch as the permission of the king is sufficient for the Missionary.

Sorcery seems to lay a great hold of the Washinsi mind: hence I could not ask so many questions about the country as I would have liked. I was also obliged to abstain from much writing in the presence of the people, as they suppose that this would bring a disease

upon their country. Besides, I was obliged to be careful lest the Headmen might take me for a spy of the White People.* I therefore limited myself to general matters only, but laboured with increased energy to break down their prejudices by reading and explaining the Word of God.

Indeed, the Missionary has an infinite advantage over the merely scientific traveller. He appears with his Bible in his hand, and speaks of matters which cannot raise political suspicions; for the people feel and perceive very soon that this man has not the things of this world in view. Indeed, if I were requested to travel for scientific purposes, I would feel no motives strong enough to make my appearance amongst these ignorant and superstitious children of East Africa. And may I add another remark, which refers to an experience of long standing? Whenever I have sacrificed my evangelical object, the free and confident testimony of God's love and mercy in Jesus Christ, to a scientific concupiscence, as I must call it, my mind has invariably been clouded, my inward peace was gone, and doubts, confusion, feelings of fear of men, unsatisfactoriness throughout, came upon me, until I repented of my unfaithfulness to my Divine Master, and felt again the assurance of His forgiveness, and a new measure of holy joy, to preach among the Gentiles the unsearchable riches of Christ, and nothing else.

My Nugniri people got at last so confident, and desirous of conversation with me, that they called me out of the room several times to have a new talk with them; and when I went into my house, they cried out, "Why! there he is going in again!" As soon as I was without doors, they flocked from every quarter around me. In mentioning these pleasing facts, I wish, however, not to speak too favourably of these Natives; for I have invariably found that I cannot rely on the impressions which I get from my first visit to a new country. There is always much disappointment hereafter, when the charm of curiosity and novelty has passed away. Thus, for instance, I found them to be no beggars—which is almost a miracle in East Africa—at this first visit; but would it be so on a permanent stay in Nugniri? I am sure, as soon as I should give anybody something, they would all become the greatest beggars in one or two days. Their beggarly propensity has

* These prejudices will of course soon cease on a longer stay in the country, when the Missionary will be able to ask and write down what he pleases.

only been checked by the despotism under which they are kept, and because nobody has hitherto visited them who could or would have given them any thing. The Suahélis do rather want things from them. But with a White Man things would soon be otherwise. I must tell the Committee again and again, that I consider beggary the greatest obstacle which I have met with in my Missionary career. No danger, no climate, neither mountain nor valley, neither land nor sea, no, nothing whatever, do I count a serious obstacle, but *beggary* is *really* an obstacle in my sight. However, I feel disposed to say, that if once the King or Chief of a despotic country has been reasonably satisfied, we need little care for the little beggars. If he is well disposed toward the Missionary, he will not allow him to be troubled by minor beggars.

I find these matters so little discussed in Missionary papers, that I often think other Missionaries must be perfectly free from the plague of beggary. But be this point as it may, Christ's command, "Go ye, and teach all nations," must be executed in every quarter and among every tribe: all silver and gold is His, and He knows and sees the sorrows of His servants, when they are almost tormented by the beggarly propensities of natural men.

And as to the Washinsi country, I am convinced that large Schools can soon be established, and people be brought under a more regular preaching than in the Wanika country, provided that the rulers of the country are in the Missionary's favour. There is more civil order and security than in any other country of this coast, though there is less personal liberty than in Unikáni. The many sons and daughters whom Kméri has, are nearly all invested with district governments, which are frequently exercised with great rigidity.

Smoking of tobacco is a general habit of the Washinsi and the Wasambara highlanders. An abundance of this narcotic is cultivated in their country, and I dare say the cold and frequently damp air renders the use of tobacco very desirable. The leaves are made up in small cakes, and sold to other tribes. The Natives get about 100 cakes for a quarter of a dollar. Also snuffing is generally practised. The dress of the Washinsi does not differ much from that of the Wanika. A piece of cotton cloth is put over the body. A smaller piece of cloth is put around the loins down to the knees. It is tied up by a girdle. The women are as fond of beads and

other ornaments as anywhere. The males wear a knife or a sword, fastened to the body by their girdles. They carry their arrows with them, as the Wanika do. Since the European commerce has been concentrated at Zanzibar, the use of fire-arms has rapidly spread among the tribes of this coast. The Wasegua—in the south of the Pangani—used them at first, and thus the Wasambara and Washinsi were compelled to procure the same weapon for the defence of their country. The food of these Natives consists of the Banana fruit, of the sucking of sugar-cane, and of Indian-corn, of which they make their Sima or Ugalli, boiling some flour into a paste. They make also a sort of bread from the Banana fruit, which they pound and bake. Cattle are scarce in the lower country, but they are plentiful on the highlands of Usambára, where a cow is purchased for four to five dotis, which is equal to two dollars, or two and a half. As to the implements of agriculture, they are the same in Ushinsini as with other tribes, only that their Dshembe, or hoe, is shaped in a triangular form. Their measure for solids is the pishi, called kunna in Abyssinia. Their kitchen vessels are of a superior description, owing to the good clay found in this country. The shape of their houses is circular, but the inside is better divided than with the Wanika. The doors are extremely narrow. The frequency of rain, and the scarcity of wood—for the jungle in which a village may be situated cannot be cut down—has taught them to collect at once a good supply of dry wood, which they split, and preserve in the room.

As to the number of Washinsi, who are under the government of Kméri, I think there are about 30,000 or 40,000 in the plains, and about 60,000 on the mountains. I cannot admit what I was afterward told by the Imaum, that Kméri's subjects amount altogether to about 50,000 souls. He may be quite correct regarding the people in the plains; but if we consider that Kméri's empire extends from the Pangani along the coast up to Wanga, and from the coast eight to ten days' inland as far as to the country of the Pari tribes, we shall not exaggerate the true case, if we give Kméri the number of 400,000 or 500,000 subjects, including the Washinsi, Wasambára, and Wapári people.

The mountainous provinces of Ushinsi and Usambára are separated by the valley of Kerenge. The country eastward toward the coast is called Búndei, but that westward is Usambára. The principal tribe of Búndei is that of the Washinsi, who live partly in the

lower, partly in the higher country.* As the Wasambára are Kméri's own people, in opposition to the "conquered," or Washinsi, it is natural that the latter should be looked

* Thus Búndei is all land east from the Valley of Kerenge, and Ushinsi is the chief part of that so-called country Búndei; as we would speak of Westphalia (in Prussia), which, however, comprises several provinces or tribes—in short, subdivisions.

upon with some contempt, which must have an influence upon their national character; the Wasambára considering themselves as being more free, the Washinsi, as being the slaves or serfs of the Wasambára. But Kméri seems to be aware of the great harm which they could do him by joining the Wasegua: therefore he treats them now with more leniency.

(To be continued.)

BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

HISTORICAL SKETCH OF THE CIRCUMSTANCES WHICH LED TO THE FORMATION OF THE SIERRA-LEONE COLONY.

THE refuge of the re-captured Slave, the home of the Liberated African, where, disembarked from the noisome hold of the slave-ship, the desponding negro, the victim of human avarice and cruelty, has had extended to him a kindness of treatment of which he thought the White Man incapable, and where his dark spirit has been for the first time visited with the light of Gospel truth—where the chains and fetters of the great slave-dealer and enemy of man have often been broken in sunder by the Almighty power of the Redeemer, and captive souls rescued from Satan's bondage—who can view Sierra Leone without interest? It is a land of martyrs, where faithful men have gone, bearing with them the precious seed of Gospel truth, and counting not their lives dear unto themselves, if so be they might finish their course with joy, and the ministry which they had received of the Lord Jesus. They laboured for the good of Africa. They stooped to the contracted mind of the debased negro. They brought the Gospel home to his heart, and it found an entrance there. Awakened to a sense of spiritual need, these children of Africa thronged around the Missionary, and filled his Church with attentive hearers. They came with tears to ask, "What shall I do to be saved?"—and then, at the very moment when the work of the Missionary seemed to be most blessed, and his presence most necessary, to teach the Church a lesson of dependence, to show us that, although the Lord condescends to employ human efforts, when it is His pleasure He can dispense with them, He who gave the instrument removed it—the sudden stroke of mortal sickness laid low the earnest La-

bourer, and the discouraged flock were left without a shepherd. And often the suggestion was heard, "Sierra Leone ought to be given up—it is only the grave of Europeans." So the voice of worldly wisdom dictated; and it would have been deemed prudent to have done so, because, according to the world's discernment, the object to be attained, the conversion of a few negroes to Christ, did not justify such an expenditure of European life. Had it been a series of victories won upon the well-contested battle-field, or a lucrative traffic to be pursued on some pestilential shore, the world's decision would have been otherwise. But once engaged in this noble effort for the good of Africa, the Church Missionary Society never contemplated its surrender. The Christian men, of which that Society was composed, never thought of abandoning a cause, in which so many Missionaries had been contented to lay down their lives. Each additional death constituted an additional obligation, and rivetted Sierra Leone, and its claims and necessities, more strongly on the affections of the Christian Church. From the graves where reposed the dust of our noble army of Sierra-Leone martyrs, a voice came which seemed to say, "Go on; persevere; in due time you shall reap, if you faint not." It was indeed a long and arduous struggle. In the course of forty years, 87 Missionaries and Catechists went forth from England to West Africa, and of this number 38 died.

"This statement, however, gives but an imperfect view of the Christian heroism of these men. In the year 1823, out of five who went out, four died within six months; yet two years afterward six presented themselves, three being English Clergymen, for that Mission. They went to Africa, and two fell within four months of their landing, while a third was hurried away in extreme illness. In the

next year three more went forth, two of whom died within six months; so that in the course of four years fourteen men had gone out, of whom more than half had died within a few months of landing. Yet fresh Labourers willingly offered themselves on each succeeding year, to the full extent of the ability of the Society to send them out.

"We sometimes hear a taunt thrown out against Protestant Missions—Where is their self-devotion? Where their Christian heroism? Let these facts give the answer. We have enumerated only the deaths of the *men*; but it must be remembered, that these men were accompanied, most of them, by faithful help-meets for their work, while those who survived saw their wives snatched from them. The deaths of these female Missionaries were at least as frequent as those of the men."*

Such was the conflict of faith with adverse circumstances in which the Society and its Missionaries were engaged, and in which, through grace, faith proved victorious. And now the crisis of difficulty seems to have passed: the climate of Sierra Leone has very remarkably improved in healthfulness, and the Missionary force, more effective in health and numbers than it has been at any previous period, is moving steadily forward to the achievement of new victories.

The circumstances which led to the occupation of this portion of the western coast of Africa are peculiar, and to retrace them may not be uninteresting. The history of the past abounds with practical lessons for the present. The example of good men who have gone before us is healthful and encouraging, and incites to a noble imitation; and as we read of the difficulties that beset them, and of the constancy with which they persevered, we are reminded of what may be done by one, who goes forward to his work in dependence on the word of promise, "My grace is sufficient for thee: for my strength is made perfect in weakness."

There resided in London, in the year 1765, an eminent surgeon, Mr. William Sharp. His great ability in his profession was equalled by his benevolence and tenderness of feeling to his suffering fellow-men. He was known never to have consented to the amputation of a limb, until every effort to preserve it had been ineffectual; and when the necessity became imperative, the peculiar expression of his countenance was a sufficient indication to his family, that an operation was impending.

His charities were abounding, and his aid willingly extended to the relief of the necessitous. He was an elder brother of Mr. Granville Sharp, who, at the period referred to, was occupying a subordinate situation in the Ordnance Office.

One morning, as Mr. Granville Sharp was leaving his brother's surgery in Mincing Lane, where the sick and indigent were in the habit of resorting for medicine and relief, he met an African named Jonathan Strong. The poor Black was coming for medical advice: he was evidently very ill, ready to faint from extreme weakness. Mr. Sharp entered into conversation with him, and his tale of sorrow was soon told. His master, a lawyer of Barbadoes, of the name of David Lisle, had barbarously treated him. He had beaten him violently with a pistol on the head, and the poor fellow's eyes had, in consequence, become so affected as nearly to occasion the loss of sight. Having thus rendered him incapable of exertion, his master had eventually turned him out of doors. By the unremitting kindness of the two brothers, he was restored to health, and placed in the service of a respectable apothecary in Fenchurch Street, of the name of Brown. At the end of two years, Lisle, his former master, recognised him, and perceiving, from his appearance, that he was in health, and able to work, determined on recovering possession of him. Shortly after, poor Jonathan was delivered by Lisle into the custody of two officers, and Brown, who at first had interfered on his behalf, becoming intimidated, left him to his fate. From his prison the negro wrote to his former benefactor. The name had escaped the recollection of Mr. Sharp, but he sent to the Compter to inquire after the writer, and receiving a denial from the keepers as to their having such a person in charge, his suspicions were aroused, and he determined to go himself. The master of the prison, after some hesitation, produced Strong, who was immediately recognised. With that promptitude of benevolence which characterised him, Mr. Sharp's resolution was at once taken. Charging the master of the prison at his peril not to deliver him up to any person whatever, until he had been brought before the Lord Mayor, he lodged an information before that magistrate, to the effect that the African had been imprisoned without a warrant, and sued that all persons implicated in the transaction might be summoned to account for their conduct.

Thus, in the providence of God, the sympathies of Mr. Sharp were elicited on behalf of the oppressed negro, and he stood forth to

* Vide "Church Missionary Jubilee Volume," pp. 204, 205.

give the first blow to the Slave-trade, originating, by his Christian energy and decision, a series of important results which have not yet ceased, and, by the blessing of God, will not do so, until they have terminated in the universal abolition of that nefarious traffic.

When the appointed day came, Mr. Sharp attended at the Mansion House: the African was brought forward, and two individuals appeared to claim him—one a notary public, who produced a bill of sale from David Lisle, in which he assigned one negro man slave to James Kerr, of Jamaica, for the consideration of 30*l.*, the money to be paid on the delivery of the negro on board ship; the other, the master of the vessel, who had come for the purpose of removing him. The Lord Mayor decided that, as the negro had not been guilty of any legal offence, he was at liberty. The captain immediately seized him; but on Mr. Sharp's threatening to charge him with an assault, he let the poor man go, who followed his benefactor home, no one daring to touch him. A few days after, Mr. Sharp was served with a writ, charging him with having robbed Lisle of a Negro Slave.

It is useful, at the present day, to contemplate the unselfishness and moral courage of a good man like Granville Sharp. It may help to arm us with similar resolution—when principles are endangered in which are involved the happiness of our fellow-men—to stand forward with the same unflinching determination, resolved to submit to any measure of inconvenience or suffering rather than surrender them. There are kindly-intentioned but weak men, whose feelings of humanity would have given way before the prospect of a lawsuit: in this case the sense of duty, and the feelings of humanity, were stronger than any personal consideration. Nor were other efforts wanting to intimidate the negro's friend. Lisle sought him out and challenged him. Mr. Sharp, in his manuscript notes, thus adverts to the circumstance—

"Oct. 1, 1767 — David Lisle, Esq., a man of the law, called on me in Mincing Lane to demand gentlemanlike satisfaction, because I had procured the liberty of his slave, Jonathan Strong. I told him that, as he had studied the law so many years, he should want no satisfaction which the law could give him."

Law proceedings now commenced. Sharp employed an eminent counsel, Sir James Eyre, Recorder of the city. His view of the case, when placed before him, was most discouraging. He referred his client to an opinion given in the year 1729 by the Attorney and Solicitor Generals for the time being, in which

they affirmed, "that a slave, by coming from the West Indies to Great Britain or Ireland, either with or without his master, doth not become free, and that his master might legally compel him to return to the plantations." In the face of such a document, Eyre assured him they could not defend the case, and that such was the opinion of the Lord Chief Justice Mansfield.

But the essential rectitude of the principle which he had undertaken to vindicate, under God, supported Mr. Sharp in these most discouraging circumstances. So far from giving way, he was nerved with additional resolution. Such are sound principles of action, that their power of resistance increases in proportion as they are compressed by adverse circumstances; so that you may crush the man, cut him to pieces if you will, but you cannot overcome his principles. Mr. Sharp was wholly unacquainted with the law, either in its theory or practice; his professional adviser had given up his case as hopeless; and he was left either to submit, or attempt its defence himself. He resolved to adopt the latter course, and gave himself up to the study of those points of British law which have reference to the liberty of the subject, which he pursued with intense application for two years. It is interesting to remark how his mind was led on, step by step, from the isolated case of an ill-treated slave, to a settled persuasion of the illegality of any attempt to carry out the practice of enslavement in England; and, further still, to such a strong conviction of the utter iniquity and sinfulness before God of slaveholding, that, in a Letter addressed to Lord North, dated Feb. 18, 1772, he calls upon him to use his endeavours that such a monstrous system of injustice might be put an end to, "as an obligation, the neglect of which," he does not hesitate to say, "must necessarily endanger a man's eternal welfare, be he ever so great in temporal dignity or office."

It should be remembered that in this preparatory effort to establish the fact, that on English ground there is no standing-place for such an unjust relation as that of master and slave, he had nothing from without to encourage him. He consulted the most eminent legal men of the day; amongst others, the famous commentator Blackstone, and from his opinion received but little satisfaction: still he pursued his task with indomitable energy. Argument after argument was put forth by him in manuscript. Lisle, seeing his determined character, in vain endeavoured to compromise the matter, and then by various pretexts deferred the suit: so that before the period for final adjudication had arrived, Mr.

Sharp had compiled a manuscript, and put it into extensive circulation amongst the lawyers, with such effect, that the counsel on the opposite side became disheartened, and Lisle eventually abandoned his suit. This tract, "On the Injustice of tolerating Slavery in England," asserted, in opposition to the prevailing opinions on the subject, that a negro is neither of a base nature, nor a "thing," as he had been termed by the slave-holders, but possessing from nature the privileges of humanity, and entitled, while in England, to an equal participation with other men in the protective power of the laws.

It was full time, indeed, that some bold impugner of the slave-holding principle should be raised up; for at the period we speak of, about eighty years ago, it was no uncommon occurrence to find in the newspapers advertisements for the sale of slaves, male and female, in connexion with any other stock. One of these was enclosed by Mr. Sharp to the Lord Chancellor. It was as follows—

"ADVERTISEMENT.

"To be sold, a black girl, the property of J. B. —, eleven years of age, who is extremely handy, works at her needle tolerably, and speaks English perfectly well; is of an excellent temper and willing disposition. Inquire of Mr. Owen, at the Angel Inn, behind St. Clement's Church in the Strand."

It was accompanied by a Letter from Mr. Sharp to the Lord Chancellor, entreating that such proceedings might receive from him the condemnation which they merited.

It was about this time that Mr. Sharp addressed his memorable Letter to the Archbishop of Canterbury; in which, after entreating his Grace to devise some means of putting a stop to the dangerous increase of Slaves in the kingdom, and of procuring a repeal of the plantation laws, he adds—

"I am myself convinced, that nothing can thrive which is in any way concerned in that unjust trade. I have known several instances which were strong proofs to me of the judgments of God, even in this world, against such a destructive and iniquitous traffic."

Various cases of oppressed negroes continued from time to time to occupy the attention of Mr. Sharp. In one of these cases, that of the slave Lewis, Lord Mansfield so delivered his judgment, that, while he discharged the slave, he carefully avoided expressing any opinion on the great principle in question, concerning which he said—

"There are a great many opinions given upon it; I am aware of many of them: but

perhaps it is much better it should never be finally discussed or settled. I don't know what the consequence may be, if the masters were to lose their property by accidentally bringing their slaves to England. I hope it never will be finally discussed; for I would have all masters think them free, and all negroes think they were not, because then they would both behave better."*

At length the particular case occurred on which was to be decided this long-contested point. A negro, called Somerset, having been brought to England by a Mr. Stewart, in process of time left his master, who found an opportunity of seizing him unawares, and had him conveyed on board a ship which was bound for Jamaica. On this occasion, again, Mr. Granville Sharp stood forward as the friend of the oppressed negro; and after various arguments of counsel, and repeated adjournments, which deferred the case for several months, the Chief Justice pronounced his memorable decision on June 22, 1772; in which he ruled, "that, tracing the subject to natural principles, the claim of slavery never can be supported. The power claimed never was in use here, or acknowledged by the law;" a judgment which has established the following axiom, as ruled by Mr. Serjeant Davy—*"As soon as any slave sets his foot on English ground, he becomes free."*

But it was not intended, in the Providence of God, that the results of this victory, gained over the slave-holding principle, should be circumscribed within the limits of England. The principle of freedom, which had been vindicated here, was to be transferred to Africa, and the conflict with the Slave-trade, which had been so energetically commenced, was to be perpetuated on the shores of that debased and suffering continent.

In the year 1786, fourteen years after the memorable decision in Somerset's case, the number of destitute negroes in London had become considerable. Some of them had been discarded by their masters in consequence of that decision. Many more had served in the army and navy during the American war, and, having imprudently spent all their earnings, had fallen into extreme poverty. Unable to earn their bread, and having no parish to fall back upon, they wandered about the streets in extreme destitution. They all flocked to Mr. Sharp; and although for a time relieved, by a voluntary subscription of chari-

* Minutes of the trial of Thomas Lewis, in the Court of King's Bench, on 20th February 1771.

table people, yet, the resource failing, it became a matter of some anxiety to decide what it would be best to do with them.

Under these circumstances, it was proposed to the Africans by a Mr. Smeatham, an ingenious and honourable man, who had lived for some time at the foot of the Sierra-Leone mountains, that they should form a free settlement at that portion of the West-African coast. Many of them came to Mr. Sharp to consult him on the subject. The idea of a free settlement on the African coast was not new to him: his mind had been already familiarized with it; so much so, that, three years before, he had drawn up a memorandum on the subject, in which he expresses his full approval of such a plan, provided the settlers were absolutely prohibited from holding any kind of property in the persons of men as slaves, and from selling either man, woman, or child. He also expresses his conviction, that the majority would probably be African negroes returned from slavery to their native soil. As to the suitability of the locality indicated by Mr. Smeatham, many of the negroes had been there, and assured Mr. Sharp that it contained a large proportion of fine unoccupied woodland.

We are enabled to present to our readers a description of Sierra Leone, such as it was antecedently to the arrival of the first settlers. A Mr. John Matthews, a lieutenant in the Royal Navy, on the conclusion of peace in 1782, had found it necessary to connect himself with some individuals who were trafficking with the Natives on the African coast, slaves, as was then customary, being the circulating medium. The better to carry out the views of his employers, he had resided at Sierra Leone during the years 1785, 1786, and 1787; and on his return to England published a work descriptive of that portion of the coast, and of the customs and manners of the inhabitants. He thus portrays the Sierra-Leone river and the adjacent shores—

“This noble river is at least two leagues wide at its entrance, and has a safe and deep channel for ships of any burthen, and affords excellent anchorage at all seasons. It continues nearly the same breadth for six or seven miles, and then divides into two branches; one of which contains Bunce island, and runs to two principal places of trade for slaves and camwood, called Rokelle and Port Logo; the other branch is called Bunce river, in which is Gambia island, where the French have a fort and factory. On the north side of Sierra-Leone river the land is low and level, and

produces great quantities of rice; the cultivation of which, and the making of salt, are the chief occupations of the Natives, who, on both sides, are called Bulloms: but on the South side it rises into hills, which, forming one upon the other, tower into lofty mountains crowned with perpetual verdure. From the foot of these hills points of land project into the sea, which form excellent bays for shipping and craft, and convenient places for hauling the seine. The valleys near the sea are inhabited; but few or any of the Natives reside in the interior part of the mountainous country; which, if properly cleared and cultivated, would, in my opinion, be equal in salubrity, and superior in productions, to any of the West-India islands. In coming in from the sea in the dry season few prospects can exceed the entrance into Sierra-Leone river. Before you is the high land of Sierra Leone, rising from the Cape with the most apparent gentle ascent. Perpetual verdure reigns over the whole extent, and the variegated foliage of the different trees, with the shades caused by the projecting hills and unequal summits, add greatly to the beauty of the scene.

“The slopes of the lesser hills have the appearance of a high degree of cultivation, arising from the tracts of land, which had been cultivated for two or three preceding years, but were now covered with thick underwood and rank weeds, that, at a distance, give it the appearance of pasture or pleasure grounds; particularly as large single trees, for which the Natives have a veneration, are left standing in different places, while the newly-cleared ground has the appearance of stubble or ploughed land.

“Between the two Capes, which are distinguished by their projection into the sea, and by some remarkable trees, is a fine semi-circular bay, with a white sandy beach, edged with a beautiful grove of palms. To the right is a distant view of the Bananas isle, and on the left is the Bullom shore, skirted with a white sandy beach, and decorated with clumps of palms and lofty trees. Several red cliffs are also discovered, which serve to break the line of uniformity; while, higher up the river, as far as the eye can reach, the trees seem to float upon the waving surface of the water; or, to a lively imagination, may appear like a fleet of ships.”

The following circumstances, incidentally mentioned in Mr. Matthews' narrative, serve to illustrate the character and habits of the native inhabitants. In a Letter dated Sept. 1785 he says—

"I have just finished my negotiations with the Natives for a convenient situation to erect stores and workmen's houses. The same place was purchased by a former agent to the same company by which I am employed, whom the Natives murdered in a most horrid manner; since which time (about fourteen years ago) *not a White man has dared to put his foot on shore*: and, prior to that period, they had destroyed the crews of several vessels, and plundered their cargoes. It was with some difficulty I could prevail on the Natives who resided in the bay to meet me: they were apprehensive I should take vengeance upon them for their former cruelty, a sentiment congenial to their disposition; as they imagine it indicates cowardice and want of spirit to let the enemy escape when an opportunity of revenge presents itself. I, however, took every means to inspire them with confidence, and so far succeeded, that I convened an assembly of the King and neighbouring Chiefs, and of all the inhabitants of every denomination. Image to yourself the shore of a little sandy bay covered with Black men, women, and children. Under the shade of a tree sat the King in an arm-chair, dressed in a suit of blue silk, trimmed with silver lace, with a laced hat and ruffled shirt, and shoes and stockings. On each side sat his principal people, and behind him two or three of his wives.

"I began by informing them that all past acts should be buried in oblivion; that, notwithstanding the very bad character they had, I hoped the consequences of their former crimes, which they had severely felt in the loss of their trade, would, in future, make them behave better.

"In the evening they brought an old man to me bound, and much bruised with the blows he had received about the head and face. I inquired for what cause they brought him to me: they answered, 'The King ordered us to offer him to you, provided you will promise never to suffer him to return on shore. It is this man who has bewitched us, and who is the cause of all the injury we have formerly done to White men: if you do not take him, he cannot be permitted to return to land.' I declined the present for various reasons; but had I conceived the least idea of the intended fate

of the poor unhappy victim, I should have considered it as a most fortunate event in my life, in preserving him from the horrid cruelty of his superstitious countrymen.

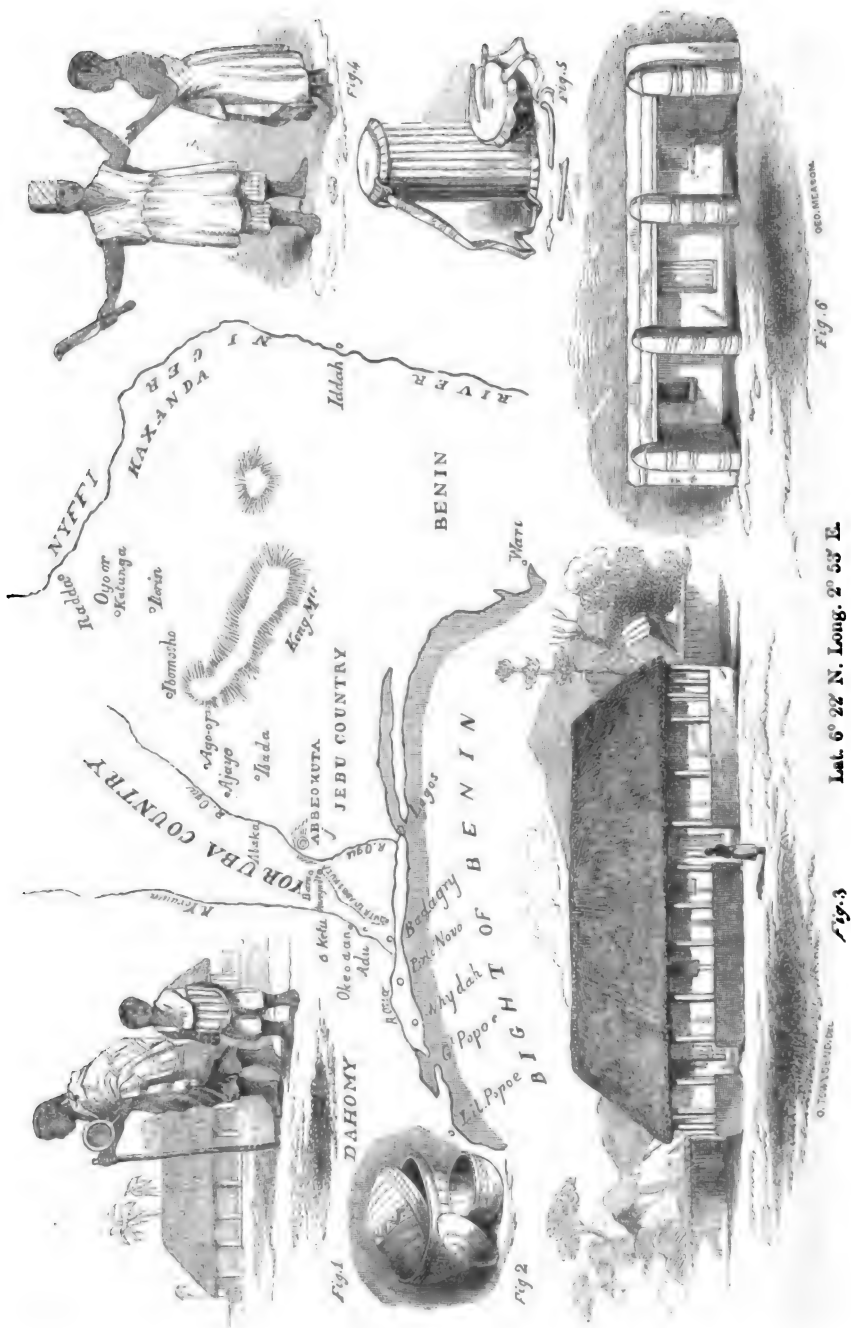
"The canoe in which they brought the man put off from my vessel, and hovered in the bay till the sun was set: they then tied a stone to the neck of the unfortunate wretch, and plunged him into the sea, where, in all probability, he in a few moments found a living sepulchre in the bowels of a shark, which abound very much in the river of Sierra Leone."

Such was Sierra Leone—such its inhabitants. It was decided that the new Settlement should be formed there, and the first settlers sailed on the 8th of April 1787.

We have described Sierra Leone, such as it appeared a little more than sixty years ago: our frontispiece* will illustrate its present aspect. As the ship from Europe enters the river, the mountainous peninsula of Sierra Leone rises in bold contrast with the low land on the Bullom shore, where the tall trees seem as if they were planted in the water: and when at length the anchorage is gained, Freetown occupies the foreground; the town with its variously-painted houses; the Colonial Church; the green hills surmounted by the barracks; the fort, with surrounding masses of black rock; while the bold mountains beyond fill up the picture. Immediately in front, the beach is broken into numberless little shady bays, while groups of people, in various costumes, ascending from the landing-place, or traversing the grassy streets with their beaten pathways, give life and animation to the scene.

* *References to the Engraving.*

1. Lower Commissariat, and public Landing-place.
2. St. George's, the Colonial Church.
3. Market House.
4. King Jemmy's Watering-place, and Landing-place for Liberated Africans. Vessels in the roads obtain their water here. It is laid on in the building which the Natives are entering.
5. Queen's Yard for Liberated Africans.
6. The Government House, Fort Thornton.
7. Soldiers' Hospital.
8. Wealeyan-Methodist Mission House.
9. Barracks.
10. Church Missionary Grammar-school.



Lat. 6° 22' N. Long. 2° 53' E.

Church Missionary Intelligencer.

No. 6.]

OCTOBER, 1849.

[VOL. I.

ORIGINAL COMMUNICATIONS.

AUGMENTED VALUE OF THE TINNEVELLY MISSION.

IN considering the circumstances which have induced the large numerical decrease in this field of labour, our attention has been more particularly directed to the Nulloor District, because there it has occurred on the most extended scale. In the districts of Surrandei and Satankoolam, a similarity of causes produced, in a subordinate measure, the same results; and an impulsive movement in favour of Christianity has been followed by one of a reactionary character. The Rev. T. G. Bärenbrück, in his Report for the half-year ending Dec. 1847, thus remarks—

“The statistical returns of the district show that there has been some fluctuation in the numbers of those under Christian instruction. Whilst in the Nulloor District numbers were daily coming under instruction in the villages bordering on this district, the same thing was taking place here, though in a somewhat less degree: and as there, so here, there has been a reaction since the occurrences of last year. This is what might have been expected. An increase or decrease in numbers is no safe criterion of the progress of true religion among the people. Very many, when they first come under instruction, have no idea, or, at the best, a very imperfect one, of what Christianity is. On becoming more acquainted with its requirements, not only does the natural enmity of the human heart militate against the Truth, but, finding also that they have not realized those temporal advantages which they sought by a profession of Christianity, like many who attended the ministry of the Apostles, or even that of our Lord, they forsake the Truth, and walk no more in it. In some instances, where there has been a sudden and considerable increase, many of the people still cherish a degree of affection for certain practices in connexion with marriages, burials, &c., which cannot but be considered as heathenish; and, when the abandonment of these usages is insisted upon, they relapse. The withdrawal of such

persons is rather to be regarded as an advantage than otherwise.”

A Letter from the Rev. Stephen Hobbs, dated April 1849, is explanatory of the same fluctuations, so far as the Satankoolam District is concerned.

“The first thing that requires a comment is the continued reduction of numbers, which, during the year, has been very considerable. It will appear, by a comparison of the statistical returns, that the total number on the list at the end of 1848 was less by one-fifth than the total at the end of 1847. It was always understood that great numbers of those who have embraced Christianity in this province—especially when several families in a village have unitedly taken that step—have done so without any strong conviction of its professing claims to their belief very superior to those of their old superstitions; and that they were received under instruction, simply in the hope that such a conviction would supervene on their becoming acquainted with the truths it teaches. While, therefore, we rejoice over many unquestionable instances in which this hope has been realized, it is not to be wondered at, how much soever it is to be lamented, that there should also be many instances of failure.”

We may remark, that fluctuations such as these are not of recent origin: they have been interwoven with the whole history of the Tinnevelly Mission.

In Dec. 1840 the aggregate under instruction amounted to . . . 17,523
In Dec. 1841 it had increased to . . . 26,548
And again, in Dec. 1842, it had sunk to . . . 21,657

These rapid changes were the result of circumstances precisely similar to those by which the more recent alterations have been effected. In several of the districts considerable numbers of the Heathen had placed themselves under instruction during the year 1841, especially in Meignanapooram. The Rev. J. Thomas, in his Report for the first six months of that year, states—

"The Congregation at Pragasapooram, as well as many others, have received considerable additions within the half-year. It now contains upward of 600 souls. Indeed, in every part of the district there has been quite a shaking among the dry bones. In January the addition from heathenism was 280; in February nearly the same; and, on making up the account in June, I found that the total increase for the six months amounted to upward of 2000 souls."

Active measures were immediately adopted by the influential Heathen to arrest the progress of Christianity; and the "Viboothi Sangam," or "Ashes Society," was established, the members of which were required to swear by the sacred ashes, the badge of Siva's followers, that they would be steadfast to the old religion, and firm in their opposition to Christianity. Nor were they contented with words: they proceeded to acts of violence. Prayer-houses were violently pulled down, houses robbed, Catechists and people forcibly ejected from their Places of Worship, and worried with groundless complaints, and the unjust treatment which they received from the subordinate heathen officers of Government. Every Congregation was in trouble, and the Missionary himself in a state of constant mental anxiety. The result was, the lapse of 1000 souls into heathenism. The fluctuations in numbers during this period were necessarily very great in the Meignanapooram District. The aggregates stand as follow :

Dec. 1840	2956
Dec. 1841	4807
Dec. 1842	3384

At this point the persecution stayed its violence; and the aggregate, although greatly reduced below that of the preceding year, yet still sensibly in advance of the numbers under instruction in Dec. 1840, recommenced the augmenting process.

Dec. 1843	3779
June 1845	4699
Dec. 1845	4988
June 1846	5054

Having attained this, the highest point to which it has as yet risen, the aggregate again diminishes.

Dec. 1847	4758
Dec. 1848	4429

This analysis of the numerical variations in the Meignanapooram District may serve to explain the mode in which the numbers under instruction increase throughout the Tinnevely District.

It is not a regular increase from year to year, like the growth of a tree, but a pro-

cess of advancing and receding, like the influx of the tide when the wave, which had advanced most forcibly, retreating as suddenly, appears to have lost the ground which it had momentarily gained; so that it is only by patiently watching the effect produced by a lengthened series of these alternations that you become convinced that it is not the ebb, but the flow of the tide. So in the Tinnevely Mission, we cannot ascertain, by a comparison of two or three years, whether, on the whole, the aggregate under instruction is numerically increasing or diminishing; we must look back for a series of years; and when we find that

in Dec. 1840 it amounted to 17,523,

and in Dec. 1848 23,373,

we are satisfied that it is advancing as rapidly as is consistent with the reality of the work. The Nulloor District seems to have been passing through a process similar to that to which, some years back, the Meignanapooram District was subjected; and now that the violence of the opposition has spent itself, it will probably begin again to increase its numbers, until, at the end of a few years, it will be found to rise to a higher level than it has yet attained, again for a season to be reduced, that it may again go forward.

Indeed, as we have already shown, these occasional reductions are preparatory to a further increase. They constitute a purifying process of the most wholesome character; and like the sea-wave, which, in retiring, is only rallying its forces for a renewed advance, so the expansive principle of Christianity, so far from being enfeebled by the retardations which it meets, pauses only to collect its energies, and then rises with irresistible power to renewed conquests. There is no doubt that, in these seasons of trial and persecution, it is relieved of much that would have materially interfered with its freedom and effectiveness of operation. A large mass of nominal and uninfluenced professors are sad hindrances to the wholesome action of a Church; and in the Tinnevely Mission there are injurious influences abroad, by which whatever is worthless in the new accessions, if not providentially removed, might soon be changed into active elements of evil. There, as elsewhere, the Jesuits are at work. Mr. Thomas in his Report of the Meignanapooram District for the year 1847, says—

"Whenever a worthless Catechist is dismissed by us, they are forward to employ him: whenever any member of the Church has been cast off by us for devil-worship, or some other heinous crime, the Priests run greedily and

gather them to the communion of their Church:" and the Rev. E. Newman, in his Report of the Palamcottah District for 1848, bears similar testimony.

"For some time past the Jesuits have been parading processions, saying masses, and propagating falsehoods, in every direction. Nor do they confine themselves to these means for the accomplishment of their work, but join with the Heathen in persecuting the Christians, whenever a convenient opportunity offers; their principal object seeming to be, the breaking up of our Congregations, whether they increase their own thereby, or not. So close is the affinity between Romanism and Heathenism, that, in one case, when the Heathen Merasdar had deprived the Christians of their trees, being applied to by them to restore them, he replied, that he would do so on condition of their rubbing ashes on their foreheads and returning to heathenism, or else going over to the Church of Rome. These efforts of the Jesuits have so far succeeded, that they have reclaimed a considerable number of those who formerly belonged to their Church, but had joined themselves to us when they had no Priests to look after them. Beside these, however, they take, from time to time, those who are dismissed from our Congregations for bad conduct; and a few others, also, who were impatient of discipline, unwilling to learn Christianity, and still more unwilling to walk according to its precepts, have gone over to them. These desertions, it is true, have lessened our numbers, but the effect has been rather beneficial than otherwise, as they have tended much to purify our Congregations."

As, then, the influence of epidemic disease affects more easily unwholesome systems which are out of health, and therefore predisposed to receive it; so this blight of Jesuitism fastens on the worthless portions of our Congregations; and therefore the less it has of this element to act upon the better for our work.

But let us take another view of the subject. The ordeal by which the Tinnevely Mission has been tried has evidenced the worthlessness of some. Is this, then, all that it has done? Has it only detected what is unsound? Has it not also evidenced that there is much of sterling value, which has endured the test uninjured? The Rev. Stephen Hobbs, in his Report of the Satankoolam District for the year 1848, appropriately remarks—

"There is, however, no more reason to fear that the Congregations will all dwindle away by these defections, than that the gold will all go to dross when applied to the action of the

fire. The ore is not to be judged of by the size of the mass, but by the quality of the metal; and I have reason to believe there is a large amount of sterling Christianity in the 2000 now on my lists, which is rather the better, than the worse, for the separation of the 500 who are gone."

The trial has been one of intense severity. We have the clearest testimony on this subject. The Rev. E. Newman, in his Report for 1848, thus describes the bitterness of the persecution—

"The great enemy of souls is ever active, and finds ready agents in every place; but in no part of the habitable globe do I think he has more agents, or is better served, than in the province of Tinnevely. One proof in support of this—amongst the multitude which might be mentioned—is the fact, that no sooner does a village, or part of a village, declare for Christ, than a Heathen Merasdar, or land-owner, starts up to offer them privileges and advantages, if they will abandon the Christian religion, and return to the darkness of heathenism, from which they had but just escaped; and to threaten them with the loss of all on which they depend for subsistence in case of their non-compliance. It was in consequence of the alarm entertained from the threats and menaces of one of these emissaries of Satan that *all* the inhabitants of a village went back, after having been under instruction three months. Nor do these Merasdars hesitate to put their threats in execution, if the constancy of the people require it. There are two villages in this district, the inhabitants of which have not been free from persecution of some kind or other, for the last two years and a half. In each of these villages the Merasdar is a Brahmin, rich and influential; and notwithstanding all the law can do for their protection—in a country like this, where bribery and perjury are as common as the day, and witnesses can always be found to swear any thing you please, on condition that they be paid accordingly—the poor people are to a grievous extent in their power. The inhabitants of the above-mentioned villages have repeatedly been carried off to the Talook, under pretence that they had cultivated land which did not belong to them, reaped corn which they had not sown, climbed palmyra trees which were not their own, robbed their neighbours' houses, &c. &c. To give these complaints an appearance of truth, the Merasdar, after these people have ploughed and sowed their lands, has caused them to be re-sown by some creatures of his own; or has secretly rented to *others* palmyra trees which they have climbed for years. And although,

in most cases, they have been ultimately acquitted, the complaints have entailed on them great loss of time, for the Merasdar generally manages, by bribes and intrigues, to keep their case a long time under consideration; by which means they are detained from their families, their trees or lands are neglected, considerable expense necessarily incurred, and they subjected to ridicule and insult in a heathen Court. So that, although the charge be not established, the object of the persecutor is in great measure attained. And these charges are generally brought against them at those seasons when it is most inconvenient or injurious to them to be absent from their homes. There are instances, too, in which some of these poor people have been forcibly deprived of their lands and trees, and others beaten and had their houses plundered. It was only a short time since that an instance of another kind took place. Two houses, inhabited by Heathen, were plundered and burnt, and the next morning a complaint was preferred against the Christians for having done it, and ten of them were carried off to the Talook; but in the course of investigation it clearly appeared that the whole affair was got up by the Heathen, in order to bring the complaint against the Christians; consequently, the latter were discharged. But it would be useless to attempt, as it would be impossible, here to describe, all the tricks and contrivances to which these Merasdars, and their creatures, have resorted, in order to harass and oppress these poor people, or the trials and losses the people have suffered. I thank God that many of them continue to endure, though, as was to be expected, others have fallen away: for it is now as it was of old, "when persecution ariseth because of the Word many are offended."

The fact that more than three-fourths of the Natives under instruction have patiently endured a searching process of so severe a character, satisfactorily demonstrates how real the work is. If an overwhelming flood, breaking down the embankments which had been thrown up for the protection of some newly-erected building, dashes round it with impetuous force, after the inundation has subsided we behold, in the quantity of loose materials which it has swept away, unquestionable evidence of its power: we can thus calculate the strength of the flood, and we know that the building which has withstood it uninjured must be proportionately strong. If, on an aggregate of 30,698 there has been in three years a decrease of 7325, there are still 23,373 remaining under Christian instruction; a mass which, in such circumstances, could have been

retained from dissolution only by the powerful cement of pervading Christianity.

And the whole work is now one of augmented value. There are evidences of a more satisfactory growth than that which consists in mere accessions of numbers; a growth in spiritual understanding, in a just conviction of the excellence of the Gospel, in attachment to it for its own sake, and in a resolved adherence to it through evil report and good report. When, by a direct interference of Divine power, Ananias and Sapphira were removed, the beneficial results which accrued to the Church were most important: "Of the rest durst no man join himself to them—and believers were the more added to the Lord, multitudes both of men and women:" false professors were deterred, while the number of such as were sincerely influenced increased; and the Tinnevely Mission has been similarly benefitted by the purifying influences which have been brought to bear upon it. The elements of our Congregations are of an improved and superior character. There is more of steadfastness and less of uncertainty; less of momentary impulse, and more of settled conviction and determination to hold fast the profession of their faith without wavering. On this point the Rev. E. Newman, in his Report of the Palamcottah District for the half-year ending December 1848, appropriately remarks—

"Any one who will take the trouble to visit the various Congregations will observe a manifest and striking difference between those who have been instructed for years, and those who have but very lately joined us. The noisy, disorderly, irreverent conduct, or sleepy indifference of the one, contrasts strongly with the quiet order, devout attention, and apparent interest of the other. This is a difference manifest to all; but there is a still greater difference which can only be fully appreciated by the Missionary, who knows and daily feels the harassing care and anxiety attendant on the superintendence and direction of newly-formed congregations."

"When we remember what they once were, and then consider what they now are, we can thank God and take courage. For I trust many of them are indeed babes in Christ; and weak though they be, they are our comfort and encouragement now, and will be, I trust, our joy and crown hereafter."

But let us revert to facts; and there are some which incontrovertibly evidence the improved condition of our Tinnevely Congregations. 1st. The progressive increase of the baptized and the enlarged proportion which they bear to the aggregate under instruction.

At the several dates annexed their numbers and relative proportion stood as follows—

June 30, 1836, baptized, 1495, aggregate, 8693	
Dec. 31, 1840 4442 17,523	
Dec. 31, 1845 10,558 30,698	
Dec. 31, 1848 11,777 23,373	

The baptized constituted at the

1st period above one-sixth of the aggregate.	
2d one-fourth	
3d one-third	
4th one-half	

In the proportion which they bear to the aggregate, the baptized have increased as much during the last three as they had done in the previous eight and a half years.

The baptized evidently constitute a more enduring material than the mere fluctuating accessions of the moment, who come they scarcely know why, and withdraw with the same thoughtlessness. They have been for a considerable time under careful instruction, and have been tried to some extent. There is, therefore, more ground to hope respecting them that they will continue.

But there is another still more valuable portion of the work—the Communicants. Where proper Christian discipline is exercised, and the Minister is enabled so to apply the truth of the Gospel to the conscience, as to repress the unworthy without discouraging

the weak, the increase of Communicants affords, perhaps, as equitable a criterion of the spiritual state of a Congregation as man can hope to have presented to him.

At the several dates annexed, the proportion of the Communicants to the entire aggregate stood as follows—

	Communicants.	Aggregate.
June 1836	114	8693
Dec. 1840	776	17,616
Dec. 1845	1872	30,698
Dec. 1848	2634	23,373

At the first period as one seventy-sixth.

second one twenty-secondth.

third one-sixteenth.

fourth one-ninth.

These facts are most encouraging. The labours of our Tinnevely Missionaries have been submitted to wholesome discipline and trial, which, like the refiner's fire, have served to separate the precious from the vile. But this is not all: in the midst of the discriminating process, the Holy Spirit has been graciously and powerfully working, by whose transforming influence, materials, originally of uncertain character, have been transmuted into important acquisitions of sterling worth, and the whole Mission rendered one of augmented and augmenting value.

RECENT INTELLIGENCE.

West-Africa Mission.

DESPATCHES from this Mission have been received. The harvest season is going on, and the souls of faithful Christians who fall asleep in Jesus are being gathered into the garner of Him who is the Lord of the harvest. The following instance is from the Journal of the Rev. J. Beale—

Jan. 11, 1849—Early this morning tidings were brought of the decease of Bessy Wilson, the relict of good Samuel Wilson, whom I have formerly mentioned. She had just been selected to come to the Lord's Table. She was singularly sincere and devoted to God; and although not permitted to drink of the fruit of the vine with her Christian brethren on earth, I am certain she drinks it now with her Saviour in Paradise. Both the husband and wife were ill at the same time, and of the same disease—consumption. It appeared first in the wife, but made more rapid progress in the husband. Both were eminently pious. For many weeks before her death she

was remarkably happy. The world was beneath her feet, and heaven full in view. Her last visit to our house was to beg of us to take charge of her daughter at her death, and to thank us for our kindness to her deceased husband. She never again was able to walk so far. The disease gradually gained strength; but as her bodily weakness increased, her faith waxed stronger and stronger. She would often say, "I am ready, only waiting for Jesus to take me home." She praised Him almost with her last breath, and ceased only during the final moment of separation. I doubt not but the next moment she joined the hallelujahs of the skies. I never heard of a more triumphant entrance into a better world.

East-Africa Mission.

Dr. Krapf has forwarded to us a Vocabulary of the Kihia language, with the following introductory remarks—

This small vocabulary was compiled by me in September 1848, with the help of an uncommonly clever lad of the Kamanga tribe,

which resides in the vicinity of the Lake Niassa, commonly called Moravi. The lad, when about ten years of age, was, together with his mother, seized by a band of slave-catching marauders, and sold by them to the coast of Killoa, where he stayed about two years with a Banian, who, having sold the poor mother to another owner, carried the disconsolate boy to Mombas for sale to those new quarters, which have been opened by the Mahomedan slave-dealers, since the Arabian slave-markets were closed in 1847.

At Mombas my fellow-labourer, Mr. Rebmann, found the lad, together with many other slaves from the vicinity of the above-mentioned lake, shut up in a hot and unhealthy room, exposed to great misery. My friend interceded with the Banian in favour of the boy; and measures were taken to effect his deliverance from slavery, on the condition that our proceeding should contain nothing inconsistent with British law.

Accordingly the case was referred to the British Consul, Captain Hamerton, at Zanzibar, who acknowledged our design of redeeming and instructing a few lads, and returning them, when instructed, to their native land, as likely to prove a powerful means for the suppression of slavery at its headquarters; but at the same time he declared, that such a design, be it never so good, was incompatible with British legislation.

Whilst the matter was pending before the British Consul, I perceived the conspicuous intellectual faculties of the young Kamanga; and finding that the lad, from his long stay at Killoa, had made himself master of the Suáheli language, I thought it proper to avail myself of the fair opportunity, through the medium of the Suáheli tongue, to collect a specimen of one of those languages which are chiefly spoken in the neighbourhood of the Niassa lake.

This specimen has confirmed me in my former conviction, that, from the Galla boundary (4 deg. south lat.) down to the Cape of Good Hope, there is one family of languages, which I call the Suáheli stock. Since the Vocabulary was written I have received a work exhibiting specimens of West-African languages, which would go to prove that the Suáheli stock of languages does commence on the southern bank of the Gaboon River.

The fact of there being one grand stock of languages spread over all South Africa, is pregnant with thoughts and prospects regarding the civilization and destiny of this vast continent.

While I was compiling this Vocabulary, my attention was frequently drawn to the inves-

tigation of the manners and customs of the Natives residing on the bank of the Niassa lake. Much interested as I felt in the report of my young informant in this respect, yet I would fain pass by these accounts, and mention only this, that the territory of the tribes, Wahiau, Kamanga, and Niassa, which lie around the south-eastern banks of the lake, appears to be the central point of slavery, owing chiefly to the want of a settled government of a powerful Chief or Chieftains, who might be able to repel the encroachments of the other slave-making tribes, or of the Mahomedan slave-traders of the coast.

Last year 7000 people of the Wahiau were captured, destroyed, or sold to Killoa. The babes were tied together in bundles, hung up on trees, and suffered to be choked by the smoke of fire kindled under the trees, because they were unable to proceed to the coast for the slave-market. If there were no further demand for slaves on the coast of the Mahomedan Suáheli, such abominable destruction of human life would soon cease; but their continual demand occasions the inland tribes to continue their slave huntings, which provide them with the means of buying their several commodities of cloth, brass wire, beads, &c., on the coast.

It is to be hoped and desired that the philanthropy of the English will prevail on the Imaum to forbid the export of slaves, not only in the south of Killoa, and north of Barawa, as was settled in 1847, but also on all other points of his dominions without reserve; since it is manifest, that as long as one single outlet is left open to slavery, it will always resume its former vigour, and carry its devastations only to fresh quarters.

I have lately perused a paper making the lake Niassa and that of Uniamési appear as one and the same volume of water. My young informant knew, though little, yet something of the lake Niassa. And from other native authorities I know at least that the Natives clearly distinguish between the Niassa and the Uniamési lakes. But as I have made it a rule to distrust all native reports, until they be confirmed by personal observation, I shall say nothing more on this point. I trust my dear friend Mr. Rebmann's journey to Uniamési will set this point at its geographical rest. Had we sufficient pecuniary means at our command, and were it not our bounden duty to subordinate all secondary objects to our chief vocation, which consists in the preaching of the Gospel, the map of East Africa would soon wear another aspect. Still we shall do what we can as pioneers, until better qualified men shall take the lead in East-African discoveries.

But what is even the use of great talents, of ample resources, of the most scientific attainments, if the traveller lacks the knowledge of the principal East-African languages; if he is unacquainted with the native manners from a long stay on the coast; if he is unable to counteract the tricks of the Mahomedan Suáheli; and, above all, if he cannot manage African beggary of Chiefs, which is the "*cruz peregrinantium*."

Calcutta and North-India Mission.

BURDWAN.

The Rev. J. J. Weitbrecht has communicated a very interesting and affecting account of the death of a young Native Christian woman, whose name is already known to many.

Dear Rabee, the pious Teacher of Mrs. Weitbrecht's Infant-school, was permitted to enter her eternal rest in the early part of December last. This sad event took place during our absence from home, but our brother, Mr. Geidt, our pious Catechist Nodiachand—who had always been as a father to her, and was her uncle by marriage—as well as her husband Philip, who loved her sincerely, often came and sat by her bed-side, to support her with the Word of God and prayer during those solemn moments when her heart and strength were failing; and our faithful nurse Elizabeth, with her own female relatives, attended to her bodily wants with unwearied diligence. Humanly speaking, the removal of any pious consistent convert is a loss to our infant Churches in Bengal, we do so much stand in need of effective Native Teachers, and such as adorn the Gospel they profess by a consistent character and holy life.

On the other hand, the moment of Rabee's departure was to her indeed a deliverance from every evil, and we could thank God when the sad news reached us. Her Heavenly Father found good, in His wisdom, to try her in the furnace of affliction. She was laid up with a painful and lingering illness for upward of a year, and we were happy to perceive that this refining process was sanctified to her soul. She bore her long trial with more than common patience and submission. Her soul was supported with the hidden manna, and it could be seen that grace sustained and refined her immortal part, while, by a slow process of many a weary month, the frail vessel which contained it was worn out to a skeleton. It appears that her sufferings during the last few days of her pilgrimage were exceedingly distressing: the thread of life was severed after hard convulsive struggles, and

on the last day consciousness was gone. Under these circumstances, no dying testimony of her faith and hope in Christ could be uttered by her. But, as dear old Father Scott said, "Don't tell me how a man died, but tell me how he lived," we cannot entertain a moment's doubt of her safety. She is in Paradise with her Saviour, whom she loved.

Rabee certainly stood prominent among Native-Christian females: I do not recollect to have seen her equal in consistency, sweet piety, and decision of character. Naturally amiable and gentle, she was loved by her friends from the time when, a little orphan, she found a home in our Orphan-school. She possessed no striking talents, or quickness of apprehension: she was rather slow and deficient in energy—the common defect of native females—but her conduct always gave satisfaction, and she manifested in early years a tender, susceptible heart, and loved to hear the Word of God. Her stay in England appears to have been greatly blessed to her. In that excellent Institution for training Teachers for Infant-schools, the Home and Colonial Infant-school Society, she received that useful preparation by which she became afterward so well qualified as Teacher of the Infant-school in this Mission. But what was of incomparably greater importance, the prayers and exhortations of Miss Roberts, the house-keeper under whose particular care she was placed, were blessed to her conversion. The memory of that excellent lady was indelibly engraven on Rabee's heart: she mentioned her with warm affection. I used to sit down sometimes for half an hour at her bed-side to speak a word of comfort to her. On one of these occasions the following dialogue took place: "Do you think this long illness has been a blessing to you?" She replied, "Oh, yes;" and, in proof of it, remarked that she was thinking more of Christ, and found greater pleasure in His Word than she did before her illness.—"Tell me something of your conversion: when did you first feel the burden of your sins, and come to Christ?" "It was in London, when I was with Miss Roberts."—"On what occasion did you receive the deep impressions you mention?" "Miss Roberts often spoke to me of the death of Christ, and of His great love to sinners; and I felt deeply affected by it, and I felt I should love this Friend of sinners."—"Did you not think seriously of your soul before you came to England?" "No."—"Did you never pray at Burdwan?" "Yes, I did; and several times I received very strong impressions; but I was not really changed. In London it came to a decided point, Miss Roberts prayed with me

so affectionately."—"Do you believe that your sins are forgiven by Christ?" "I hope so; but I have not always a clear assurance of it."—I said, "Rabee, what do you think is a sure proof that our sins are forgiven?" She begged me to tell her.—I continued, "Do you feel that Christ is more precious to you than the dearest friend?" "Yes."—"Could you lay down your life for Him?" "I believe I could."—"Do you hate sin, and long to be free from this heaviest of all burdens?" "I do indeed."—"Then," said I, "you may be sure that your sins are forgiven you for His name's sake, and you can be happy." Her countenance beamed up, and the word was like a nail fastened in a sure place.

For the space of nearly three years Rabee occupied, in the Burdwan Mission, the useful post of Infant-school Teacher. Every one could perceive that she was in her element when with her classes in the School-room. Her gentle influence with those little ones was indeed, for good; and they loved her in return.* She introduced that which is the life and essence of an Infant-school, a sweet spirit of happiness and hilarity. Though she is gone, it seems as if her sweet melodious voice were still sounding in our ears when she struck up the song,

"Here we suffer grief and pain,
Here we meet to part again,
In heaven we part no more."

As another proof of the reality of Rabee's religion, I may mention her earnest concern for the improvement and spiritual welfare of the orphan girls. She continued on her sick bed, while a shadow of strength was left, to instruct a class of girls; and frequently of an evening some Native-Christian women were seen sitting round her bed, to whom she delivered a dying testimony of the love of Christ, exhorting them to be constant in following Him.

It is a sweet consolation to the labourer in a land of drought to see such converts gathered into the arms of Jesus. Rabee is now singing the song of the Lamb before the throne, praising Him who in love had prepared her, though by a painful process, for that happy place. May the Lord raise up many of Bengal's deeply-degraded daughters to become, like her, ornaments as believers, and a crown of rejoicing to His ministering servants!

* One of these little girls attended her most affectionately and assiduously from the beginning of her illness to her death, and it was affecting to witness her bitter grief on hearing all was over.

BENARES.

The concluding Jubilee observances at this Station on April 11, are thus described by the Rev. C. B. Leupolt—

The arrangement of the celebration of the Jubilee on the 1st of November last was made partly by our Association, and partly by us: that of the 11th instant was, as it were, a necessary one. Several of our Christians had delayed the baptism of their children till our return from Agra; but soon after our return I went, for two successive Sundays, to Jaunpore. We therefore postponed the baptisms, and not only these, but the Lord's Supper also, because I alone am in Priests' Orders at present at Sagra.* In consequence of this we agreed to have the Lord's Supper on the Jubilee day, especially as our people from the out villages would then also be present. Some of our Christians proposed to have their children baptized on this occasion; and we finally arranged the Services of the day so as to have the baptism in the morning and the Lord's Supper in the afternoon.

I returned from Jaunpore on Tuesday morning, and that day was occupied in conversations with the Candidates for the Lord's Supper, and for Baptism. There were six adults to be baptized—three men and three women—of whom one woman, however, had been previously baptized, and was only to be admitted into the Church. We, the Missionaries, with the European and Native Catechists, met these Candidates for Baptism at six o'clock in the morning for prayer. Our united prayers were earnest and fervent, that these individuals might not only be baptized with water, but also with the Holy Spirit. At half-past seven o'clock Morning Service commenced. The Church was full. The Rev. C. J. Quartley and Mrs. Quartley likewise joined us. Br. Fuchs read prayers; and after the Second Lesson the adults presented themselves for baptism. I read the first part of the Service: the Candidates responded calmly and distinctly. The occasion was a solemn one. Br. Fuchs then baptized the women, and I the men—Henry, Hector, and Albert. When these had been admitted into the Church by this solemn rite, they retired; and then the various children were presented. Albert, too, presented his son. Mr. Broadway's little boy was also baptized—in all, twelve little ones. We again divided the Service. Br. Fuchs baptized the girls and I the boys. The scene was affecting. This was decidedly

* Sagra is the name of the Church Missionary Station near Benares.

the largest number of adults and children that ever had been devoted to Christ by baptism at Sigra at one time. After prayers I preached from Isaiah xlv. 1—6. The attention was great, and I felt happy.

The Congregation then retired, and met again for Evening Service at half-past four o'clock: the intermediate time I occupied with the Communicants. I read prayers and Br. Fuchs preached. We then joined in the Holy Communion. Captain Fagan, also, was with us. The number exceeded sixty. It was a heart-cheering sight: we never were so many together. Whilst administering the Sacrament I saw some in tears, one was sobbing aloud, whilst the countenance of others beamed with joy; and I trust none went away without taking a blessing with them. It was a day of grace to all; a day of Jubilee to our Christians, to us, and to the Mission at large. Who would despair, or even become faint-hearted, when, beside God's promises, he is permitted to see days like this?

The men who were baptized were two Mahomedans and a Hindoo. The two former are relations: one of them is a native doctor, with a moderate education. They had both been in the Mauritius, and on their return found themselves outcasts: in consequence of this they joined the Mahomedans. They had been for some years acquainted with Christianity and Christians, and had read the New Testament and various Tracts. They came to Sigra at the beginning of February, whilst I was away. One of them, the doctor, had to go through a peculiar ordeal, his father coming from Allahabad, anxious to reclaim his wandering and about-to-be-lost son. He entreated him not to take this step, but return home with him. The son's reply was, "Father, come, examine, and see!" He did so, and resided for a week among us. He was surprised at the respect and kindness which was shown to him on all sides, astonished at the doctrines propounded to him, and deeply impressed with the way in which we pray. "Is this Christianity?" he said one day to Mr. Broadway; "and do Christians converse with God?" He made his son over to me, was, I believe, present at his baptism, and returned last Monday to his family convinced of the truth of Christianity, and apparently with the full intention of returning to Benares.

The Hindoo, whose Christian name is Albert, is no novice. For years he has attended our Chapels, and possesses a thorough knowledge of Christianity. It was the Cross which attracted him first: he felt the want of a Saviour and sacrifice, and he found both in Christ, and is a man of a great deal of Chris-

tian experience. He still resides in the city, but will remove to Sigra for a short time, till his wife and daughter are baptized: afterward he intends to return to the city, and continue his former occupation. May he become a light among his countrymen, reflecting the image of his Saviour, so that they may see his good works, and learn also to praise the Father in Heaven!

New-Zealand Mission.

MIDDLE DISTRICT.

Otawao, with its improving aspect, was referred to in our last Number. From another Missionary in this district—the Rev. B. Ashwell, in charge of Kaitotehe—a Journal has been just received, in which we find much encouragement. At one Pah, called Kerekeroiroa, forty adults were baptized in January last. Some of them were principal Chiefs of the Ngatihaua; men who had been numbered amongst the most bloodthirsty and desperate cannibals New Zealand ever produced; now so changed and subdued, as to allow even their slaves to teach them their letters and Catechism. Mr. Ashwell had been met by some of these very men in 1839. They were then on a fighting expedition, and had threatened to shoot him if he persisted in going forward to Tauranga, his destination. For the last eight years they have been living on the Waikato river, a day's journey from his Station. In March last they determined to take Christ's yoke upon them, and expressed a wish for baptism. Once the dread of all in their vicinity, they are now learning in the school of Him who said, "I am meek and lowly in heart."

His Excellency Sir George Grey, Governor-in-Chief of the islands of New Zealand, visited this district in February last, in order to inspect the coal-beds, and examine the flour water-mill at Kaitotehe, which was being erected at a stipulated cost to the Natives of 330*l.*, of which they had already paid 170*l.* He availed himself of this opportunity to manifest his interest in the labours of the Missionaries. He attended the Morning and Evening Native Services, and questioned the Natives in School on scriptural subjects, expressing his gratification at their answering. The progress in civilization pleased

him much, especially at the village Ngahuruhuru, where the water-mill was at work, and the Natives busily occupied in having their wheat ground—a happy change from the times when they were intent on forming the ovens, in which might be cooked the bodies of their slaughtered enemies. To encourage them in their efforts, the Governor promised them ploughs, and an European to teach them how to handle them.

WESTERN DISTRICT.

Extracts from the Journal of a Missionary's Wife.

Mrs. Taylor, the wife of the Rev. Richard Taylor, our Missionary at Wanganui, having accompanied her husband on one of his Missionary voyages up the river Wanganui in Nov. 1848, has forwarded to us her Journal, from which we select some passages illustrating the character of Missionary labours in New Zealand.

Leaving their Station on Oct. 30th, they reached Parakino the same evening. The next morning at four o'clock the Natives were at the tent door, and at five, after prayers, the Candidates for the Sacrament were addressed, and the sick visited. Afterward they proceeded to Hikurangi, and the next day to Pipiriki. Mrs. Taylor writes—

We were favoured with a fine day but cold wind. The scenery above Hikurangi was most romantic. I was never on such a lovely river. The cliffs are ever varying, sometimes a hundred feet in perpendicular height, with luxuriant verdure to the edge of the water: it appears impossible for trees to find room for their roots, so steep are the cliffs. There are many landslips owing to the late earthquake. In other parts the banks are sloping, and partially cultivated with corn, kumera, and other things, with little huts here and there interspersed, which gave the landscape an ever-varying aspect. There were several rapids to-day. About four p.m. we arrived at Pipiriki, the place I have so long wished to visit. The Natives were much pleased to see us, and I found our comfortable little home* very pleasant, after being three days travelling. This place appears much cleaner and better ordered than most Pas. The Natives are not so intrusive, and they have proved that their religion is not of words only.

At this Pa the Natives were just about to

commence the erection of a new Church, and the next morning, at an early hour, came to ask their matura—father—to assist them. They had prepared large planks nearly two and a half feet wide, and twelve feet long, all adzed out of a solid tree. These were soon arranged, and the process of beating down the earth commenced, the earth being wheeled in barrows of their own construction. The next day the Missionary party started for Pukahika. We again refer to Mrs. Taylor's Journal.

The weather was lovely. For some time we went on very quietly, but we soon overtook some of the canoes that had started early. One large, well-manned canoe commenced a race with us, which was carried on for some time with great spirit. It is very animating to see with what energy the Natives paddle at such times. We were particularly struck with a little boy, perhaps ten years of age, who took the first paddle in the contending canoe: he was determined not to be beaten. We went on side by side for some time, till we came up to the fleet of steady goers, when we gave in to have a talk. It was a most singular sight: there were twelve canoes. At one time we were drifting down the stream seven abreast, all eagerly listening to the answers to the questions they put from time to time from the Scriptures; all looking up to Mr. Taylor as a parent, and fondly hanging upon his words. In this manner we reached our landing-place. I should think about 100 persons disembarked at once. I forgot to say that at one place we saw two girls diving to the bottom of the river, to look for a comb they had dropped over the side. They are so accustomed to migration, that they think nothing of performing their toilet or mending their clothes as they go along. It was very hot, and we had a hill, I should think 600 feet high, to climb: I had to rest a few times, which gave us an opportunity of admiring the ever-varying prospect. We found a little shed erected for us, the shade of which was particularly grateful, as the heat would have been insupportable without it. We went to look at the Church and shake hands with some hundreds. In about two hours we found a few minutes' time to get a little refreshment; but they did not give us long. A man came to beg us to go down to a Pa below to see his sick child; so we walked down about half-way to the river, when he took us to a house, in the verandah of which we saw a woman habited in the usual signs of grief, with a wand, which had a small flapper at the end, in her hand, with which she was keeping off

* Mr. Taylor has a cottage at this Station.

the flies from two coffins, which were covered with a blue blanket. We were quite struck with the scene. She reminded me of Rizpah sitting on the rock with her children. They begged Mr. Taylor to bury them, which he did, as the grave was ready dug close by. We then returned, as it was time for the Evening Service. I thought the Congregation would never have done coming. I believe it was the first Service in the new Church. They pressed in so closely that Mr. Taylor calculated there were 1200 present. I did not attempt to go, but I looked in at one of the windows: it looked like a dense mass of heads. After Service they pressed into the tent, so that I thought we should never get tea, though I was anxious to do so, as they had to go to Church again. Last night it was eleven o'clock before they finished. It was near two A.M. before Mr. Taylor got to bed.

The sound of the Natives at their early prayers awoke us as their voices arose in unison in their responses to the Litany. We proceeded to make preparations for the Sacrament. There being no table in the Church, we placed two boxes upon each other, which, when covered with a cloth, answered very well. There being such a large number present, they begged to have the prayers outside, and their wish was complied with. There must have been more than 2000 present. During the reading of the Lesson it began to rain, which induced Mr. Taylor to shorten the Service. We had a beautiful Sermon from the Lesson for the day, which was so applicable to the time that it appeared as if selected for the purpose. It has been our constant remark that, upon any particular occasion, generally, the Lesson selected is most appropriate. We

went immediately afterward into the Church, which we found very comfortable. There being 413 Communicants, we had plenty of room without any crowding. It is the first time I have received the elements with so many: although there was a larger number at Hikurangi, they were divided, on account of the Church being much smaller. I could not but reflect, as I saw this large number meekly kneeling before the altar, How different was this place only twelve months since, when they threatened to shoot my dear husband! But their violence was restrained, and even turned to the glory of the Lord; for now their Minister was received with joy, and stood among them as a watchman to warn them of the wrath to come. At the conclusion of the Service Mr. Taylor was so fatigued that I persuaded him to lie down in the tent. He soon fell asleep for half an hour, which much refreshed him. After dinner Mr. Baker went to arrange the Candidates for Baptism, which gave him the opportunity of remaining quiet; but very soon the Natives found he was in the tent, and pressed upon him with questions from Scripture, till it was time for Divine Service, which was again held in the open air. Unfortunately, during the Baptismal Service a heavy thunder-storm came on, which obliged all but the Candidates quickly to retire; they remained till the Blessing, when the Service was given up. We were sorry it happened so unfortunately. Many Natives came with questions, and we were very glad, about ten P.M., to shut the tent.

On the 10th Mr. and Mrs. Taylor returned to their Station.

LETTERS AND JOURNALS OF MISSIONARIES.

East-Africa Mission.

(Continued.)

WE resume, from p. 155 of our Number for September, the Journal of the Rev. Dr. Krapf.

July 26—To-day I delivered my presents (about one and a half or two dollars' worth) to the royal princess and her husband. Both himself and his wife concealed the gift under their garments with great caution, looking around, lest anybody should be present and make a report to the King, who, they said, would take off their heads, as the present properly belonged to the King himself. Before they walked off, like thieves, with their treasure, they professed great friendship, saying that I was now under their full protection, and

that the door to the country, to see the King, was open before me. Indeed, from this moment all suspicion seemed to cease. We were frequently visited by the lady and her husband, and received food sufficient for the maintenance of our *caffila*, consisting of eleven persons. We received, also, one sheep after the delivery of the presents, and the professions of friendship had no end. Justice demands that I do acknowledge that, in this case, the gain was on my part, inasmuch as I actually received more from them than they had received from me. Afterward the steward entered our room, to take off his little present, as it were by stealth. We gave him two pieces of *Americano* (or *doti*), making half-a-dollar altogether.

July 27—Asking the daughter of the King

for permission to start from Nugniri, I was told that I must wait until the messenger who had been sent to the King at the capital should come back, as no stranger (as in Shoa) was permitted to enter the country without having received a special order. This explanation carried light into my gloomy mind, which had commenced to become suspicious of some trap that might have been laid for me, like as at Adara-Billes in the Wollo country in Abyssinia. My suspicion was increased by Bana Kheri's insolent behaviour toward me. I suspected him of having conspired against me, for I could not otherwise conceive why he should change his sentiments on a sudden, and treat me with the utmost insolence. I really thought of the fate of Mr. Maison, who had been murdered by other Washinsi at the instigation of the Arabs. And no doubt Bana Kheri, if he chose, might have involved me in great difficulties, as more stress was laid on his report than upon mine.

In the evening I witnessed a scene convincing me again of the great superstition which lies upon these benighted Heathen. I observed an Emshinsi Emganga—physician and sorcerer—having in his hand a bell tied to a little piece of wood, with which he rung the bell. In the front of him I saw a few sick men sitting on the ground. The Emganga, in a singing tone, pronounced the word “dábre,” when the men responded “éh.” The word “dabre” is probably related to the Galla word “dabri,” “to pass over.” In the middle, between the Emganga and his respondents, I observed a coffee-cup placed on a small chair, which was surrounded by four cow-tails tied to four pieces of wood. In the water there were a few berries of a tree unknown to me. The berries moved toward the centre of the cup. I laboured in vain to speak to the man about his folly: he would not even look upon me. Sighing in my heart at the darkness of this nation, and praying that the light in Jesus might soon break in upon them, I returned to my cottage.

July 28—This morning I obtained some information about various things. I learned that every one who cultivates rice, mahindi, and emtama, is to pay ten pishi—or measures—into the royal storehouse of every sort of produce. This would make a large sum in the whole country, and I do not now wonder at the abundance of grain which is—*via* Tanga and Tangata—annually exported to Zanzibar and other parts of the coast, and even to Arabia. The grain of the royal store is either sold or used for the maintenance of the royal soldiery. A man who kills an elephant gets one tooth for himself, the other is carried to

the King. The possessors of cattle are likewise laid under annual contributions.

Criminals are sold as slaves with their wives and children. Very wicked criminals have been thrown into an abyss: but Kméri is said to execute judgment very seldom in this shocking manner: he usually sells them to the Mahomedans on the coast. Their property of course is confiscated. The despotism of Usambára resembles much that of Christian Shoa, though the Christian religion, even at its lowest ebb, has, in Shoa, exercised some influence over the royal despot. However, I give the Heathen Monarch the preference to the Christian, as regards the introduction of religion, pure and undefiled, which the Shoa King opposed.

News having arrived by a speedy messenger that I should see the King, I left Nugniri about 10 o'clock A.M., accompanied by the husband of the royal princess. This was by order of the King. After a few hours of level march we commenced ascending the first mountain, called Pambire, which rises about 2500 feet over the level of the sea. One peak of Pambire terminates in an immense block of solid rock, which renders the mountain conspicuous at a great distance. This mountain I would recommend as the location of the first Missionary Station of Ushinsi and Usambára. The distance from Tanga, Tangata, and Pangani is about two days' slow march—say forty or fifty miles. For the transport of goods camels could be used. The view to the lower country and to the sea is beautiful, and the climate healthy. There are several villages on the mountain. I would strongly advise that future Missionaries should select this mountain for a Station. About three o'clock P.M. we arrived at Mitaháya, a hamlet situated in the west of Pambire. I felt a little feverish on our arrival, but was soon restored by taking some coffee and rest. The cold of Pambire was much felt by my people, who dislike proceeding to this alpine country.

July 29—The King's son-in-law, who is to be our guide and quarter-master, left us yesterday evening, having gone to call on the King's brother, the Governor of Pambire: we therefore could not depart from this place. I endeavoured to speak about spiritual things to the people of the hamlet, but I found them very shy, and altogether very different from the Washinsi at Nugniri. Here I witnessed again a scene of Uganga. A Native, having painted six or eight small pieces of wood with red colour, made red spots over the body of a sick woman and child, who sat before him very humbly and respectfully. He

then commenced his Uganja by pronouncing some words which he always responded to in a low tone. Having repeated these words about twenty times, he threw a piece of wood upon the ground, and thus he went on, until all the pieces lay on the ground. Much more reasonable and effective was the method of Bana Kheri, who, seeing my legs affected by the high grass on our road, advised me to wash them with warm water and to rub them with butter, which I did, and soon felt its good result. Likewise, when one of my fingers swelled very much in consequence of its being affected by thorns on the road, he advised me to put on a good quantity of common salt tied up in a bit of cloth. The pain was soon alleviated and cured by this simple remedy.

July 30—The 15th chapter of St. John refreshed my thirsty soul this morning. I sat under a fine shadowy tree, meditated, and prayed. As the son-in-law did not appear at the appointed time, we induced his servant to lead us on, which he did; but our road became now entirely different from what it had been hitherto. The direction was west by south. We had to ascend and descend hills, mountains, very steep and rocky places. The fatigues began now, when I hoped to be soon at the end of my journey. Neither in Switzerland nor in alpine Abyssinia, have I been so much fatigued by the ascents and descents of mountains. There is no plateau whatever on the Ushinsi and Usambára mountains, not even a twenty-minutes' walk of level ground on the mountain's top. As soon as we arrived on the top we had to descend the mountain again, as steeply and troublesomely as we had ascended it, and this for no other purpose but to cross a petty brook, or a ravine, or a deep incision, separating two mountains from each other. This is the general feature of these mountains, which follow each other in endless succession; but this accounts also for the mighty volumes of water which these mountains contain. The water-pools at the foot of the mountains are used for rice-plantation.

The hills abound in excellent sugar-cane and bananas; also mahindi and emtama is abundant, and fine timber in the forests. It is not difficult to say that this will become a lovely country when it shall receive Christianity and its consequent blessings. We passed again the river Engambo or Sidshi, which was, at our present place of fording, about thirty or forty feet in breadth, and one foot in depth: it rises in the south-eastern mountains of Ushinsi. Having crossed the river Engambo, which runs through a very

narrow dale, we had immediately to ascend again about 800 feet at once. On the top stands the village Hamfune, in a small jungle. But we had scarcely walked one minute over level ground ere we had to descend again a sloping hill, into a deep valley of several hundred yards in breadth. Having rested a little, we commenced ascending the mountain Makuéri, which is at least 3000 feet high. The ascent was most fatiguing, sometimes very steep, at other times leading over rocks. My legs pained me much, but my chest was strong—quite contrary to my expectation in this mountainous country.

Whilst we were resting in the valley at the foot of Makuéri, Bana Kheri gave me some account of his African travels. He said Kap-tei, Kikuyu, Yoggo, and Púge, were the principal tribes on the way to Uniamési. He assured me that he had seen in Uséri (a tribe of Jagga) the Wabilikimo, or small people, of about three and a half or four feet in height. They wore long hair hanging down to their shoulders. They came from the north-west to Uséri, selling iron in exchange for white beads. This would nearly agree with the account I got in Shoa about the pigmies in Doko.

The higher we ascended the mountain Makuéri the more the cool climate increased. The cool water running from the rocks, the rills rising from granite blocks; hamlets spread over the slope; the cultivation of many places with rice and mahindi, bananas and sugar-cane; the numerous cascades; the great noise of the river Engambo from far; the masses of other mountains rising to the sky; all these things would have enraptured my mind, but I saw no Churches, no School-houses; I heard no praises raised in honour of the Almighty. How can the beauty of nature enrapture the messenger of Christ, as long as He who is fairer than the children of men is unknown to the latter?

Having ascended about 3000 feet, we reached the village Makuéri, where I wished to take up a lodging for the night, being too tired to be able to go on.

July 31—Sheikh Kméri, the son-in-law of the King, not having yet made his appearance, we could not start to-day. Beside, two of our bearers were seized with fever, in consequence of having been bitten by a pasi in the lower country.

The houses of Ushinsi and Usambára are thickly covered with banana leaves. Some of the people wear skins; others wear a kind of breeches, made of the straw of rice, tied around their loins. The cold and want of cloth makes them ingenious. Little children are carried on the backs of their mothers, who cover them

with goat-skins. There is great abundance of dogs, of a red and white colour, all of the jackal species. Many people of Ushinsi and Usambára eat dogs' flesh.

Aug. 1.—As two of my porters were still sick, I was obliged to leave them behind. I gave them in charge to the Governor of Kméri, with sufficient means for their maintenance. I ordered them to wait at Nugniri for our return from the King.

The Mahomedans of my caravan commenced to-day their Ramadan; thereby giving me additional trouble on the road. They rose and ate their food before early dawn. I showed them that our righteousness before God lies not in our own works, but in the merit of the Son of God, who offered Himself up for our sins, to bear the curse and punishments of our transgressions, and who imputes to us His perfect righteousness, if we believe in Him alone, under a true feeling of contrition of heart on account of our numberless sins. But all spiritual discourse with Mahomedans is of no avail: their mind is, once for all, bent upon buying their heaven by their own works of fasting, by saying the stated prayers, by abstaining from pork and tembo (palm wine), and by not coming near a dog, as its smell is thought exceedingly unclean. Bana Kheri said Christians did not follow the example of Isa (Jesus), for He had never eaten pork. He endeavoured to prove this from a legendary book treating on the Em-túme wa Yussuf (Prophet of the son of Joseph).

We departed from Makuéri, still ascending the mountain of the same name. Having reached its top, we descended again into a large forest, through which we marched for several hours. This forest is worth millions of money for its fine, long, and straight timber, being as useful for ship-building as for carpentry.

Having passed the forest, we kindled a fire, and roasted a large quantity of bananas, under a tree which Bana Kheri called Emkání, the fruit of which is used as a remedy against pains in the loins. The Wasegua and Wasambára sell this fruit to Zanzibar, where the people know how to make the ointment.

Those of our party who did not fast, having eaten the bananas, we resumed our march, going up and down many hills and ravines, crossing brooks and rivulets, sliding creepingly along declivities with great fatigue. Truly this is Usambára, or Usambála, "the country of creeping," from the verb "tambá," or "tambála" (to creep), the letter *s* being exchanged for *t*. The Suáhelis call it Usambā and Ushambā; the Wanika pronounce it Usam-

bára; the Wakamba, Washinsi, and Wasambára themselves say Usambála.

Feelings of anger and ill-humour would often rise in my mind at the many illusions of the road. When I hoped there would be some level country for a little while, I found myself again standing on the verge of a steep declivity, which we, *volentes volentes*, were to descend. An ass in this country would not have been of the slightest use. He would only have given me great trouble in conducting him over the rocks, steep passages, brooks filled with stones, and a path obstructed by large rotten trees. Of course I was not aware of this when I lost my ass in the Wakuafi wilderness.

(To be continued.)

Abbeokuta Mission.

ABBEOKUTA AND ITS INHABITANTS,
BY THE REV. H. TOWNSEND.

As far as I can recollect, the first movement of the Abbeokuta people to their own country took place in 1839. It was commenced by some of the Heathen, who, being hindered in their idolatrous practices by the spread of Christianity in Sierra Leone, desired to return to their father-land, that they might practise their heathen rites without a check.

They applied to the Governor for permission to do so, and for assistance in the prosecution of their plans. As may be supposed, no assistance was rendered, but being British subjects they were at liberty to go wherever they pleased. To carry their objects into effect, some hired a passage in a vessel called the "Little Grace," owned by a Coloured person of Sierra Leone; while others purchased a vessel, and subsequently vessels, to be used as passage-vessels from Sierra Leone to the Slave Coast.

The arrival of the first party at Abbeokuta was hailed with the most lively joy by the inhabitants; and such natural inquiries as these were eagerly put by the people: "From whence do you come?" "By what means did you return?" In answer to which, they related their capture by the British Cruisers, and their liberation at Sierra Leone, and emphatically asserted that their deliverance and emancipation were freely given them.

This description of the acts and intentions of England filled the people with astonishment, and they exclaimed, "The English are a people dwelling nearer to God than any other!" Thus the English were regarded in a peculiar manner, and were henceforth looked on as the deliverers of the oppressed slaves.

This circumstance unfolds to us a fact, before unknown, that the Africans, with the exception of such as dwell in the immediate neighbourhood of the sea, were, to a very great extent, ignorant of the benevolent intentions of the English toward them; and thus explains why it is they have made no efforts to accomplish their own deliverance from the curse of the slave-trade.

Of the party that returned, some were not prepared at once to abandon Sierra Leone, but intended rather to visit their father-land, and afterward take such steps as the state of the country should cause them to think desirable.

They returned to Sierra Leone, and spread statements founded on what they had seen; statements that were highly favourable, and such as induced a large number to follow their example.

On their return to their country, they at first made Lagos their port; but the evil disposition of the inhabitants toward them, together with the hostility of the White slave-traders, caused them to look out for a safer place, which they found in Badagry.

The tide of emigration now flowed strongly from Sierra Leone to Badagry. Two vessels, and sometimes three, were regularly employed, and filled with these people, anxiously desiring to return to their own country. Some were in possession of considerable wealth, their savings in Sierra Leone: when I speak of wealth, I mean from one to several hundreds of pounds in money or goods.

I think it right to disabuse the minds of some, who, judging from isolated facts, conclude that the Negro is so wholly given to the slave-trade that he would sell his own wife and children, in order to obtain money, did an opportunity offer. It is not justifiable in us to form our notions of the manners and habits of the Negro in his own country from casual occurrences on the sea-shore, rather than from an insight into his actual condition when in his native land, and the habits and practices of his aboriginal state. The desire of the people of Abbeokuta, who were resident in Sierra Leone, to return to their country with their wives and families, and with the property they had accumulated, is in itself a decided refutation of such opinions as regards this tribe. Involved, as they have been, in the slave-trade, they have not lost their natural affections, but have cared for and loved their offspring with the same intensity of feeling that is manifested by the more civilized White. So far from selling their children, many a mother rises early and goes to rest late, and toils beyond her strength, in order to obtain the means of

redeeming a child from slavery. This is substantiated, not by a solitary fact or two, but by hundreds of cases which are constantly taking place in the Yoruba Country.

At length the desire of returning to their own country extended itself from the Heathen to the Christian portion of the Yorubas. Fully aware of the value of their Christian privileges, they knew that, in leaving Sierra Leone, they would lose them, and be immersed again in a full tide of heathen superstition. They were therefore bound to the land of their emancipation by considerations of paramount importance: considerations and feelings of equal, if not greater, weight impelled them to return to the home of their childhood. They had there parents, and brothers, and children, living and dying in heathenism, the error and danger of which they had been led to see and to escape from. Could they neglect the opportunity afforded them of becoming their teachers, and of thus delivering them from their misery and sin? This they felt, and resorted, therefore, to the only means presented to them: they petitioned the Church Missionary Society to send a Missionary with them.

The Missionaries in Sierra Leone, fully aware of the importance of the petition, determined to send one of their number to Abbeokuta, to ascertain its eligibility for a Missionary Station; and the result was, that the people of that town were found to be strongly impressed in favour of the English, and very desirous of receiving them as instructors into their country. Both Chiefs and people were of one mind, and earnestly desired Missionaries to come and dwell amongst them; and this desire arose from the evidence that they had of our good intentions, in the emancipation and return of so many of their country-people.

The situation of Abbeokuta seemed pointed out as calculated eventually to become the nucleus of an extensive Mission, being within a short distance of the sea, near the head of the Gulf of Guinea, in a country where one language is spoken from the sea to about three hundred miles in the interior. There the Yoruba territory borders upon one of the large interior tribes, the Nyffee; and within a short distance is another, the Hausa, which again joins the Bornou Country, from whence intercourse is held with the Natives on the shores of the Mediterranean Sea. This, combined with the trading spirit of the people, their constant intercourse with each other, and the consequent interchange of sentiment, forms a position for Missionary enterprise that could not geographically be excelled.

Abbeokuta in itself is sufficiently large to be important, containing, as is supposed, upward

of fifty thousand inhabitants; and these further advanced in civilization, or rather, perhaps, not so fallen in barbarism, as, from the condition of the coast-line tribes, the Negro nations are generally supposed to be.

The general face of the country about Abbeokuta is highly interesting. To the north is an extensive plain, bounded, in the distance, by a group of hills; to the west rising ground, and from which an extensive prospect presents itself; to the south and south-west, at a distance of about eight miles, a long range of hills intercepts the view, beyond which there is another range, but higher: these we cross on the way to Badagry. On the left bank of the river Ogu stands Abbeokuta, built around and on the sides of several conical hills, the tops of which are capped with immense blocks of granite.

The south-western faces of these hills, before which the river flows, are almost perpendicular; but from the eastern side they are easy of access. This arises from the prevailing south-west and south winds, and the rain by which they are accompanied in the wet season. The summit of the centre hill is all but inaccessible, and but few of the Natives venture to ascend, not from its height, but from the rocks being almost smooth and upright. To the eastward the view is intercepted by higher ranges of hills, terminating abruptly towards the south: the tops of these are covered, to a great extent, with palm-trees. No unimportant object in the scenery is the river Ogu, more especially so in the rainy season: when swollen, it dashes over the ledges of rock that oppose its progress with considerable violence. It is then crossed by means of large canoes, of a very substantial kind, propelled by poles which the canoe-men thrust down to the bottom of the river. As the current is very rapid, they are taken a considerable distance down ere they reach the opposite side. At the ford, in the dry season, it is about knee deep. The scenery is rather spare of wood than otherwise; some fine trees are seen here and there, but not many: this arises from the town having been so frequently destroyed by fire, which created a want for building materials, and also from their mode of farming, as they immediately commence clearing away new ground so soon as they have exhausted the fertility of the old.

Originally the inhabitants of Abbeokuta formed a province of the Yoruba Kingdom, governed by a Chief, elected by themselves, and confirmed by the Yoruba Monarch; but this system was broken up by the slave wars, which have desolated the country for the past thirty or forty years. It is therefore impossible to explain correctly the present system of

government, it being the remains of their former system, with innovations which circumstances have forced upon them, and which they appear to adopt with the hope of returning to the integrity of their former government.

It is now as follows. There is a Chief over all, who is elected to fill the office from a given family. Two or three other Chiefs are elected, to support and give him counsel—men who are too old for active duties, but, from their experience, best able to afford advice.

Each of the towns of this province had, in its primitive state, a Chief, a chief Judge, and a chief warrior, with lesser officers; and when driven from their various towns to take refuge in Abbeokuta, they brought with them their municipal institutions: thus, at present, Abbeokuta is divided into as many districts as there were towns in their province, with a Chief over each, as when the different sections of the population were dwelling separately in their own town or village.

One of the towns was reputed to be the capital, and from it the head Chief of the whole country was chosen; and now the part of Abbeokuta occupied by the people of this town ranks as the chief district. It is called Ake, and in it our first Missionary premises were built. In each of the various towns was a council called Oboni: the Judge of the town is called its head, and is styled Assena. It is composed of the chief men and women of the town, who wear on one of the wrists a string of beads, in which is placed the badge that distinguishes them. They are known to each other by a peculiar manner of shaking hands, using the left instead of the right. An oath enjoining secrecy is administered, before the mysteries of the order are unfolded to an uninitiated person. They admit to this order persons of other countries, intending thus to bind them to their service by the terror of the oath they administer. The Chief of Ake, as such, is the Chief of the whole country; and the Assena of Ake is the supreme Judge; but their general or war Chief is usually chosen from the town called Ibuna. It is not usual for a Judge or a Chief alone to decide any matter brought before him, but one or more persons of note sit and hear the case with him, and give their opinions.

The chief power, however, now rests with the war Chiefs, in consequence of the influence they acquire over the young men, whom they lead forth to kidnap and plunder defenceless places, and the information which they obtain by going about to other countries in their warlike expeditions. They are, as a whole, the best informed of the various Chiefs of the place; and, as a body, form a party opposed

to the Oboni, whom they detest, and perhaps not unjustly, from the extortions practised by them.

Abbeokuta, although thus divided into so many districts, appear as one entire town, there being no natural or artificial boundaries to mark the various townships it consists of.

Each of these townships has its Oboni-house and its market-place: the former is both a court-house and jail. The markets of two or three of these townships are very large, whereas others are small, and barely exist beyond the name. A market is held daily. Beside the daily market, there are other and more extensive ones, of periodical occurrence, when buyers and sellers from other parts usually attend. These great markets are held at given places; and no irregularity, either as to the day or place, is permitted, except when the destruction of a caravan, the closing of the roads by war, or some other unavoidable circumstance, renders it necessary. In the markets every variety of produce is sold that the people are acquainted with. There is trona from the far interior, used chiefly in dyeing; Cornelian beads, usually brought from Illorin, the Popoe beads from Ife; cloths, shea butter, onions of a large size, similar to the Portuguese onion—these latter also from the interior; guns, powder, ironware, cloth, glass, beads, coral, common earthenware and glass, from the sea-side, the product of the slave-trade; cloth, made-up native clothes; iron, smelted in their own furnaces, worked up into knives, hoes, billhooks, &c.; ivory, from the elephant of their own forests or from the interior; bees' wax, yams, corn, beans, and a variety of vegetables unknown to us; calabashes, fruits, such as the orange, lime, pine-apple, plantain, banana, ground-nuts, &c.; and cotton wool, indigo, peppers, ginger; sheep, goats, lambs, kids, the common fowl, the guinea fowl, the wild and tame species of ducks, occasionally turkeys, pigeons—the results of native industry. In some African towns, I believe, slaves are publicly sold; but there is no slave-market in Abbeokuta, as there they are disposed of by private sale.

The market-places are so arranged, that in one part one kind of article is sold, and in other parts other kinds: thus there is a part appropriated to sheep and goats, another to corn, another to cloth, and so on. Many women and girls obtain a livelihood by vending dressed provisions, beer, and fruits, about the streets, using a well-known cry for each article.

It is very difficult to comprehend what the nature of the relationship is between husband

and wife, it being of a very mixed, and, in some respects, opposite character.

It very commonly happens that a girl, at a very early age, is betrothed to her future husband, at which time he pays the mother a sum of money, which is regarded as a compensation for the trouble and expense of her maintenance; and afterward continues to give presents to his future mother-in-law and wife.

She is, however, obliged, by their notions of propriety and modesty, to avoid the presence of her betrothed husband and his family, and thus they never see each other, except by accident, until marriage. Before, or about the time of marriage, he is obliged, on demand, to provide his wife with an idol, which he procures at a considerable expense. Should the match be broken off by any means, he requires the return of all that he expended on her account.

The wife, therefore, is looked upon as the husband's property, and she, just as his goods, descends to his heirs if he dies before her.

The right of property that a husband has over his wife is, however, limited: he has no right to her labour, nor to any property she may acquire; and she on the other hand has no maintenance from her husband unless such as he may please to give. He can pawn almost any other relation who may be under his controul, with the exception of his wife. Men frequently buy female slaves for wives, in which case they have them both as slaves and wives. The children of such unions are classed as slaves, however high the rank of the father; and should the child of a female slave rise afterward, by his conduct, to eminence and influence, the degradation of his birth remains uncanceled. One of the most powerful of the Chiefs in Abbeokuta is, in this manner, a slave, and with difficulty the other Chiefs are persuaded to associate with him: the dread of his real power and influence over the mass alone induces them to show him any respect.

Parents and children do not eat together, *i.e.* as one family. The father usually takes his meals by himself, the mother and children together, or separately, as it may best suit their convenience. It is very common for them to purchase ready-dressed provisions, instead of cooking at home, and to sit down in the public street, under the vendor's stall, and eat it: they do not know the comfort of the social family meal. The mother provides for her infant children and daughters, and the father for the sons after they have left the mother's care.

The domestic slaves are ever kindly treated: they are by no means overworked, and, in very many cases, obtain property; and the

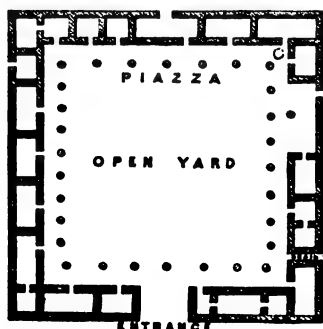
male slave, with his wives and children, lives in his own house, and acts as if entirely his own master. There is no outward mark affixed to a slave: he clothes himself as other people, according to his means. Some I have seen who have made a deep cut in the cheek to denote their being slaves, but this appears to be their own act, and perhaps done in humility. Absence of all tattooing indicates the slave in some cases, but not in all, as very many of them are war captives, and have the tattooing of their own tribe upon them.

Labour is pretty equally divided by the sexes. Some of the men cultivate their farms, others occupy themselves in trade, others are either tailors, weavers, smiths, carpenters, ropemakers, workers in leather, or the like. In mentioning the various trades practised among them, I shall be understood as speaking of them as they stand in relation to each other, and not to imply that their knowledge would be worthy of the names here given, if compared with European mechanics.

Others hire themselves out as carriers, bearing from one place to another the merchandize bought and sold by the native traders. The women are traders, spinners, dyers, and weavers—using a perpendicular loom—cooks, carriers, &c. In building, the men build and dig the clay of which their walls are constructed, and the women usually, but not exclusively, carry it from the pit to the place where it is wanted.

Public works, such as the erection of their Oboni-houses, the building of their fortifications, and cleaning or making of roads, are performed by the whole population, given portions being assigned to each district. In the erection of private dwellings, it is their custom to call for the assistance of their friends, who, in compliance with the request, assemble at a given time to perform the work: he who calls for their assistance provides food for the party.

The form of native dwellings will be better understood by the accompanying plan. They



are usually occupied by several branches of

one family, one individual, however, being the recognised master of the house. Each wife has her own apartment for herself and children, but the husband has, in addition, a sitting-room, and if rich, or a Chief, several, and a store-room.

The great desideratum in their buildings is to render them fire-proof; and in order to do this they have low entrances and a ceiling to each room, the upper part of which is covered with a thick layer of clay and earth. This at the same time renders them dark and close, but this they do not feel, as they usually occupy the piazza.

They have but little furniture: a stool or two, a few mats, cooking-vessels, calabashes*, bags for keeping their clothes in, and baskets, are nearly all which they require: a taste, however, is being acquired for European furniture, more especially chairs and boxes. One of the illustrations in the Frontispiece is that of the front elevation of a house recently erected by a Chief called Ogubonna. At the time the sketch was taken the roof was not put on, otherwise its projecting form would conceal from view the peculiar construction of the walls. The roof of a house, when completed, overhangs several feet, and is supported by several wooden posts. The walls and pillars are built of clay and sand kneaded together: a strong beam resting upon the pillars, about six feet six inches from the ground, supports the wall above. The door behind opens to a passage through the centre of the house. On either side are two rooms. The first of these to the right or left as you enter, have each three windows, one in front and two at the side of the house: the two other rooms, entered through these, are store-rooms, without windows: they are thus rendered more secure from fire.

This house, in the superior height of the pillars, front, and doorway, and also in its having windows, is a great improvement on the houses of the Chiefs in general. Ogubonna intended to floor his inside rooms with boards: whether it has been done I am not aware: this would be another indication of progress. His desire now is to obtain glass for his windows, and paint for the wood-work: if he succeeds in doing so, he will excel most completely all the Chiefs in that part of Africa.

There are two sorts of looms used by the people of Abbeokuta in weaving: one, which is very similar to that in European countries, is used by men; the other is an upright frame, and, in its general principles and form, like the frames used by the blind in England for mak-

* See Frontispiece.

ing door-mats, and is employed by women in making a coarser kind of cloth. An improvement has been made by a weaver of Abbeokuta, by which he weaves a pattern in his cloth not unlike the counterpanes of our country: this discovery, however, he keeps to himself, and he cannot be induced to impart his art to another. The cloth is woven very narrow, and afterward sewed together to make the required width. After weaving and sewing the narrow pieces together, it is folded and beaten on a block with a mallet, to give it a smooth and glossy appearance. Females both spin and dye the yarn for the weaver: the former is the usual employment of aged women. Their dye is made from the leaves of the indigo-plant and trona, brought down from the interior. They never use hot water in any part of their process. They aim at producing an even and bright colour.

The native blacksmith works his iron on a stone anvil, and beats it to the required shape and size with hammers, the handle and head of which consist of one piece of iron, in shape not unlike a tadpole. They make their fires of charcoal, and blow them with a rude bellows worked by two upright handles. The furnaces in which their iron is obtained from the iron ore are well adapted to the purpose, and with a few improvements which European skill could suggest would abundantly supply the country with excellent iron. They are of a circular form, partly sunk and partly raised above the level of the ground. On the one side, access is obtained to a pit at the bottom of the furnace by an inclined plane open to a current of air. This seems calculated and intended to give air to the fire through a vent at the bottom of the furnace, which is kept open by an individual who occasionally introduces an iron rod and removes any obstructions. On the opposite side there is an opening into the furnace, through which they remove the metal and clear it out. Around the sides, and above the ground, are circular holes, into which pipes are inserted: these serve to increase the draught and to make it equal in every part. There is a large hole at the top that serves also as a vent, and through which the ore and charcoal are put into it. They let out the fire before they can remove the iron, when it is found in lumps mixed up with dross and ashes, and requires to be submitted to the blacksmith's fire and hammers before freed from them and made fit for use.

The earthenware of the country is of a rude kind, chiefly consisting of large earthen pots, the largest of which would probably contain several gallons: they are intended for holding and boiling water, and cooking their In-

dian-meal gruel, which is eaten by all classes as their first early morning meal: they make also platters, lamps, and bowls of tobacco pipes. All earthen vessels are made by women, shaped by the hand, and roasted in large fires made in the open air. The clay used is, when pure, of a dirty-white colour.

The native carpenter procures his wood by splitting up the trunk of a large tree with wedges. The planks thus obtained are sometimes as much as eighteen inches wide, but of very unequal thickness. They are made as smooth as their tools admit of, with a small adze. The introduction of saws, planes, and the like English tools, is likely to improve their work very much; and several native carpenters have obtained them, and use them with much advantage to their work. Some have applied to be instructed in carpentry and sawing, and they are likely to become good mechanics in time. A desire to improve is manifested by the people in every branch of work they are acquainted with; and an entire absence of a bigotted attachment to the system that has long prevailed amongst them gives the strongest assurance that any effort for their improvement will be attended with much success.

The sewing and making of garments is confined to men, and which, also, they endeavour to embroider with various-coloured worsteds or cottons. The native costume does not give much employment to a needleman; but those who engage in this work pursue it as a distinct avocation. A few figures are put in the Frontispiece to show the costume. The As-sena is attired according to the common fashion of the people: it differs only from that usually worn by them, in his having no cap, but, in its place, a sort of handkerchief placed flat on the crown of his head, and falling down to cover the back of his neck. He wears a large piece of cloth, which is wrapped around him, passing over the left shoulder and under the right arm, thus employing the left hand in keeping his garment together, and leaving the right arm at liberty. Under this he wears a short pair of trowsers, or otherwise a piece of cloth is wrapped around the loins, extending down to the knees, not unlike the Highland kilt. The boy attending him carries a bag, which is a receptacle for a variety of articles, but more especially for the fees of his office, which amounts to a good round sum occasionally. The figures in conversation represent another dress worn by men, and the usual female attire.

I cannot conclude this description of the Abbeokuta people, and their avocations, without speaking of their farms. These, of course,

are but rudely cultivated. The unlimited quantity of land at command is a barrier to improvement; for as soon as a piece of land becomes poor they forsake it for another, instead of endeavouring to restore its fertility by artificial means.

The yam, Indian-corn, Guinea-corn, beans, cotton, indigo, and sugar-cane, are the chief productions of their farms.

They usually obtain two crops of corn a year, and one of yam: the latter is always planted in the best ground; and frequently two or three sorts of things are planted together in one field, taking care, however, that one comes to maturity, and ripens for gathering, before the other.

They have gardens near the town for herbs and vegetables, which they fence in and cultivate with considerable care.

It is pleasing to find the people desirous of obtaining new kinds of corn, and vegetables, and fruits, as well as improved specimens of such as they are already acquainted with. We do not unfrequently hear them speak of obtaining an improved sort of yam from other countries, and of their efforts to propagate them. My own garden, in which

I had a few English vegetables, was often looked at, their names and uses inquired into, and sometimes they begged for the seed as a great favour.

After a careful consideration of the habits and disposition of the people, I feel assured that the only stimulus to industry they require is that of a market to take away the spare produce of the country; and if only, with this, the blessings of peace could be obtained, the people would soon become wealthy themselves, and a source of wealth to those with whom they may trade. The country is productive, the people industrious; but this can be of no avail as long as that curse to their country and blot upon humanity—the slave-trade—is allowed to exist: this blights their prospects, destroys their energies, or otherwise draws them off from peaceful industry to engage in robbery and crime.*

* *References to the Engraving.*

Fig. 1. Assena, or Judge.

2. Calabashes.

3. Part of Mission Premises.

4. Male and Female Costume.

5. Drums.

6. Front elevation of a Chief's (Ogubonna's) House.

MISCELLANEOUS.

Madras and South-India Mission.

MY DEAR FRIEND,—Some time ago you expressed a desire to hear from me respecting those scenes, to which I was an eye-witness when privileged to labour for my Master in His vineyard in India. I embrace my first leisure moment to comply with your wish; and as I suppose you are—like most persons in these days of railway travelling—unwilling to traverse the ground at an ordinary man's pace, I will endeavour, within nine or ten days, to go in company with you over the ground it cost me, when alone, nine or ten years to traverse.

To-day you must allow me to imagine, that, having embarked at Portsmouth on some noble Indiaman, and sailed some fourteen or fifteen thousand miles of interest and profit round the Cape, we have at length cast anchor in the open roadstead of Madras. Our ship now lies heaving upon the swellings of the wave, and the signal flags at her mast-head announce her name to our friends on shore: while these are preparing to come off and welcome us, let us take our stand upon the deck, and survey the novel scene before us.

Above is stretched the great canopy of the heavens, with an elevated sky of clear and beautiful blue—so calm, serene and lovely,

that one involuntarily exclaims, "Is it possible that pain, disease, or death can reign here?" yet, at this moment, we are sheltered by a double awning from the death-bearing beams of a vertical sun, and are about to set our foot on a shore where "the sun smiteth by day and the moon by night." (Psalm cxxi. 6.)

Now, dear friend, let your eye be turned northward or southward as far as it can reach: we see a coast, unlike our Albion with its tall white cliffs, its rocks and noble trees: 'tis a low and sandy soil, covered everywhere with the cocoa and palmyra, whose feathery leaves you see are waving gracefully with every breath of wind. Here, astride the walls of the city northward, lies the village of Royapooram, with its pretty little Presbyterian Church, where our American brethren have their Missionary preaching Christ to the Heathen. Hard by it are the ruins of a Chapel, where the benighted Romanist once taught Hindoos to substitute the saints of their calendar for the idols of the Heathen; and near it, but still in vigour, you observe another Romish Chapel, which you will be surprised to hear was built by the accumulated half-farthing contributions of the Roman-Catholic boatmen, who will presently row us to shore. A pice (the twelfth part of an anna, which is in value three-halfpence) was the thank-offer-

ing they presented to the Virgin Mary for every occasion of their safe conduct across the dreaded surf, until they amassed a sum sufficient to build that large and substantial Chapel. Directly before us lies that part of Madras which is enclosed by walls, and is called, from the complexion of its inhabitants, the Black Town : it contains half a million of souls. On the beach are the Custom House, the Supreme Court of Justice, and, mark, those handsome houses of business occupied by British or East-Indian merchants, so striking to the foreigner because of their tall colonnades of white shining chunam, their deep verandahs, and their flat unchimneyed roofs. And above these you observe, in strange confusion, the tower or the spire of the Christian Church, the minaret of the Mahomedan mosque, and the Gopurum of the Heathen pagoda, silently proclaiming the varieties of religions professed by the inhabitants, and telling their tale about the mingling shades of darkness and light, and the presence at once of Christ and Belial.

As your eye now turns southward, successively there come in view the Fort of St. George, with the British ensign waving over it; Government House; the palace of His Highness the Nabob of the Carnatic; the Mahomedan village of Triplicane; San Tomé, with its Romish Cathedral and Romish Chapels; the Mounts, great and little, of St. Thomas, crowned with Romish Churches, and revered by the superstitious because of the footprints and the well said to have been left there as mementos of the Apostle St. Thomas.

Outstretched before us, as a whole, is the city of Madras, running several miles along the shore, and extending inland three or four miles on the Choultry plain. It is intersected by admirable roads, beautified by evergreen trees, adorned with the spacious garden-houses of European gentlemen, and contains many villages; the whole peopled by 500,000 or 600,000 souls, of whom 3000 are English, 15,000 East Indian, a few hundreds are Native Christians, and all the rest either the followers of the false prophet or the worshippers of dumb idols. "Darkness covers the land, and gross darkness the people." Blessed indeed be the God and Father of our Lord Jesus Christ, that Madras has its Auxiliaries to the British and Foreign Bible Society, and to the Religious-Tract Society; that many Missionary Societies have their Agents labouring there; that, beside the Societies connected with our Church and nation, there are the Scotch, and the American, and the Continental Missionary Societies, many of various Denominations, who hold the truth as it is in Christ, and seek to gather souls into the true

fold! Blessed be our God, also, that numbers of our countrymen, in high places in Madras, adorn the doctrine of God their Saviour! that among the members of the Civil and Military Service of the East-India Company many a Daniel and many a Joshua are to be found, who are faithful and diligent in the discharge of their duties to man, so that "no error or fault can be found in them"; yet, withal, are "fervent in spirit, serving the Lord," and setting an example unto the saints of Christian simplicity, self-denying liberality, teachableness of spirit and brotherly love, such as I at least have never seen equalled in any other place. There are East Indians, also, in Madras, who are treading in the steps of their European brethren, and gradually rising in importance in the Church, and in the State, and in the mercantile world. These owe a deep debt of gratitude to one well known to you in person, and to the late Thomas Ridsdale, of the Church Missionary Society—a debt of which they are fully sensible, and which they cheerfully acknowledge, for they are an affectionate and a grateful class, easily won by love. There are, then, attractions in Madras for the spiritual mind, and to me attractions of this nature greater than I have ever met elsewhere. You will perhaps wonder if I say, that, were I seeking spiritual rest and enjoyment in any spot of earth, I would gladly forsake privileged Christian England to go and settle in the city of Madras. It is my belief that the high and spiritual tone of Christian Society there is mainly to be ascribed, under God, to those holy men, in connexion with the Church Missionary Society, who have been Ministers of the Church Mission Chapel, and to the Secretary of the Corresponding Committee. Often have I admired the wisdom and grace of Him who chose and sent forth, in succession, those two who last fulfilled their course there; but, while one yet survives, I must not let the world know the particulars for which I especially praise the Lord on this account.

But, dear friend, they who serve and love the Lord in Madras are still a very "little flock." Dense and dark are the masses who inhabit the city, and who worship gods of wood, and stone, and clay, and brass, or who grovel in all the sensuality and vice of the Mahomedan Creed: and amongst those who call themselves Christians, many are Socinians, or Romanists, or Armenians, who "handle the Word of God deceitfully," and are even more difficult to turn to righteousness than the altogether Heathen. Well, therefore, may we feel the force of the appeal, as applied to Madras—

"The people perish day by day;
Thousands upon thousands pass away:
Oh! Christians, to their rescue fly;
Preach Jesus to them ere they die!"

But, happy sight! here are our friends coming in that Masoolah boat with the awning up. Do you see them, with their European hats, and their white jackets and trowsers, peeping from under the awning. Now we shall go on shore with them, hear, in the native language, the boatmen's song to the Virgin, cross the formidable surf, and once more set our feet on terra firma: and to-morrow morning, if you can rise at gun-fire, a quarter before five, I shall hope that we may have a walk together through the streets of the Black Town.

Believe me, meanwhile,

Yours affectionately,

J. H. G.

DEATH OF AN AFRICAN GIRL IN ENGLAND.

THE Rev. N. Denton, on his return to England in April 1848, brought with him from Sierra Leone two young African girls to be trained as Schoolmistresses. One of them, Mary Smart, has recently died. A Christian lady at Reading, under whose charge she had been placed, has communicated to us the following particulars respecting her—

When she first came to us, in August 1848, we were much pleased with her amiable deportment and sweet simplicity. We several times remarked what a blessing our beloved Missionary friends, Mr. and Mrs. Denton and others, had been to many in Western Africa. It was evident that Mary and her companion had been trained in the fear of God; but it was not until about six months ago that Mary manifested that decision which has since marked her Christian course. On Whitsunday last she joined us at the Holy Communion; and never shall I forget her solemn, devout, and prayerful behaviour: it was a season of sacred remembrance, and seemed to me a foretaste of that time when "they shall come from the north, and the south, from the east, and the west, and sit down in the kingdom of our Father." She felt that she had solemnly devoted herself to God, and her one desire was that she might glorify Him. Oh! how we looked forward to the time when our beloved Mary would be an efficient labourer among her own countrywomen, that there she would hold out the light which should show many the way to everlasting life; but God's ways are not our

ways, neither are our thoughts His thoughts. Mysterious is the Providence that has removed one so promising; but "what we know not now, we shall know hereafter." Since her speedy return to Africa had been decided on, her whole thoughts were directed to laying plans for future usefulness, her eyes would beam with delight at the prospect of beginning her duties.

We are truly thankful that, during her short illness, she was enabled to give expression to her feelings clearly and intelligibly. On one occasion she said to my sister, "I shall soon leave you." My sister replied, "Yes, dear Mary, you are going to Africa." She said, "I am going home, where we shall meet to part no more." My sister asked, "Are you afraid to die?" With animation she replied, "God forbid that I should fear death!" "But, my child, it is a solemn thing to die; why are you not afraid?" Her reply was so emphatic, "My Lord and Saviour Jesus Christ." At another time it was said, "Mary, I am going to pray for you: shall I ask God to make you well?" She sweetly replied, "Just as He sees fit." Truly, my dear Sir, I never saw such simple, confiding faith as hers: she knew no fear, feeling safe in her Father's hands. Though her death seems to have frustrated our purposes concerning her, yet it affords abundant encouragement to Missionary exertions. The seed had been sown in Africa, it sprang up, and bore fruit a hundredfold in Europe. With the remains of dear Mary so near us, we can never forget Sierra Leone: it has formed an indissoluble tie. Yesterday we committed the body to the tomb: it is a sweet spot in the cemetery. There the precious relics will remain till the last trump shall sound, and our Mary shall rise to the life immortal. We loved her, and many tears of fond regret we have shed over her departure; but we have too much cause for gratitude that such abundant testimony has been left behind of her faith and trust in Jesus. The words apply to her as to Mary of old—"She hath done what she could." It was in her heart to devote all her energies to the service of her Saviour; and I cannot help classing her among the band of devoted Missionaries who shall hereafter receive a Missionary's reward. Finding that we had no power to put a headstone to the grave, unless we purchased the ground, we have made the purchase, and intend that a neat, plain slab shall be erected to her memory.



THE MISSION CHURCH AT PALAMCOTTAH, TINNEVELLY.

Vide p. 158.

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ORIGINAL COMMUNICATIONS.

NATIVE CHURCHES, UNDER EUROPEAN SUPERINTENDENCE, THE HOPE OF MISSIONS.

THERE are probably one thousand millions of human beings in this our world, in all their diversity of physical and moral aspect; some the inhabitants of densely-peopled countries, others thinly scattered over vast and uncultivated regions. Of these, seven hundred millions are computed to consist of Heathen, Mahomedans, and Jews; two hundred and twelve millions more belong to the various sections of corrupted Christianity; while the remaining sixty-eight millions present the aggregate of Protestant Christianity in our world.

The preceding statement may be thus condensed. If one hundred families were divided into the same relative proportions, we should then have seventy-two in a state of open severance from Christianity; twenty-one nominally connected with it, but who, without presuming to limit the free actings of the Spirit of God in individual cases, as a body have accepted a counterfeit, instead of the reality of truth; and the remaining seven unitedly protesting against the corruptions of the preceding sections, and comprising within them, in a still minuter sub-division, the communion of the faithful.

We have thus brought before us, in immediate contrast with each other, the apparent feebleness of the Christian element, and the density of the unevangelized masses on which it is designed to be influential.

The disparity is great; but assuredly there is more than enough to sustain us from discouragement. We have an express command to address ourselves to the great work of communicating the Gospel; and undertakings which, if originating in the impulse of human motive, and in dependence on human strength, would be hopeless and impracticable, become most wise and promising when commenced in obedience to the command of God, and in reliance on His promised aid. Feeble instrumentalities are thus raised out of their own weakness, and rendered adequate to the

accomplishment of great results. "By Thee I have run through a troop: by my God have I leaped over a wall." When the Israelites were imperilled between the army of Pharaoh and the Red Sea, the divine command, "Go forward," echoed through the host; and as, in the obedience of faith, they rose superior to the fears and despondency of the moment, and moved onward, as the Lord directed them, difficulties, which seemed to be insuperable, wonderfully gave way. The command given to the Christian Church at the present crisis is the same—"Go forward;" and why should we hesitate to do so? "for there is no restraint to the Lord to save by many or by few."

But we have not only the command: we have also the promise that "our labour shall not be in vain in the Lord." The Lord has said, "My word shall not return unto me void." There is a specified result marked out in the purpose of the Most High, which the Missionary efforts of the Gentile Church shall be effectual to accomplish. She has a Missionary duty to discharge, and in the performance of her Master's will she shall be blessed. There is a remnant, according to the election of grace, which she shall be instrumental in gathering in, until the aggregate of the "great multitude, which no man can number, of all nations, and kindreds, and people, and tongues," shall be complete, and the dispensation of a more universal kingdom be triumphantly introduced.

But, again, we have not only the divine command to preach the Gospel, and the divine promise as our encouragement in doing so, but we have also the corroborative testimony afforded by half a century of Missionary effort. The results obtained are full of encouragement, and, as such, they are legitimate objects of contemplation. When men are willing to work, because God has so enjoined them, then the perceptibly beneficial action of the past upon the present becomes an auxiliary inducement of the most important character. And what

has the last half century of Protestant Christian effort been permitted to effect?

"It is difficult to present complete statistics of these Christian triumphs. We cannot estimate the indirect influence upon the Heathen mind, in bringing men near to the kingdom of God; but we are prepared to show that, at this day, considerably more than half a million of *Christian worshippers*, rescued from Heathenism, testify to the success of modern Missionary labours."*

So important have been the results produced, that the Rev. W. Hoffman, of Bâle, in a volume of Missionary Sermons lately published, has felt himself satisfied in deducing the following conclusion—that the number of baptized Heathen in the different Mission fields, at the close of the first half century of Protestant Missionary effort, equals the number of converts to Christianity at the close of the first century of the Christian era.

To a superficial observer, indeed, our present amount of success may appear disproportionate to the means, and little worthy of notice; yet, when duly considered, it assumes an importance which can scarcely be overrated. The most difficult part of the work has been accomplished; the initiative has been taken; the commencement has been made. The leaven of Christianity has been introduced in different directions amidst the dense masses of the Heathen: often hidden, still, in that hidden state, it is at work where the eye cannot trace it; until at length the mysterious process which had been going forward evidences itself in unquestionable results. There is a heaving and disturbance of the heathen population. New and strange elements are at work. The stagnant torpid mass is agitated. As from the action of submarine volcanoes beautiful islands are thrown up amidst the wide monotony of waters—future homes for man where he may dwell—so from amidst the monotonous waste of Heathenism Christian Congregations rise to view, more beautiful to the mind of the believer than the most lovely of the Polynesian isles to the eye of man. It is true that, in their first formation, there is much that appears confused. The various elements of which they are composed are being resolved into their proper harmony of arrangement. The influence of time and circumstance is required to consolidate and strengthen these new combinations. Still they exist. They meet the eye in different directions: they are to be

found in portions of our earth where, a generation back, there had been nothing but one unbroken waste of Heathenism; in regions where the true God was unknown and unacknowledged; and where multitudes of His intelligent creatures enjoyed His gifts, and rendered no tribute of gratitude to the Giver. From the uttermost part of the earth songs of praise are heard, and the name of the Lord God of Israel is glorified in the isles of the sea. Is it really true that results such as these have been produced? and is it also true that there are professing Christians to be found who can discern in them nothing worthy of admiration? With what holy joy and praise would not the first founders of the Church Missionary Society have contemplated such evidences of progress? and how truly may it not be said, "that many prophets and righteous men have desired to see those things which we see, and have not seen them; and to hear those things which we hear, and have not heard them?"

In these Native Churches the friends of Missions recognise so many important positions which, by the power of God, they have been enabled to win in the very heart of Satan's kingdom. From these, as from so many centres of action, they hope to advance to new conquests. It is to these we look as affording us the hope of a more extended organization. We survey the millions of the Heathen in contrast with the paucity of our European labourers: we look on the extent of India, and remember, that even there, where our Missionary force is perhaps strongest, we have only sixty-eight Ordained Missionaries: we realize the spiritual destitution of the world, so astonishing at this advanced period of the Christian dispensation: but we see that Native Churches have been raised up; that, here and there, specks of light are visible on the dark expanse of prevailing ignorance and death. We behold in this the attainment of a great desideratum, the bringing of one section of the native population to bear with evangelical power and influence upon the cognate mass, and we thank God and take courage. We now appreciate the difficulty and value of the first instance of conversion in a heathen land; peculiarly difficult, because new and unprecedented; and valuable, because by it the prestige of heathenism was broken, and the attainment of a second convert facilitated by the simple circumstance that another had gone before. We perceive how prayerfully and energetically former Missionaries must have laboured, and how powerfully the Most High wrought by their instrumentality; and we value the work, not by its extent, but

* See Venn's Consecration Sermon, p. 14.

by the influence which it is calculated to exercise.

These newly-formed Congregations are native, and in this consists their importance. They are not colonies of professing Christians unexpectedly introduced from another land, with which the native element has no sympathy, and from which it shrinks back and refuses to identify itself. When the obligation to receive the Gospel is pressed home upon the Heathen, they justify themselves in their refusal by the pretext, that, however appropriate for the White Man, it is not suitable for them. Such an excuse is no longer tenable. The Hindoo perceives the materials of the peculiar work which has been upraised in the midst of his people to be unquestionably Hindoo; but he also sees that the influence by which they have been concentered is not Hindooism, but Christianity. This compels him to consideration. He sees Christianity in its results, in its living influence on the life. He sees it exemplified in the practice of those who were recently heathen like himself. He sees it changing man in his conduct toward man, and presenting him, in his social and domestic relations, under an entirely new and improved aspect.

It is not merely to the Native Agents, whether Ministers or Catechists, that we look as the hope of our Missions; but to the Native Churches, of which they are a portion, as presenting to the surrounding Heathen a living exemplification of Christianity in all its variety of relations—to Christian families as recommending it under its most gracious and winning aspect. It is true that Christianity in our native converts is in an infantile state: their lives inadequately represent it, and the influence which it exercises among them is as yet feeble. Yet, unequal as they may be to the more advanced Christians of Europe, between them and the surrounding Heathen there is more than inequality, there is an irreconcilable dissimilarity. In the one case, the difference is as to the degree in which the common element of Christianity has developed itself: in the other case, there is a vital and essential discrepancy. Imperfectly as the lineaments of Christianity may appear in these native Churches, between this newly-formed expression of it and the character of heathenism around there is an utter repugnance. The observance of Christian marriage; the separation from all the grosser pollutions of heathen life; the wife raised from her degradation to be the companion and helpmeet of her husband; domestic Christian life in its commencement at least,

and, in its feeblest state of existence, infinitely superior to the social disorganization of the Heathen; the returning Sabbaths; the assembling of people in congregations under happy and tranquillizing influences, and their being brought together for the better and not for the worse; the counter-effort put forth against the universally-prevailing system of deceit and fraud; the fact that there are Hindoos to be found, who, under the influence of a new religion, tell the truth, although they suffer for it; or New Zealanders, who are patient under injury, and refrain from exacting the *utu*, or customary payment for the wrong they have received; or American Indians, who, attracted by the influence of the Gospel, have become permanently resident around the Missionary's dwelling—all this is as light in the midst of darkness. Such moral phenomena excite curiosity, and render the Heathen anxious to investigate their origin. They become convinced there is a reality in Christian truth, and that it is more powerful than that which they had previously found to be the most imperious of all influences—the sway of their own lusts, the uncontrollable impulses of their own passions. Do they wish to escape from such convictions? They find it difficult to do so. Christianity in some form or another continually meets them. They hear the Missionary preaching, or the Native Catechist reading in the bazaar. The Gospel penetrates the circle of their own immediate kindred and connexions. A son, a brother, hears the truth. It is brought home to his conscience, and he yields himself to its convincing power. He confesses Christ before relatives and friends, and bears patiently with the reproaches and injuries which are heaped upon him. He is willing to renounce father and mother, and all that, in an earthly sense, is dear to man, rather than abandon that Gospel hope which he finds to be more precious than all the world.

And thus, in numberless ways, and by a multiplicity of minute channels, Christianity permeates the mass, and a Native Church in a heathen land, if it be retentive of its fidelity to Christ, becomes like a city set on an hill, which the hinderers and opponents of divine Truth would gladly veil, but which cannot be hid.

The training and establishment of these Native Churches is now, therefore, a matter of primary importance, and the superintendence of thoroughly effective European Missionaries is most necessary for this purpose. These Congregations are like the layers from a plant: they have struck root, and look healthy and

promising, but their main sustenance is derived through the intervention of the parent stem, nor could they as yet bear to be separated from it. For a period more or less prolonged, as God sees fit, they must be watched over and cared for, until they become established, strengthened, settled.

Like Paul, our Missionaries must be gentle among them, even as a nurse cherisheth her children. They are indeed the children of our English Church, to whom they bear in many respects an increasingly strong resemblance. There is to be perceived in many of them an expression of Christian intelligence, and a promise of future usefulness, when character shall become matured, which more than repays all the anxiety which has been expended on them. But they are as yet children. They have the inexperience of children and the unsteadiness of children, and our office now is a parental one, to "bring them up in the nurture and admonition of the Lord," that they "may grow up into Him in all things, which is the head, even Christ."

On the continuance of effective European superintendence depends, under God, their

prosperity, and the realization of our hopes respecting them. "The heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors." The present is their time of tutelage, and our duty is that of leading them onward, by a progressive training and instruction, to their maturity, when, with increased light and influence, they may become the honoured instruments of dispersing the darkness of heathenism from their native lands, and winning their brethren to a national acknowledgment of Christianity.

What a high office for the European Missionary! How worthy the willing surrender of the best men which the parent Church possesses. Choice men are needed, of unquestionable devotedness, of enlarged mind, and experienced in the ministry; men who feel that the highest gifts and talents are honoured in their consecration to a work like this, and who give themselves to it, because they are persuaded that in doing so they shall have the opportunity of rendering most extensive usefulness to their Master.

RECENT INTELLIGENCE.

Mediterranean Mission.

SMYRNA.

THE Journal of our Native Catechist, Mr. A. Dalessio, for April and May of the present year, shows how deeply our Missionaries are pained by the ignorance and superstition of the people.

One sad scene, witnessed by Mr. Dalessio in a Greek Church during the administration of the Lord's Supper, evidences the degraded condition of these nominal Christians. There was only one Priest present, and the Communicants, who were many, were approaching without attention or devotion, as if to a common table. They were running and pushing one another, speaking aloud, and sometimes insulting each other. The Priest, with a loud voice, cried, "Take heed, take heed, ye cursed men, lest ye cast the cup out of my hand!" And so it happened. Two men quarrelling in the crowd pushed some people on the Priest, and the cup fell out of his hand. His language in consequence was such as to make a thinking man shudder. When the Scriptures are no longer circulated amongst a people in their vernacular language, and the pure

Word of God ceases to be preached by those who occupy amongst them the position of the Clergy, what must be expected as the necessary results? The uninstructed mind of man falls back on that which is natural to it—the substitution of forms and ceremonies for spiritual worship; and the people, deprived of all renewing and sanctifying influence, deteriorate more and more, until, even in their public worship, the very semblance of decency is lost. Who, then, would disparage preaching, or deny the Scriptures even to the poorest and most uneducated? None who desire that we should be preserved from the degraded condition of the fallen Christians of the East.

East-Africa Mission.

The Rev. J. Rebmann left Rabbay-Empia on November the 14th, 1848, with the intention of proceeding to Madjame, the most western kingdom of Jagga, anticipating that, if successful in reaching this point, it would facilitate, on a future occasion, a further advance into the interior. His Journal of this expedition, abounding with many interesting details, is now before us; but as we hope to present it to our readers *in extenso* in a future Number of

this, or the kindred periodical, the "Church Missionary Record," we shall advert, on the present occasion, to one point only of importance—the confirmation it affords as to the existence of the snow-mountain Kilimandjaro. The previous testimony of our Missionary on this subject has been, in various quarters, rather unceremoniously dealt with. It has been read only to be doubted; and elaborate articles have appeared in various periodicals, pointing out with much ingenuity the supposed misapprehension under which he laboured, and denying, without hesitation, the correctness of his statements. Yet, notwithstanding this elaborate expenditure of intellectual effort, the snow-mountain exists. The Missionary is found to be not altogether so short-sighted as to mistake a white cloud condensed around a mountain's brow for the clearly-defined limits of a snow-covered summit; nor so fanciful as to imagine there was snow where none really existed.

But let us consider the additional evidence which he presents to us of the correctness of his former statements.

Having attained Kilema, the furthest point to which he had advanced on his previous journey,* he and his party proceeded in the direction of Madjame. For six or eight miles the path lay in a north-west direction toward the Kilimandjaro, over a country gradually rising in the same manner as it had previously done during the distance of ten miles which intervened from the base of the Jagga mountain mass to Kilema. They then reached the northern limit of inhabited land, being about eighteen miles distant from the foot of the Jagga mountain. Here the severity of the cold was as great as in Europe in November; nor was this a matter of surprise, for so near was he to the mountain "Kilima dja äro," or Mountain of Greatness, that, even by the light of the moon, he could easily distinguish it.

On the next day they proceeded several miles in the same direction, until they entered a mountainous forest, when the path became due west, and continued so until they reached Madjame. This portion of the route consisted of an uninterrupted series of ascents and descents. Having completed about twelve miles, they entered Uru (Ooroo), a province of Jagga, which they found to be intersected by valleys from 1500 to 2000 feet in depth, through which ran perennial streams, supplied from the abundant snow stores which covered the head of the mountain. In a day and a half the party crossed, between Kilema and

Jagga, about twelve rivers, with pretty large volumes of water, on an average five inches deep and five yards broad: as it was the middle of the dry season, they must have been dried up had not their sources been from the perpetual snow.

As they approached Madjame, they arrived at the fine river Weriweri, flowing over a stone bed, in a valley about 150 feet deep, and about 30 or 40 yards broad, the river at this season of the year occupying about one-third of the channel. As this valley was quite open to the snow-mountain, Mr. Rebmann felt very cold, so as to wrap himself in his blanket, while his people kindled a fire to warm themselves. Crossing the river Weriweri, he found himself in the country of Madjame, and was resident, while there, about three or four miles from the foot of the mountain: the shape of the mountain is therefore very accurately described by him. He says there are two summits, rising to the limit of snow out of the common mountain mass. The eastern is the lower, and terminates in several peaks, which, in the rainy season, are covered far down with snow, but, in the dry season, it sometimes melts entirely away, while at other times a few spots will remain. The western summit is the proper perpetual snow-mountain, which, rising considerably above its neighbour, affords also much more room for snow, it being formed like an immense dome. It is ten or twelve miles distant from the eastern summit, the intervening space presenting a saddle, which, so far as he could ascertain, was never covered with snow.

Mr. Rebmann also corrects an error in his previous Journal—into which he had been betrayed by the ignorance of his guide Bhana Kheri, the Mahomedan—that the people of Jagga had no name for snow, and did not know the nature of it. On this second journey he inquired of the Natives themselves, and learned from them, independently of each other, their name for snow, which is kibō. They were also well aware that kibō is nothing but water, and that many rivers flow from it.

Bombay and Western-India Mission.

BOMBAY.

Native Female Schools are maintained by the Society in this city, under the superintendence of Miss White. In a Letter recently received from the Rev. G. Pigott, Secretary to the Corresponding Committee, we have presented to us some very encouraging evidences of the beneficial influences of these Schools. Some of them are in the native

* See our Number for May, p. 18.

town, among the Brahmins, Purthoos, and Sunnars, and consist exclusively of children from these classes. The Gugaum School is at Miss White's own house. When she visits one of these Schools it is quite a customary thing for the mothers to come, with their female friends, and sit to hear their children taught the Scriptures, and ask for copies of the Scriptures and Tracts, which the children may read to them at home. How important this opportunity, when the instruction given to the young is reflected back on the preceding generation, and the mother, in the anxiety with which she listens to the answering of her child, receives good to her own soul! These native women, had the effort been directed primarily to themselves, might perhaps have sullenly declined it; but addressed to them through their children, it becomes attractive, and they yield themselves to it. How important the improvement of the mothers of India! While they continue ignorant and degraded, how can the character of the people be advanced? The fountains of influence and of example are poisoned, and the ignorance and viciousness of the mother are transmitted to the child.

On Sunday Miss White has also a Bible Class, which is attended by the Teachers of the different Schools, parents of children, and others, and sometimes her Schoolroom is quite full. They sit round, each with a copy of the Gospel, and, as verse by verse is read, they are questioned and instructed. Some young men who are being educated at the Government College, and are in its highest classes, have also been occasionally present. What has induced them to attend? Their wives were educated in these Schools; and, perceiving their superiority to the general mass of native females around, they have discerned the excellency of the instruction given in the fruit which it has produced, and they have also come to learn. Nay, such is the growing conviction of the superiority of the native females who have had the privilege of being taught in these Scripture-teaching Schools, that some Hindoo gentlemen recently came to Miss White, with an earnest request that she would receive their wives into her house for the purpose of instruction.

What a happy centre of beneficial influence does not one devoted Christian lady become, who gives herself to a work like this, employing her talents to the glory of God and the improvement of her sister females of a heathen race! and what an enlarging circle of desirable results is she not the privileged instrument of describing around her! How

preferable to a selfish life, which, in the *ennui* and listless dissatisfaction which it produces, brings, even here, its own punishment! "She that liveth in pleasure is dead while she liveth."

This position of usefulness has not been attained without much perseverance against difficulties and untoward circumstances. But prayerful diligence has been blessed. Great power over the vernacular dialects has been acquired by constant teaching of the great truths of the Bible to the native children; and the message of the Gospel is thus conveyed in simple language which the people can understand, and which they hear gladly.

Christian female talent, what a valuable material! Into how much of acceptable and beneficent service might it not be woven! How much of it is wasted, lost, when, if faithfully improved, it might effect so much!

Madras and South-India Mission.

TINNEVELLY.

Panneivilei.

While we are obliged, as in a late Number of the "Intelligencer," to record the defection of many inquirers in the Tinnevely District, it is satisfactory to be able to report occasional encouragements in the enlargement of the Mission.

The Congregations in this district have been increased, in consequence of a number of persons, who had placed themselves under instruction a twelvemonth previously, being added to the lists. Beside these, there are 300 more who have recently come over, but whose steadfastness remains to be tested. Six months previously they had been immersed in all the darkness of heathenism. Our Missionary, the Rev. J. T. Tucker, experiences much encouragement in making Christ known to them. Such is the general feeling in favour of Christianity throughout his District, that he hesitates not to express his conviction of being able to find full employment for two or three additional Missionaries, if the Society were in a position to send them out. The experience of the past justifies us in expecting, perhaps at no distant period, an accession of numbers in the Tinnevely District more extensive than any which has preceded it. May a proportionate enlargement be granted to the means of the Society!

Maignanapooram District.

We have received, from the Rev. James Spratt, the Report of this district for the year

ending Dec. 1848. It conveys to our minds the conviction that ministerial work amongst the Native Christians in the Tinnevely District closely resembles that which prevails among many of our home parishes and Congregations. Except during the palmyra season—when, tempted by the anxiety to obtain from the trees all the sweet juice which they are capable of yielding, they neglect extracting from the Means of Grace that which is “sweet to the taste, yea, sweeter than honey to the mouth”—the attendance at the Church is good, averaging, on the Sunday forenoon, from 900 to 1000 persons. A considerable degree of Scripture knowledge is to be found among the people, especially among the female portion, a feature in which Tinnevely stands forth distinctively from our other Missions. In every village there are a few faithful witnesses. They are indeed babes in Christ, but still they are sincerely affected by love to the Saviour, and are anxious to do Him service. They are generally Communicants. In the different Congregations there are, however, large numbers of persons, who, although acquainted with the leading truths of the Scriptures, are destitute of any real concern about their spiritual welfare. Are we disappointed to hear of a state of things so common-place? Did we expect to find the relative proportions of the two classes reversed in Tinnevely, and the spiritually-minded in the ascendancy, while the careless and unconcerned were comparatively few? But is it so among ourselves, although we have been educated in Christian privileges, and have been breathing from our childhood the atmosphere of a Christian profession? And are we justified in expecting a greater amount of influential Christianity amongst those who, until very recently, were in all the darkness of heathenism, than we actually find existing amongst ourselves? Let us diligently seek an increase of spiritual influence at home. That which does not content us in the aspect of our foreign work, ought not to be satisfactory to us in the condition of our home work. If we desire our Native Congregations to rise beyond their present attainments, we had better seek to advance ourselves: the example will not be lost on them, and they will rise as we do. But when, from a consideration of what prevails at home, we are at once convinced how possible it is that a real and effective work of grace may co-exist with a preponderating amount of mere profession, we never can venture to deny the reality of the work in the Congregations gathered together

VOL. I.

from among the Heathen because the mere professors are many, and the truly pious comparatively few.

The accounts forwarded by our Missionaries are according to the realities of things. They are not the highly-coloured pictures of a romantic imagination, but they are the words of truth and soberness. They are therefore of a chequered character. We have their trials and difficulties faithfully delineated; and, sometimes tempted to be discouraged and cast down, they look to their brethren at home—who, under more favourable circumstances, have to contend with the same perplexities and disappointments—to help by their prayers.

With all its infirmities and weaknesses, the work in the Tinnevely District is of a remarkable character, and stands forward in striking contrast with the dark mass of heathenism around.

Of our Meignanapooram Catechists, our resident Missionary, the Rev. James Spratt, speaks favourably. He testifies to the general diligence with which they discharge the duties devolving on them, and the great desire they manifest for the attainment of scriptural knowledge, and still more thankfully expresses his hope of their piety as a body. Increasing in the establishment of Christian life themselves, they are becoming increasingly anxious for the spiritual improvement of those committed to their charge. This is full of encouragement. Genuine, influential, sanctifying Christianity is increasing among those who, under the superintendence of the Missionaries, are engaged in the instruction of the people. It will not fail from thence to communicate itself in deepening influence to the body of the Congregations.

TRAVANCORE.

Normal Female School.

The Rev. J. Peet, our Missionary at Mavelicare, examined this School before its breaking up for the Easter vacation. The result was very satisfactory. He conveys to us the remarkable contrast which he perceived between the modest, respectful demeanour of the girls under Christian training, and the semi-barbarous cringing shyness of those who still remained under the depressing influence of heathenism. The few who had been brought under Christian teaching were very different indeed from the numbers seen in the bazaars and fields. Who that realizes the ameliorating influence which Christianity exercises on the native female can avoid regretting that these advantages are accessible

X

to so few, especially when it is remembered that three pounds, or thirty rupees, per year in India may rescue a poor child from the degraded position which heathenism assigns to her as her unalterable destiny, and extend to her the benefits of Christian care and instruction? If English ladies realized all they owe to the Gospel, surely we should see a larger number of native females, in our different Mission fields, brought under Christian teaching.

China Mission.

SHANGHAE.

From constant intercourse, the Chinese character is becoming better understood by our Missionaries. The Rev. T. M'Clatchie, in a letter recently received, mentions wealth as the *summum bonum* of the Chinese. Their salutation on the new-year's day is "Fah-Isay! Fah-Isay!" (May you become rich this year!) Even in their most solemn religious act, the worship of their ancestors, they appear to be influenced by the expectation that their dutiful conduct will be rewarded by the acquisition of wealth. We apprehend that, in Christian England, numbers of professing Christians may be found, who are identified with the Chinese in the primary object which they propose to themselves, and who, if the actions may be considered as an index of the heart, agree with them in thinking that to be rich is the principal thing.

Mr. M'Clatchie preaches in Chinese to crowded Congregations. The Natives are great smokers, and generally assume the pipe during Evening Service. One evening a man walked up to the reading-desk, and deliberately lighted his pipe at one of the candles by the light of which the Missionary was reading the Service; but, by way of encouraging contrast, on the same evening another knelt during prayers, for the first time. They are generally interested and attentive. When, however, particular truths are expressed which are repugnant to their feelings, they unequivocally show their dissent from them. One evening, on declaring to them that

all men are naturally dead in trespasses and sins, the greater portion of the Congregation laughed aloud. On another occasion, a large Congregation being present, the Missionary spoke of the sin of worshipping ancestors, as well as the folly of such a practice. A large proportion of the Congregation immediately rose up and went out; others laughed aloud; and all were evidently displeased. This is one of the prominent features in their false system with which the Gospel comes into immediate and direct collision; and as, in the first instance, the impugning of it is likely to produce opposition, so not improbably, in breaking down this stronghold, the Gospel will achieve its first victories. At other times the instruction given commands unbroken attention. One evening the parable of the Prodigal Son was read, and the discourse was continued for an hour. The deepest silence prevailed throughout, and afterward the whole Congregation crowded eagerly to obtain books. Amongst the regular attendants is a poor blind man, who is led in by a boy.

With Roman-Catholic Chinese our Missionary has frequent conversations. One fact, mentioned by him, will be sufficient to explain the way in which conversions to Romanism are facilitated amongst the Chinese. Those from amongst them who join that communion are permitted to worship Confucius and their ancestors, as such ceremonies are conveniently considered by the Church of Rome to be civil and not religious rites.

Mr. M'Clatchie describes a Roman-Catholic Chinese as one who exchanges Buddha for Jesus, and the goddess of mercy for the queen of heaven, retaining the worship of Confucius and his ancestors as before. A very common reply to the question, Who are the three persons in the Trinity? is, Holy Father, holy Son, and holy Mother.

A Service has been commenced on Sundays in a village near the Mission House. In this our Missionary takes peculiar pleasure, the people are so warm-hearted and so uncontaminated by riches. He has also two Services on Sunday, a Bible Class, and an Evening Service on Tuesdays and Fridays.

LETTERS AND JOURNALS OF MISSIONARIES.

East-Africa Mission.

(Continued.)

WE resume, from p. 136 of our last Number, the Journal of the Rev. Dr. Krapf. During the three weeks which had elapsed since his departure from Rabbay-Empia,

his path had been through the jungle and the wilderness, and during the last few days had been rendered more than usually fatiguing by the mountainous character of the country. We now find him within the territories of Kméri, and, as he approaches

the royal residence, the narrative increases in interest.

Aug. 1 (continued)—We now ascended the mountain-range of Handei, where I found the German sandstone in great abundance. It was very cold on the summit of this mountain. Finally, we marched along the brim of a mountain at least 3500 feet high. Thence we looked down into the large valley of Kerenge, which divides Bundeï and Usambára, which I have already mentioned. From the brim of the mountain down into the valley there is almost a perpendicular wall, the top of which no cannon-shot could reach. The valley is open to the south-west and north-east; and it is only from this valley that, in a strategical point of view, the kingdom of Kméri could be attacked by an enemy, who, by marching into this valley on two points—from north and south—could enter right into the heart of Kméri's dominions. The valley was, only a few years ago, still inhabited by the Wakamba, who, having been continually harassed by the Wasegúa, withdrew from the fine valley, and settled their cottages in the vicinity of the Wanika country, on the coast of Mombas. From the north the inhabitants of the valley were formerly harassed by the Wakuafi, who poured into it from the great wilderness. At present, the valley is only here and there cultivated at the foot of the mountains, from a fear of the Wasegúa, who reside in the plain of the river Luffu, which is the name of the upper course of the Pangani river. The Luffu, or Ruffu, is the continuation of the river Lomi, or Lumi, which Mr. Rebmann crossed on his way to Jagga, and concerning which he was told that it formed a branch of the river Osi; but I rather think it rises in the mountains of Ukambáni, receives contributions from the mountains of Jagga, runs through the wilderness of the Masai tribes, passes the south of Usambára, where it receives other contributions, and is called Luffu, and at last runs, under the name of Pangani, into the Indian Sea. An island called Kisungu lies in its channel. It is distant from the river's estuary about two days' journey. The island belongs to King Kméri, who has stationed there one of his sons to defend the country against the Wasegúa. It belonged formerly to the Portuguese, who seem to have valued the region of the Pangani. They had indeed the key to Central Africa. On the top of the mountain, from which we saw down into the valley of Kerenge, I had also a good view of the immense plain through which the river Luffu runs. Only now and then a hilly elevation rises over that plain.

Fatigued as I truly was to-day, I was glad to reach the hamlet Kóngei, where we were to rest for the night, and whence we should descend to-morrow into the valley of Kerenge.

At Kóngei my porters requested the same wages which Mr. Rebmann had given to his men on the road to Jagga, viz. seven dollars each. They made this boisterous demand by alleging that the road to Usambára was more fatiguing, and longer, than that to Jagga. I could not object to their request, and therefore increased their wages from five to seven dollars each man. They were immediately quiet after this concession. When at Mombas, we did not know the exact distance and difficulties of the road, and I had promised them to increase their wages when I should have personally observed the nature of the way.

Bana Kheri stated that there is a Wakamba tribe on the upper course of the Osi, called Kisungu, to which the Mahomedan Suahélis frequently resort in quest of slaves; but the Osi people are so jealous as not to allow any European to go up the river, lest they might open a trade with the interior by water. This difficulty might be successfully overcome, if a European would proceed by land to the Wakamba country, and thence go down the river in a boat. Let this be an axiom with travellers—to make no long dispute with the suspicious and beggar-like Suahélis, but let him seek for another inland road by which he may be enabled to come down to the coast, to the astonishment and confusion of the Suahélis, whose craftiness can only in this manner be surmounted. No doubt the Natives of the West Coast of Africa are of the same suspicious mind toward the Europeans, and therefore will not allow them to proceed to the interior. Let their suspicions and preventive measures be brought to nought, by advising the traveller to start from the East Coast. If once the way be paved, their opposition must fall to the ground. I say this in furtherance of Missionary work, as well as of any other object that may carry White people to this Continent.

Aug. 2—We departed from Kóngei, and descended into the valley of Kerenge with great difficulty and fatigue, frequently being obliged to lay hold of the grass and bushes, in order not to roll down into abysses. A porter let his load drop into a ravine on the way-side. I do not see how the ass could have descended this difficult passage. It was on this descent where I sprained my right leg, which caused me afterward great pain. After a fatiguing labour of full four hours we reached the plain, where the grass was so high that we could not see each other, and where we frequently lost

the road. After some march in the plain, which is overgrown with grass and jungle, we crossed the river Engérea, which runs silently in its narrow but deep channel southward to join the Luffu. It rises from the mountains of Ushinsi in the east, and of Usambára in the west. We crossed it on a large tree laid over its banks. The Natives dread the river-horses hidden in its depths. The stillness of the river, in opposition to the noisy and far-heard river Engambo, mentioned above, gave me a striking image of the different character of Christian denominations, Teachers, and individual Christians, on their way through this world to a blissful eternity. Some make great noise by their temper and teaching, whilst others run their course in a more quiet and hidden manner. But what does it matter, if both of them are but running streams, rising from the mountains of Zion in heaven, and carry the waters of life in that channel, and to those quarters of the world, which Christ has assigned to them—if both do but terminate in the crystal sea of eternity?

We took up our lodging at the village Kerenge, which is well fenced. It lies at the western end of the plain. But what a difference of temperature was there in this village of the plain, compared to that of cold Kóngéi on the heights? At Kerenge we bought some fine fish, caught by the Natives in the river Engérea. What a pity it is that such a fine valley, of about eight to ten miles in breadth, is left a wilderness! It is owing much to the muskets sold at Zanzibar to the Waségúa tribes, which, being armed with superior weapons, find it an easy task to harass this plain country.

Aug. 3—We passed the river Kole, which joins the Engérea. The high and cutting grass, through which the road led us, gave much pain to my legs and hands, and I soon felt a disagreeable itching, the forerunner of subsequent sores. I suppose there is some poisonous matter in this kind of grass. A traveller should be provided with boots and gloves in traversing such a tract of land. Some time afterward we passed the brook Emdira, which falls into the Kole. On its banks we rested a little. I admired the skillfulness with which our guide (the soldier of Sheikh Kméri) tied up his pipe and food, &c., in dry leaves of the banana, which indeed serves them for every thing; *e.g.* for cups, spoons, and plates. I have seen how they fold up the fresh leaf of a banana-tree, and put into it their pombe, or liquor prepared of the sugar-cane. In like manner they make up spoons and plates; and thus they can be without the com-

forts of European civilization. However, they must learn from us, and not we from them.

In the afternoon we ascended an enormous mountain, which fatigued me nearly to exhaustion, so much so, that I was frequently obliged to lie down and take rest for some time. Finally we reached its top, where there are several villages governed by one of Kméri's sons. We went to the village Tamotta, where our guide spoke to the Headman about a speedy reception, in consequence of our being greatly fatigued. He sent word that we should enter into any house we liked—all houses were ours. My Suahélis needed not to be told twice in this despotic language. They immediately took possession of the house which they thought to be the largest and most comfortable. The owner not being at home, the door was forced open. When he came, he humbly sat down at our side, and only took away some of his kitchen-vessels, and the skin upon which he slept, and then went to a neighbour's house, placing his dwelling at our disposal, to do with it what we liked. However, I gave him a little reward, to show him that White Men do not, as the Suahélis do, trouble their fellow-men without offering an adequate remuneration. Had he refused his house, he would have been severely punished by Kméri.

Aug. 4—It was severely cold last night, so much so, that though I was covered with a good blanket, and had all my clothing on my body, I could not get sufficiently warm. The wind roared furiously, coming up from the deep valleys and narrow mountain-passes. At Tamotta I could cast a look down into the distant valley of the river Luffu.

Having reached the full top of the mountain of Tamotta, we came in sight of still higher mountains, among which that of Bumburri is prominent above others. There Sébuke, the heir-apparent of Kméri, has his residence and dominion, defending the frontier of the empire against the Vapári people and the savages of the great wilderness. He rules the west and north-west of Usambára. Before Kméri succeeded to the throne, the Vapári (who inhabit a mountainous country), paid tribute to the ruler of Usambára, who also commanded the caravan route to Jagga; but Kméri, from want of proper management, lost a part of the Pari country. But the eyes of the Wasambara are directed to the present Sébuke, or Crown Prince, who has the renown of being a warrior.

Bana Kheri told me to-day, that, on his journey to Kidáta, a country situated in the south of Uniamesi, he met with Galla, of very

fair features. Thus it would appear that those savages came from the south or south-west of Central Africa, and that they were separated from their northern brethren by the Uniamesi and other tribes (of the Suahéli family) having obtruded themselves upon and between them. Thus they are the scourge of southern and northern Central Africa. Yet a kind Providence has directed their movements in such a manner, that other more accessible tribes were left between them, in order that, through this medium, the Gospel should find a way from East to West Africa. In short, the more I see and hear of African affairs, the more I adore the wonderful ways and arrangements which God has prepared for the introduction of the Kingdom of Christ; and I firmly maintain that the Continent of Ham is destined to reveal the manifold wisdom of God in a most striking manner. But there is still much to be done, before we know the chief families of tribes and languages, and have entered into connexion with them, and before every family of tribes has been provided with a little band of messengers of the Gospel.

Bana Kheri said that Kúni was the father of the Galla and Wasegedshu, and Múli the father of the Suahélis. In this he cannot be correct at all. About three o'clock P.M. we arrived at the village Emlóla, where we are to wait until Sheikh Kméri has informed the King of my approach to the capital, and until he returns with further orders.

Aug. 5—Sheikh Kméri did not return to-day, though I most anxiously long for the termination of my journey. I feel very cold on this high land, the temperature of which reminds me of the weather of November and beginning of December in Germany. The sunbeams very rarely appear behind the clouds: whenever they do appear, men and cattle feel delighted. Yet the banana thrives in this cold country. The cattle are very fine, but I saw more cows of the horned than of the humped breed. The mountaineers seem to live a very quiet, simple, but melancholy life. The cloudy and cold air cannot but produce a melancholy frame of mind, which indeed may be cleared up a little at the fireside so indispensable in this country; but it will not, and cannot, be thoroughly cleared up, until the inhabitants shall sit at the fireside of the Gospel, which alone can render men perfectly content and happy in every climate. During the day-time the males are engaged in taking care of their cattle, or in their plantations of mahindi; whilst the women are in search of wood, which is scarce on these heights, or whilst they pound the mahindi in wooden mortars, and prepare the sima, or bake some bread of

bananas, which they mix up with sour milk. The children generally feed the cattle. In the evening they drive the young cattle into their smoky and hot cottages, and shut them up in the same room where the family sleeps around a large fire. The parents generally sleep on a jága, or kind of bedstead made of bamboo reeds, upon which they put a cow's skin, and cover themselves with their clothes, which they wear at day-time. The stronger cattle are fenced in, in the yard of the house, and left exposed to all kinds of weather. In the morning the cattle remain in the yard till about nine or ten o'clock A.M., when the sunbeams have dried the night's heavy dew; and they are driven back again at four o'clock P.M. Whilst the cattle feed on the pasture-ground, the children or women clean the stable in the house and yard with their hands, or with hard skins. As touching the clearing of the stall, I must confess the Natives of Usambára do far excel many of our German farmers.

The feelings and impressions of my mind during my stay at Emlóla were frequently very gloomy, when I looked upon these simple, yet most benighted mountaineers, who live without God and without hope in this world, only caring for their cattle and children. My spirit urged me often to go behind a large tree at a little distance from the village, where I could see into the valleys as well as the distant Wakuafi wilderness, and look upon the high mountains around me, to weep and pray that the Redeemer's kingdom might soon be established on these heights, and that His songs might be heard on these lofty hills; and, in full reliance on the promises of God, I took possession of this pagan land for the militant Church of Christ. Yea, amen, the Lord will accomplish it in His own time. I am certain that these are the moments in which the Church of a country is, as it were, conceived in the mother's womb of the Missionary, though a long time may elapse before this heavenly child will be born by the conversion of the inhabitants. These were the moments in which Abraham of old received his promises regarding the land of Canaan, and he believed and was fully persuaded that what God had promised He was able also to perform.

Aug. 6—Sheikh Kméri having arrived with orders from the King, we set out from Emlóla. Bana Kheri, on starting, had a long quarrel with the Sheikh, for no other reason but because the latter would not submit to Bana Kheri's arrogant demands. He thought himself already so much in favour with the King, that he would care no more for his son-in-law, and therefore treated him as a servant.

In the afternoon we arrived at the foot of the hill on which Fuga, the first capital, is situated. The name of the hill and town is the same. The town consists of a vast number of cottages, to which, however, a stranger is not allowed access. Even the Mahomedans are excluded. The soldier of Sheikh Kméri would scarcely allow us to touch the ground with our sticks, as the pepo and koma of Fuga—the ghosts—might be troubled thereby. Thus it appears that superstition has caused the exclusion of strangers from Fuga. Beside, Kmeri seems to be afraid of the Mahomedans, for a crafty Suahéli gave out that he went to the Pangani River in the morning, and returned in the evening (by way of witchcraft). We were quartered in a good house of Suahéli construction, but nobody would come near us until the disposition of the Viceroy—for the King was at Salla, the second capital—toward us should be known. The Viceroy soon made his appearance, but was very reserved.

Aug. 7—This morning the Viceroy, with the chief Counsellors of Kméri, called upon me for the purpose of examining me on the object which had brought me to this country, as a faithful account of my statement was to be made to the King, at his own request, before I could see him personally. Accordingly, mats were spread on the ground in the front of our cottage. The examiners sat separately, while Bana Kheri, myself, and Sheikh Kméri, were sitting opposite to them. One of the Counsellors opened the trial by asking Bana Kheri about me. He said that I was a book-man, and carried on no trade; that I lived at Rabbay, near Mombas; that my brother—meaning Mr. Rebmann—had been in Jagga, and received the permission of the King to instruct children; that I came hither to speak the Word of God, which was, that the people should not lie, nor deceive, nor do violence to each other. Bana Kheri also said, that I was no Emganga—sorcerer and physician.

When he had finished his speech I wished to speak for myself, by relating the principal contents of the Bible which I held in my hand, and which, I said, I was come to explain to them, in order that they might know the will of God as to their everlasting happiness. When I had commenced speaking of Jesus Christ the Son of God, Bana Kheri interrupted me, and one of the examiners, who had picked up something of Bana Kheri's speech, comprised the object of my coming in the following points, which he summed up: 1. "That the Wasambára people should not speak lies; 2. that they should not be given up to intoxication, or other crimes;

3. that they should not be deceivers and oppressors of others." I said this was all true, and commanded in my book that it should not be done by any one on earth; but there were many other things which I wished to communicate to them previously from my book. I then endeavoured again to relate the principal moments of the life of Christ, and to show them who He is, and why He came into this world, and what He requires from us; but Bana Kheri always interrupted anew. This is the great disadvantage of having Mahomedans about you on a journey: they will not allow you to go beyond a few common places of natural religion.

The Counsellors said my object was good; but they wished now to see the presents which I had brought with me for the King. Having seen them, they said the King would accept them with pleasure. Then they themselves wanted a little present in beads, worth about a quarter of a dollar. Lastly, and very urgently, they asked whether I did not know any medicine for destroying the Wasegúa, who were at war with Kméri. I said there was no such medicine with us; but if the Wasegúa, as well as the Wasambára, would listen to the words of my book, they would not and could not make any war again, one against the other.

Then the Viceroy and State-counsellors withdrew, and a fine sheep was sent soon afterward. I gave the Viceroy a coloured cloth, worth half a dollar, which pleased him. After that time he was very friendly, brought a supply of food, and frequently inquired whether I required any thing more. He also sent some pombe, the liquor prepared of sugar-cane; but having tasted, and found it most miserable, I begged him not to send me any more, especially as I saw that Makáme, the only Emnika whom I had with me, took so much as to become a little tipsy.

Bana Kheri, in the course of the day, asked me to read to him some portions of my Bible, which I did. He sometimes has a desire of hearing the contents of our book, and he consents to all that it enjoins; but as soon as I speak of Christ's divine nature he withdraws, or begins to dispute. There is the stumbling-block of the Mahomedans, and, in fact, of every natural man.

(To be continued.)

Madras and South-India Mission.

THE PALAMCOTTAH MISSION CHURCH.

BY THE REV. G. PETTIT.

THE accompanying sketch (*Vide* Frontispiece) of the Church at Palamcottah, belonging to

the Church Missionary Society, was kindly taken by Mrs. Stephen Hobbs, at my request. Before entering upon a description of it, it may be interesting to give some account of the neighbourhood where it stands.

Palamcottah is the European capital of Tinnevely, a province at the extreme south of the Indian Peninsula, on its eastern coast. This province appears to have borrowed its name from a large town near Palamcottah, which forms its native capital. The name itself, *Tirunelveli*, which we change into "Tinnevely," is composed of the words *Tiru* (sacred), *nel* (rice in the husk), and *veli* (pr. *veyli*, a hedge or enclosure)—"*the sacred rice enclosure*," and was probably given to the town on account of the extensive rice cultivation that lies between it and the river that flows past it. The word *Pāliangkōtei* is composed of two words, *Pāliam* (a camp), and *Akai* (a fort), which in our mouths becomes "Palamcottah." It is a large oblong fort, or rather fortified town, having an inner and an outer wall, with a dry ditch between them. There is a native population of several thousands, of various castes, who have a Brahminical temple, several devil temples, and a mosque: there is also a cantonment consisting of a regiment of sepoy (native infantry), and a detachment of artillery. The lines of the sepoys are outside: the European officers live both inside and out: the other Europeans of the cantonment live inside. There are also within it an arsenal, extensive barracks, and a large jail for the whole province, and beyond its walls stands a newly-built hospital for the military, both European and Native. There is also within the fort a small Church belonging to the Society for the Propagation of the Gospel, which is said to have been built by a Brahminess woman, who became a Christian; attached to which is a burying-ground filled with memorials of many of our countrymen who lived not to see again their native land; not a few of whom it was my lot to consign to their quiet resting-place, as that Society has no Missionary resident in Palamcottah, and as the Government usually do not appoint a Chaplain to Tinnevely. During only three years of the twelve that I lived in Palamcottah was there a Government Chaplain stationed there: during the other nine years, and also at the present time, all the clerical duties for the benefit of the Europeans have been gratuitously performed by the resident Missionaries of the Church Missionary Society. In the Church represented in the accompanying sketch, two Native Services and one English Service are performed every Sunday.

The European Community of Palamcottah—consisting of the military officers and soldiers of the cantonment, a Collector of revenue, with several assistants, a Sessions Judge, the Mission families, a few persons engaged in Schools, and also some East-Indian families, and individuals holding situations of some kind—form an interesting Congregation. It would be impossible for a Missionary residing among them to refuse them one Service in the week, to deny them spiritual advice and consolation in sickness, baptism to their children, and burial of their dead: such a refusal on his part would seem unnatural, also, to the Native Christians and to the Heathen.

But now let me conduct the Reader from the fort of Palamcottah to the neighbourhood of the Mission Church. Passing out of the west gate, and proceeding for nearly a quarter of a mile, you leave another burying-ground on your left, where you see the tombstones of the late Rev. C. T. E. Rhenius and two of his children, and also the tombs of some Native Christians. On your right is a kind of hospital for poor, sick, or aged Natives, supported chiefly by the contributions of Europeans, which we call *The Friend-in-need*. A small bridge then leads over a nullah, or water-course, for purposes of irrigation. A path to your right then offers to take you down to the *North Mission Bungalow*, where the Missionary resides who has charge of the *Seminary*, a school for educating sixty or seventy Christian boys, when full, for usefulness in the Mission in future years. If you decline the offer, and proceed along the high road, you pass an open space on the left, where there are a few stunted trees and a small Mahomedan temple, and where occasionally you may see a number of wandering Arabs encamped with horses and ponies for sale. You are now passing through the village of *Moörögenkūritchy*, the houses on the right, close to the road, being occupied by Native Christians, at the end of which is a Mission School for boys, where only the native language is taught; those on the right, lying back from the road, being chiefly occupied by Heathens. Your attention is now confined to the left side, for where the native houses end, the Mission buildings commence. First, a neat *English School*—if the Architect may say so—44 feet by 20 inside, with a verandah supported on Tuscan pillars surrounding it, meets the eye; and if you looked in you might see 100 boys or more, sons of respectable Natives, both Heathen and Mahomedan, learning English, and reading the Scriptures with Mr. Cruickshanks, the Schoolmaster, who is perfectly blind, and his two assistants: beyond this, and receding from

the road, is a building which I have not yet seen myself, as the walls were only just rising when I left Palamcottah. It is the *Printing Establishment*, which the demands of the Mission and the province rendered needful: the lower rooms are the offices, the upper the Printer's residence. Turn your face toward the road again, and you are standing in front of the Church represented in the sketch, and the palankin bearers are approaching you from the west. If you at once passed on, you would proceed along an avenue of trees for more than half a mile, with an extensive plain of rice-fields on either side, dressed in the most brilliant green, till, passing a choultry and several Europeans' houses, you would reach the bank of the *Tambrapoorney* river, having on your left the Judge's house, the Sessions Court, and the Collector's Cutcherry. A magnificent bridge, having eleven arches each sixty feet in the span, built by the munificence of a native gentleman lately deceased, conducts you across the river, and introduces you into another avenue of larger trees, uninterrupted for two miles, till it leaves you at the entrance to the town of Tinnevely.

But perhaps you would prefer to stop near the Church, and make some inquiries, which I will endeavour to anticipate and satisfy. It is surrounded by a wall which extends far beyond it, and encloses also the Missionary Compound, the first property possessed by the Church Missionary Society in Tinnevely. It was built originally by the Rev. J. Hough, when he was Chaplain of the East-India Company there; it was subsequently repaired and occupied by that distinguished and excellent Missionary, Mr. Rhenius; and, from the period of his leaving it in 1835 to the beginning of 1847, by the writer of this notice. A portion of the house, and of a smaller bungalow further from the Church, but in the same Compound or garden, may be seen through the trees. The Church, as it originally stood, was built by Mr. Rhenius in 1826. It was then simply a large open room, with a door and two windows at each end, a verandah of seven feet in width encircling it, supported by plain pillars, the verandah at the back being enclosed to form a vestry. There were neither chancel nor communion rails, but only a pulpit and reading-desk, with a table before it. There were no pews in it, nor are there still; chairs being used instead in the English Service, and the Native Congregation sitting upon the mats which cover the floor. It was built of burnt brick, plastered over inside and out with a kind of cement which we call *chunan*; and it has a tiled roof.

After taking charge of the Church and

Mission in 1835, I put up communion rails, but made no other alterations. At the close of that year the excellent Bishop Corrie preached in the Church, and admitted to Priests' Orders within it the Rev. John Dewasagayam, a Native Deacon. Then, as it was needful that the name of the Church should appear in the Ordination Papers, it received from the Bishop, for the first time, the name of *Trinity Church*. Several years after, discovering that the white ants, so destructive in India, had made their way through the walls to the beams which support the roof, and had eaten into the ends of one or two, I built up underneath each of the beams two square pillars; and as the area of the Church, already too small, was thereby diminished, I enclosed the verandah by building a wall between the pillars that supported it, in which I inserted the doors and windows that had stood in the inner wall, and cut arches in the place between the new pillars, thus adding the verandahs on each side to the area of the Church, and increasing the accommodation. The addition of a chancel, also entirely new, gave an ecclesiastical appearance to the building inside. It was finished a short time before the first Visitation, in January 1841, of Dr. Spencer, the successor of Dr. Corrie in the see of Madras; and His Lordship then confirmed 700 Native Christians, beside holding an Ordination, and also a Visitation of the Missionary Clergy, within it.

Subsequently, in January 1843, the Bishop of Calcutta paid a visit to Tinnevely, held a Visitation in the Church, twenty Clergymen being present, and also preached to the Native Catechists and Schoolmasters. His Lordship having complimented me upon the ecclesiastical appearance of the interior of the Church, I expressed an intention of improving the outside also, adding that I should never be satisfied till it was adorned with a tower or steeple. Two days afterward His Lordship, in his own hearty manner, surprised me by saying, "I am going to give you 100 rupees for your steeple." Thus unexpectedly impelled to the execution of an idea that had never seemed more than a vision of future years, I commenced the undertaking, drew out a design from the best materials that I had, obtained liberal contributions from the European residents and other friends, and in the year 1845 completed the steeple, adding, in the following year, the portico in front.

The foundation of the steeple is all of solid granite stones, the history of which I must relate. They were once in the walls of heathen temples. Released from the service of false gods by a Mahomedan conqueror of Tinnevely,

who destroyed a large number of Hindoo temples to build the fort of Palamcottah, they formed for many years a portion of its walls; and when such a fortification ceased to be needed, and it was deemed advisable to take down the outer wall, the Authorities permitted me to take from it as many stones as I might require for the foundation of my steeple; and there, after these vicissitudes, they lie honoured in sustaining the weight of a Christian spire. The superstructure is of brick and cement. Its total height, including the ball, is 115 feet. The style is Doric in the lower, and Ionic in the upper parts of the tower. The cost of the whole will appear incredibly small in this country, for it did not exceed 220*l*.; but it must be considered that I had no architect to remunerate, this office, and sometimes those of builder and mason too, being necessarily discharged by myself. All the working plans I had to draw, and the first of every base and capital to do myself, the native bricklayers being unacquainted with our styles. The stability of the structure has been tested by a hurricane, which, in three hours, blew down in the province more than 100,000 trees. Europeans have thanked me for giving such a Christian look to the place, and the Native Christians regarded it with a kind of pride, when they saw it rise above the towers both of the Palamcottah and Tinnevely pagodas. One of the rooms in the tower is used as a dépôt for Bibles and Testaments, in four languages, supplied by the British and Foreign Bible Society to our Branch of it established in Tinnevely.

I am afraid of extending this notice of the Palamcottah Church to an unreasonable length, or I might add other interesting particulars to those already named. Not only have the voices of many excellent Ministers of Christ, and of three Indian Bishops, declared within its walls the glad tidings of salvation; not only have Confirmations, Ordinations, and Visitations been held in it, but from Sabbath to Sabbath, for many years, our own countrymen and many Native Christians have offered up within it, and acceptably, I trust, through Christ, the sacrifices of praise and prayer. And not unfrequently have Europeans and Native Christians, and also Heathen, been therein assembled, when, at our Annual Festival in the month of January, the Missionaries,

Catechists, Readers, and Schoolmasters, with the wives of many of them, and a good number of Native Christians from the villages, congregate within it, and, commencing with singing and prayer, hold our Annual Meeting of the Religious Societies established in the Mission. Having no other place half large enough, we are compelled to hold them in the Church; and so devotionally are they conducted, that no objection is felt to this arrangement. The sight would gladden the hearts of English Christians, if they could see, as I have seen on these occasions, the sable faces, illumined with smiles, of 700 persons, men, women, and children, sitting on the floor of the Church, all listening, with intelligent looks and sparkling eyes, to the address of the Missionary, as he exhorts them, in their own language, to support these Societies by the argument, "Freely ye have received, freely give;" or to the address of the Native Catechist, who follows up the exhortation by an appeal to the benevolent example of their English fellow-Christians, who sent the Gospel to them when they, only a few years ago, were lying in the same heathen darkness which is still brooding over their neighbours, and even over many of their own relatives and friends. It was in this Church, too, that the native school-girl, *Poonāchi*, of whose happy death I gave a short account in the "Church Missionary Juvenile Instructor"* a few months ago, learned to know and love her Saviour, and in which she quoted, two nights before her death, that passage of Scripture which has always since seemed to me to have premonished us whither she was going—"To an inheritance incorruptible, undefiled, and that fadeth not away." I will not now anticipate, by any further remarks, a fuller account of Palamcottah and Tinnevely, which I hope at some future time to lay before Christian friends: only let me express a hope that these few observations may tend to increase and strengthen, in the minds of those who may read it, a lively permanent interest in our Missionary labours, not only in Palamcottah or the Tinnevely Mission, but wherever this holy and beneficent work is carried on in obedience to the command of our Lord, and in dependence upon His promised blessing.

* In the Number for June 1849, p. 169.

MISCELLANEOUS.

DISMISSAL OF TEN MISSIONARIES TO THEIR
RESPECTIVE SPHERES OF LABOUR.

ON Friday, Oct. 5, a Meeting of the Committee of the Church Missionary Society was held in the National School-room, Islington, for the purpose of taking leave of ten Missionaries about to proceed to their respective destinations. The Chair was taken at one o'clock, by Sir R. H. Inglis, Bart, M.P., one of the Vice-Presidents of the Society, succeeded by Dr. Macbride, also one of the Vice-Presidents; and prayer having been offered, the Honorary Clerical Secretary proceeded to deliver to the assembled Missionaries the Instructions of the Committee.

They referred, in the first instance, to the peculiarly interesting circumstances of the Meeting, and the opportunity it presented for the exercise of thanksgiving and praise, in the following terms—

The number of the Missionaries, of whom we now take leave, is larger than we usually have had it in our power to send out at one time; and they go, not to supply vacancies occasioned by death, but, in each case, to strengthen existing Stations, or to commence a new Station: and the fields of their labour are "*Africa and the East*," in accordance with the early designation of the Society.

It is also a noticeable fact, that none of our Missionary brethren now before us are going out *alone*, or to labour solitarily at distant Stations. They go out in companies; and they are all destined, if God permit, to labour in companionship, either two and two, or in larger companies.

The union, also, of Native African Ministers with European Missionaries is a delightful and encouraging feature of this occasion. Once before we have had the gratification of bidding God-speed to an African brother—the Rev. Samuel Crowther—going forth as a Minister of our Church. And now we see before us two more; a happy omen, we trust, that the number of such will preserve a regular increase—that God has given the word, and great shall be "the company of the preachers" given to long-neglected Africa, of her own sons, to tell her that the time of her deliverance is come.

Another special circumstance of interest in the present Meeting is the fact, that three out of the five who are going out for the first time are from our Universities, and have had some

experience in the ministry at home. Two of that number devoted themselves to Missionary work from their first entrance at Cambridge, when the world was opening all its varied allurements before them: they have steadily kept to their purpose, availing themselves of all academical benefits, that they might have the richer stores to take with them to a foreign land. They have entered the ministry of the Church at home, not with any view to its preferments, but that they might gain additional experience of the work of a Minister, and carry abroad with them more intimate sympathies and dearer associations with the Church and brethren from whom they are about to be parted. At each step of their progress "they might have had opportunity to have returned" to the beaten and thronged path of a home ministry; but believing it to be the will of God that some should go forth as preachers of the Gospel to the Heathen, they offered themselves willingly to the work, scarcely knowing whither they were to go; and the Lord, by the concurrence of various providences, has shown that He had first called them, and has led them unto this day. And He has thereby given to them, and to us, a blessed assurance that He will not "be ashamed to be called their God;" but that if they continue to walk in the same faith "He shall guide them continually, and satisfy their soul in the drought of human comforts, and make them builders of waste places, and restorers of paths to dwell in."

There is yet another very special source of interest on this day: we have the presence with us of one of our late Missionaries, whom our Sovereign has selected to fill the higher office of a Bishop of our Church, to resume in China the Missionary labours to which he was first appointed by the Society, but to resume them with higher advantages and more extensive responsibilities. We rejoice to remember, this day, that this is the second instance in which one of the Missionaries of the Society has been thus distinguished: Bishop Gobat was a Missionary of the Society. As our continental and Lutheran brethren were the first, and for several years the only Missionaries of the Society, so it pleased God to place the honour of the Episcopate, in the first instance, upon one of their number, by inclining the heart of the King of Prussia to nominate our Missionary Gobat to the Bishopric of the United Church of England and Ireland at Jerusalem.

That the Bishop of Victoria appears amongst us this day, at the head of a band of our Mis-

sionaries, accompanied by others of his own selection—one a Native Candidate for the office of an Evangelist—about to go forth to our Mission, furnished with the most intimate knowledge of the Society's proceedings, identified with its principles, and bearing its interests in his heart—this remarkable combination of circumstances may fitly grace the commencing year of our second half century; but must be regarded by us in a far higher light, as an incentive to renewed prayer and exertion, and to enlarged expectations, in the cause of the China Mission, and in the name of that God who hath done so great things for us.

And we cannot omit to name, among the providential encouragements of this day, the presence of another friend, the Bishop designate of Madras, for twenty years the zealous friend, and one of the active representatives, of the Society in North India, and now going to preside as Chief Pastor over the diocese of South India, our chief Missionary field; and this at a very critical period of the history of our South-India Mission, when the settlement of our native flocks and native ministry, upon a wise and solid ecclesiastical foundation, is a matter which calls for much reflection and for much practical experience in the Mission field.

Such were the prominent features of interest connected with this assemblage of Missionaries, brought together, some from very distant portions of our earth, meeting in one spirit, and for the furtherance of one glorious object, and soon about to be separated, that, in countries remote from each other, they might spend and be spent in the service of the Redeemer. Such a Meeting presented a type—a feeble one it is true, but, nevertheless, not destitute of a realizing power to the Christian mind—of that eventful hour, when the elect of God, from east and west, and north and south, shall meet together in one glorious assemblage before His throne. It exemplified, in a remarkable manner, the power of centralisation that there is in Him, in whom it is the Father's purpose to gather together in one all things in Christ. The Christian Native from China, and the Christian Native from Africa, met on this occasion in grateful intercourse. Each recognised in the other a brother in Christ. Outwardly they were dissimilar, but the Christian experience of the one was reciprocated

by the Christian experience of the other; and as their opportunity of converse was brief, they agreed it should be perpetuated by an epistolary correspondence alternating between the shores of Africa and China. Realities like these, brought directly and visibly before them, afforded to the Christians of England a convincing evidence, if such were needed, of the power of adaptation in the Gospel to the necessities of man under every phase of his social and moral state: a point of interest and of instruction appropriately selected by the Bishop of Victoria in his closing address, and indicated by him as peculiarly deserving the attention of the Meeting. He remarked that the degradation of the African did not lower him beyond the reach of the Gospel, nor the civilization of the Chinese enable him to dispense with its beneficial influence. In the one case there was an acknowledgment that, however European avarice may degrade, the Gospel can elevate from that lowest state of degradation: in the other, a practical confession that the highest degree of civilization to which man can attain without the Gospel, can afford no true happiness in time, no hope for eternity.

China and Africa were indeed represented on this occasion, and seemed, through their sons, to plead with English Christians. Each claimed to be considered an appropriate object for the extension of Gospel mercy. Each seemed to say, we need the Gospel, and, like yourselves, through the grace of God, are capable of receiving it. Christian Natives from Asia and Africa stood forward as evidences of this; and, on behalf of the respective continents from whence they came, solicited an increase of English sympathy, and an enlargement of English Missionary effort.

The Instructions, in the first instance of a general character, subsequently assumed a more special form, as the Missionaries were addressed with reference to their particular destinations. These special Instructions were replied to by the several Missionaries, as well Native as European.

The desirableness of the Native Churches in Sierra Leone beginning to act with more

decided Missionary influence and effort on the heathen tribes in the interior, constituted the prominent feature of interest in the Instructions to the Sierra-Leone Missionaries. The importance of this paragraph requires its full insertion.

Upon your return to Sierra Leone there will be the large number of twelve European Missionaries in the Colony, and three Native Clergymen. If we regard only the wants of the Colony, such a large body of Labourers, in addition to sixty Native Teachers, appears disproportioned to the extent of the field. The Committee will therefore anxiously expect tidings of Missionary labours being pushed beyond the Colony; to hear of labours among the Sherbro nation, the Susus, and the Mandingoes.

It is with unfeigned satisfaction that the Committee have received the narrative of Mr. Koelle's visit to the Vy country.* That visit is a most important one, not so much from the remarkable philological investigation connected with it, as from the evidence which it has afforded of the possibility of Christian travellers entering the interior of Africa, and residing in its native towns; and of the existence of a degree of intelligence, of willingness, and aptness to receive the Truth, most encouraging to Missionary enterprise.

Mr. Koelle's able and pious narrative will be read with deep interest by multitudes; but to the mind of the Committee it presents itself under a peculiar aspect, somewhat like the monitory vision of a man of Macedonia to Paul and his associates. It seems gently to reproach us with past supineness and want of faith.

It would appear that, nearly fifteen years ago, an American Schoolmaster, from Liberia, resided for a few months in the Vy country, scattered a few seeds of Truth, and departed. They became the spring of a new mental developement in the tribe. Doalu, almost unconsciously to himself, becomes an inquirer after the Truth, but he gropes in darkness for many years. At length the captain of a British man-of-war first discovers the traces of a newly-invented mode of writing—he brings the intelligence to Sierra Leone—Mr. Koelle promptly investigates the case, visits the inquiring Doalu, preaches the Gospel to him,

* Narrative of an Expedition into the Vy Country of West Africa, and the discovery of a system of syllabic writing recently invented by the Natives of the Vy tribe. By the Rev. S. W. Koelle, Missionary at Sierra Leone. Seeleys. Hatchards. Nisbet. Price One Shilling.

very wisely commends this most encouraging Missionary opening to the care of American Missionaries (for it would not be expedient for our Society to prosecute the opening), and then returns to Sierra Leone. So the vision passes away. But we "may assuredly gather" from the narrative that we have been too negligent of the neighbouring tribes of Sierra Leone, through a faithless fear that the way was not open, and that the people were not prepared. Had our Missionaries gone into the Susu and Sherbro towns in the interior; had they shown the inhabitants the possibility of writing their own language; had they placed the same wise and cautious confidence in the Native Chiefs which Mr. Koelle reposed; we should surely have had to tell, ere this, of some Doalu nearer home, whose tutelage our Society might have been privileged to undertake; of some tribes who had as quickly imbibed the idea of reading and writing as the inhabitants of the Vy tribe; and of native books, not like these, showing, alas! the sad proofs of a mind groping after truth, yet bewildered by the follies and blasphemies of Mahomed, but conveying in the native tongue the precious seeds of divine knowledge.

The Committee desire to regard the case of Doalu, and that the Missionaries in Sierra Leone should regard it, as a loud call to pass over the borders of the Colony, and cast abroad the seeds of Christian truth.

The Committee would affectionately guard you against the very natural reply, that much remains to be done within the Colony. They are well aware of this. But the Apostles did not wait till all Jerusalem was evangelized before they branched out. Divide your forces. Let some at least go forth. Let Missionary tours be wisely planned. Let no travelling season be allowed to pass away without accomplishing one or more such journeys.

At the same time, let those who labour within the Colony be fully alive to the Missionary work which *there* remains to be done; for the extension of the Mission through means of the numerous travellers and merchants who traverse Africa, and visit Sierra Leone. Most of them are able to converse in Arabic. It is hoped that this language will be henceforth a regular study of Fourah Bay. Let it not be thought that the Mahomedans of Africa are utterly set against Christian truth. The regular dispersion of Arabic Bibles in Sierra Leone, and the Arabic Bibles sold by Mr. Crowther at Abbeokuta, and studied in his company, show that an opening exists which, under God's blessing, may lead to the most blessed results.

In replying to this appropriate counsel and admonition, one of the African Ministers with much regret admitted that no adequate effort to communicate the Gospel to the heathen tribes around had as yet emanated from Sierra Leone. It was a subject which had caused him much anxious thought, and convinced him how necessary it was that more of the Spirit of God should be poured out on the Native Converts.

And yet, while we pray that such may be the case, and endeavour, by wise counsel and affectionate admonition, to lead forward our Native Churches in different lands to Missionary usefulness among their brethren, we must be careful that their Christianity suffers no depreciation in our eyes, if this fruit of it be somewhat slow in its development. We have to remember the lengthened period which elapsed before the Reformed Church of England entered on her Missionary work.

The same Missionary adverted to another point of much importance—the necessity that legitimate employment should be afforded to the rising generation in the Colony, without which, he observed, their course must be backward, and not forward. It is vain to evoke human energies, unless the means of healthful exercise be simultaneously afforded them. Without this they recoil upon the man, and, in their misapplication, prove his ruin. It is evident that, concurrently with the intellectual development going forward in Sierra Leone, the resources of the Colony ought to be rendered available, and the opportunities of useful and self-improving occupation be enlarged. From the insufficiency of these, young men, whose education has been such as to raise them considerably above their uninstructed countrymen, and who, under proper influence, and in a healthful occupation, might become instruments of much usefulness, leave the Colony, and, wandering into the interior, occupy themselves in the timber-trade on the banks of rivers, where, removed from all means of religious instruction, they rapidly deteriorate, and are often discovered in a state of lamentable demoralization.

We have much satisfaction in stating that

the attention of the British Government has been directed to this subject. An arrangement has been made, by which the children in the Government Schools at Sierra Leone, consisting of several hundreds, will be transferred to the Church Missionary Society, on whose Missionaries will rest the responsibility of their moral and religious training. The Government has also undertaken to allow a competent salary to an Industrial Master selected by the Society, whose special duty it will be to train the children to agricultural employment, and instruct them in mechanics, &c. These measures are of unquestionable importance. It is full time they should be commenced.

The Instructions next referred to the presence of three young African females, who, having passed through a course of preparatory training in this country, were now about to return to Sierra Leone, to assist in the important work of female education; a branch of Missionary operation which has been, perhaps, too much neglected in that Colony, but which is beginning to receive the attention which it claims, two European ladies, fully qualified for this department of labour, being now actively engaged in its superintendence and advancement.

The Missionaries to Abbeokuta were then addressed.

The Committee have not received any new information respecting the work among the Yorubas since they addressed their Instructions to the last Missionary who sailed: they refer you to those. But they are able to embody all that they have to say in still fewer words—Go forward, as you have begun, in the strength of the Lord. You were the honoured instruments of laying the foundation of that Mission. You were guided, the Committee trust, by the wisdom from above. The Lord has signally blessed your labours. You have now full experience of the country, and of the native character. May the Lord enable you to take full advantage of these benefits!

The Committee dismiss you, dear Brethren, full of hope, yet not without solicitude. They are well aware that “the strong man armed,” whose possession of Abbeokuta you have invaded, is struggling. They are not ignorant of his devices. They see some gathering storms in the horizon. They cast many an

anxious look toward Dahomey on the west, and Lagos on the south. They tremble at the effect of the strange doctrines which are broached at the present day respecting that old curse of Africa, the slave-trade.

Whatever can be done to give security and protection to your position the Committee will not omit; but our confidence and your security lie in an unseen and ever-present help. The Lord, who has called you to enter upon the work in which you are engaged, will not desert you in your hour of need. Let our solicitude only drive us the more constantly and earnestly to a throne of grace.

The reply of one of the Missionaries was of an important character.

He said he was well aware that considerable danger might await them in the prosecution of Missionary labours at Abbeokuta, and that they might be much afflicted; but that, even without means, God was able to protect them. The slave-trade constituted the great obstacle: heathenism was nothing when compared with it. It is by White Men the slave-trade is supported. Men see how Africa is degraded: the cause of that degradation originates with the civilized White. The slave-trade is not of native growth: the African would not engage in it if he were not tempted to do so. He considered that the extension of the Missionary work would be the best security of the Missionaries: nor were opportunities wanting. The King of Dahomey longs to welcome European Teachers to his country; the King of Porto Novo says that he has looked for the Missionary that was promised him till his eyes were strained in doing so. It is not in Africa that the impediment exists to the extension of the work: the hindrance is in England. And why should English Christians remain indifferent to such opportunities. They knew not what a day might bring forth. As the King of Dahomey had destroyed Okeodan, so might he attempt the destruction of Abbeokuta and Badagry; but if Missionary Stations were formed at Dahomey and other places, the position of the Missionary would be strengthened, and they would have, comparatively, little to fear.

The friends of Christian Missions in this country will acknowledge the truthfulness

of these remarks. There is presented to us the opportunity at the present moment, not only of extending our operations to the large towns in the Yoruba Country, but also of occupying Dahomey itself. Surely not a moment should be lost in doing so. Simultaneous action, so as to occupy commanding points in these slave-trading regions, is at the present crisis indispensable. Christianity has gained a footing in the interior, and we may be fully assured that, as of old, the slave-trade, with determined hostility, will awake to the contest, and, by a vigorous effort, seek to accomplish its expulsion. We have pushed forward our Missionary Brethren to an advanced position at Abbeokuta, one affording a promise of most extensive usefulness, but one in which they need to be sustained. The general who occupies a post, considerably in advance of the main body, by a detachment of his troops, is careful to support them by a series of combined movements. We must act on a similar principle. Our operations in this part of Africa, to be effective, must be carried out on a comprehensive scale. Isolated efforts are comparatively weak, and are counteracted by the enemy with less difficulty. The capital of Dahomey ought to be at once, and strongly, occupied. The source of much past, and perhaps future, evil lies there, and much mischief might be prevented by the influence of a resident Missionary.

Such necessary enlargement of our operations rests not with the Society, but with the Church of England at large. The Society is willing to advance so far as the requisite means are yielded to it. There are men to be found, willing to undertake the difficulties and dangers of such a Mission; but the present financial position of the Society precludes its possibility. May a gracious God awake the Church to the duties, and responsibilities, and high privileges, of such a day of opportunity as the present, and constrain her to come forward, both by men and means, to the help of the Lord against the mighty!

We commend our faithful Missionaries at Badagry and Abbeokuta to the remembrance of all who know the value of prayer.

To the China Missionaries the Committee addressed no specific directions, feeling themselves relieved from doing so by the presence of the Bishop of Victoria. Their respective destinations were enumerated. One Ordained Missionary was assigned to Ningpo. One Ordained Missionary, of medical skill and experience, and with him a Student from the Islington Institution, were appointed to commence a new Mission at Foochow, the third open port in China. The Bishop, in his concluding address, adverted to the destitution of this place. He stated that, four years ago, Foochow, with half a million of inhabitants, was without an Evangelist. Since then the American Board had commenced a Mission, but its continuance was doubtful.

Another Ordained Missionary was appointed to labour, under the direction of the Bishop, as a Missionary in the proposed College at Hong Kong.

Needful as a native agency is in every portion of the Mission field, its necessity is most evident in China. The immensity of the population, the fewness of our Labourers—so few that they are not competent to grapple successfully, even with the comparatively small section of the Chinese to be found within the limits of the five ports—the impossibility of European Missionaries, if their numbers were ever so much increased, prosecuting their labours in the interior—the peculiar difficulty of the language—all point to a native agency as a great desideratum in Chinese Missionary effort. And if more requisite in China, there are grounds for entertaining the hope that such an instrumentality may be attained more rapidly, and with more facility, there, than in other portions of the Missionary field. The number of educated Chinese—educated, we mean, after native fashion, but not less effective for native purposes—are in larger proportion than in any heathen country of modern times. Brought under gracious influence, and having their hearts stored with a treasure of divine truth, they are at once in a position to be instruments of usefulness to their countrymen. The African, the New Zealander, the American Indian, the great majority of the Hindoo people, must be raised, by a

lengthened process, from a condition of barbarism and mental degradation, before they can be deemed in any degree suitable for a work like this; but the circumstances of the Chinese are in this respect peculiar, and promise, by the blessing of God, a more rapid organization of a native agency. The Committee, therefore, are fully justified in the good hope expressed in the Instructions, that pupils will be obtainable from various parts of China, who, concentrated at the Hong-Kong College, will become the proper objects of their Missionary's care, and, when duly prepared, be sent forth, under the direction of the Bishop, to do the work of Evangelists among their countrymen.

The Instructions concluded by a final word of general interest to the whole body.

The watchword of the present occasion must be—Enlarged expectations abroad, and enlarged exertions at home.

To those who have an intimate acquaintance with the working of our Society it has become a question of anxious inquiry, how it is that for the last few years no great visible encouragement has been received at home or abroad, as in many former years. The fifth decade of the Society has passed away with less manifest advancement of our work than each former decade. We humbly trust that the work has been gathering strength, that our Missions have become of augmented value in their consolidation and advancement. But we sigh to see the burst of day.

To our Missionaries we say, Remember there is much land yet to be possessed: go up and claim it in the Lord's name, with enlarged faith and hope. To our older Stations we send the message, Devise new plans—venture—"break out." A Missionary is essentially a pioneer. He ceases to be a Missionary when he loses this characteristic. If they will not hear you in one city, go unto another. Time is passing away. The Gospel must be preached in all lands. Say, as Paul did, to every dear and innocent gratification, to every comfortable spiritual connexion—"I trust to be brought *on my way* by you, if first I be somewhat filled with your company."

From you we look up and cry—"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old."

And then we would look around upon the Church at home, and repeat the responsive message—"Awake, awake; put on thy

strength, O Zion ; shake thyself from the dust ; loose thyself from the bands of thy neck."

Each such occasion as the present, on which we take leave of our parting brethren, must be to us an additional impulse to renew our lesser sacrifices, and less costly offerings, and less profitable labours, in this great cause.

And may the Lord the Spirit dismiss us all with His blessing !

The Bishop of Victoria concluded the proceedings by an address to the Missionary body, inclusive of many points of a highly valuable and practical character. To some of these we have already adverted. The Missionaries to China he considered as bound up with his own future life. He reminded them how necessary it was they should address themselves to their work with steadfastness of purpose. They might go forth at first with much zeal, and afterward, when they witnessed the apathy and sensuality of the Chinese, a re-action, unless they were on their guard against it, might take place.

He trusted that their five months' voyage would be a period well spent, a time of preparation, a bracing of their sinews for the work, a season of prayer and of devotional reading.

There was one point of special importance to which he adverted—the encouragement afforded in the religious improvement of the European residents abroad ; an observation which he illustrated by a reference to the Christian conduct of two naval officers about to precede them to the Chinese coast, who had offered their services to the Bishop in any way in which they might be available to the furtherance of the Gospel.

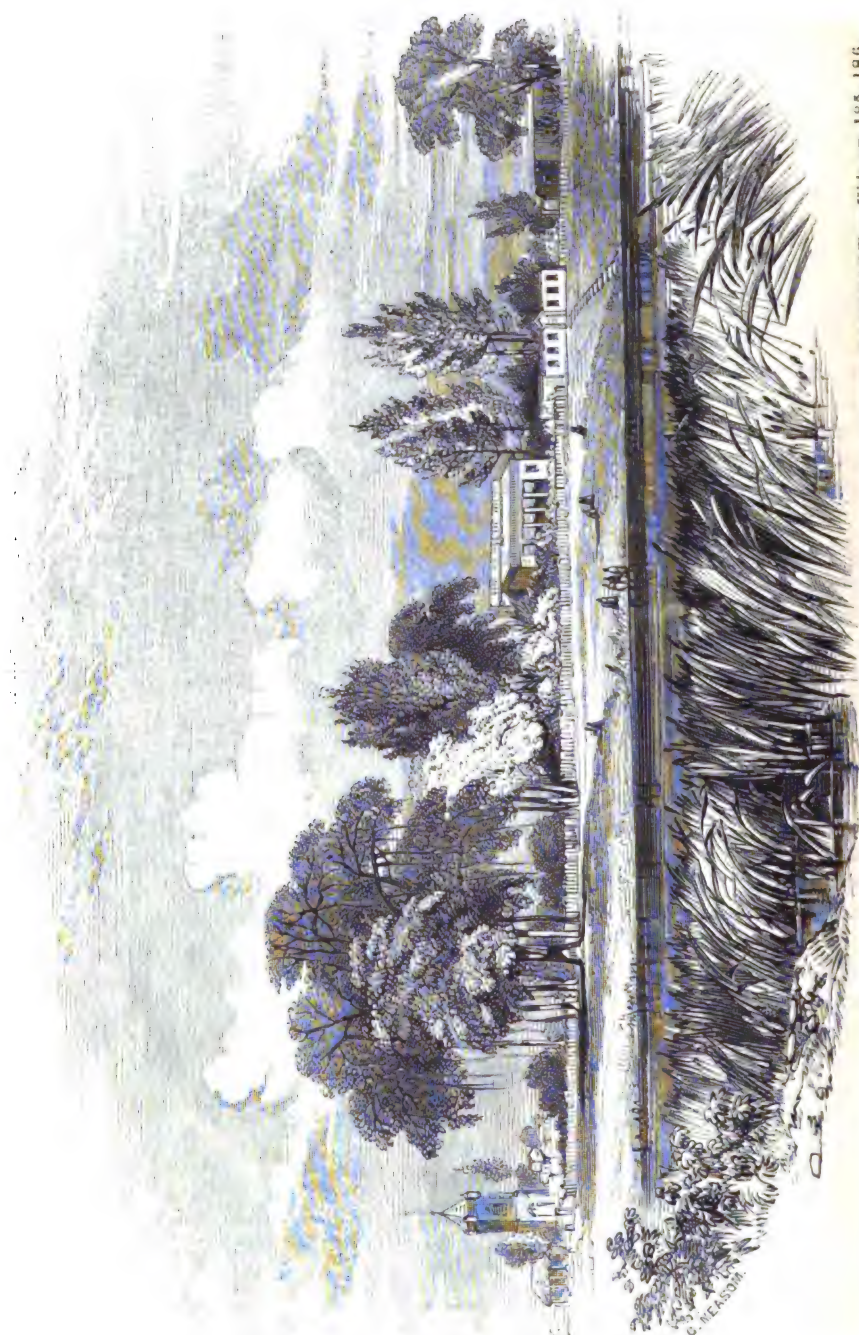
On the importance of lay co-operation in a work like this, the Bishop dwelt with much force, and to such observations the Meeting fully responded. Too much has the Gospel been retarded by the inconsistent, nay, openly profane and lawless conduct of professing Christians in heathen lands. They might be as active instruments for good, as they have been for evil. The same enterprise which, in commercial intercourse with the Chinese, introduces amongst them the ruinous opium, if brought under the sanctifying influence of Christian prin-

ciple, would be equally active in communicating the leaves of the tree which are for the healing of the nations. The resident, or the sailor, who, by his licentious and profane conduct, brings the religion which he professes into contempt, might, by a consistent conduct, as decidedly recommend the same. Too true it has been, that, through the bad example of nominal Christians from this Christian land, the name of our God and Saviour has been blasphemed amongst the unevangelized ; but we are encouraged to hope that a re-action for good has commenced among our countrymen, who "go down to the sea in ships and do business in great waters," and it is our earnest desire and prayer that the Bishop of Victoria, in his efforts for the good of China, may receive much and valuable co-operation from the British residents there, and the civil and military servants of the Government.

The Bishop concluded by an impressive farewell to the Members of the Church Missionary Committee, and commended himself earnestly to their prayers, that, as to the unknown future, he might be kept sober-minded and watchful to prayer. A few years more, and dangers and difficulties would all be over. Might it be his blessed privilege to use as his own the language of the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me."

The Rev. W. Jowett, the senior Missionary of the Society, then commended the Missionaries and their wives to the care and protection of the Almighty ; and, after singing the Doxology, the Bishop of Victoria pronounced the blessing, and the Meeting separated.

May the various Missionaries who were present on this interesting occasion—some of whom have already sailed, and others on the point of doing so—in the distant lands to which they are bound, be the blessed instruments of turning many to righteousness, to shine as the brightness of the firmament, and as the stars for ever and ever !



CHURCH MISSIONARY STATION AT KABASTANGA, IN THE KRISHNAGHUR DISTRICT.—Plate pp. 185, 186.

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[Vol. I.]

ORIGINAL COMMUNICATIONS.

THE PREVENTIVE SQUADRON ON THE WEST- AFRICAN COAST.

THAT the removal of the differential duties on slave-grown sugar in 1846 has fearfully accelerated the action of the slave-trade, is an undeniable fact of painful character. Anxious to improve to the uttermost this unexpected opportunity of a golden harvest, the planter resolved on increasing his growth of sugar. The large extent of fertile lands in Cuba and Brazil affords him the means of doing so, provided a sufficient amount of labour can be obtained. Africa, as of old, is regarded as the region from whence the human material can be procured with most facility. Hence the demand for slaves has increased with the demand for sugar, and the efforts to transfer cargoes of suffering humanity from the African coast to the slave-markets of America, have augmented with the enlargement of the lands under sugar cultivation. Wishing to increase his sugar crop, the planter seeks to increase his working stock of slaves, and is satisfied to pay high for them, because he knows that by the sale of his sugar in the English market he will be amply remunerated.* This increased demand for slaves has quickened the action of the slave-trade, and aroused it from its previously depressed state to one of almost unexampled activity. During the six years ending with 1845, the import of slaves into Brazil scarcely exceeded, on an average, 23,000 per annum: in 1846 it rose to 52,600; in 1847 to 57,800; and the Select Committee on the slave-trade, in their Resolutions of Aug. 10, 1848, have published to the nation the startling fact, "that the admission of slave-grown sugar to consumption in this country has tended, by greatly increasing the demand for that description of produce, so to stimulate the African slave-trade, as to render an effectual check more difficult of attainment than at any former period."

This assuredly is most painful and humiliating. It may be, that in withdrawing the commercial

restrictions on slave-grown sugar we never realized a result so much to be deprecated ; and that, had we foreseen it as inevitable, such an alteration in our commercial policy would never have been proposed. Still, the matter of fact remains the same, and places us, as a nation, in a position of very serious responsibility. From the year 1819 to the present moment, England, at a great cost of pecuniary expenditure, persevering effort, and valuable life, has diligently sought the extinction of the slave-trade. More truly free than any other nation of the earth, that odious traffic has been to her peculiarly repugnant. Her sympathies have been elicited on behalf of the poor slave, the victim of human avarice and cruelty, and her strength has been put forth for his liberation. Her national protest has been published before the world against a system in which the laws of God and the rights of man are alike presumptuously violated ; and while nobly persevering in that Christian course, providential blessings of the most marked character have continued to be richly bestowed upon her.

But now, by a national act of the very country which has laboured so diligently for its suppression, the slave-trade has been excited to renewed activity; so much so, that although our cruising force on the coast of Africa has never been in a higher state of efficiency and order than since the year 1846, the amount of slaves exported has continued to increase from year to year, as follows—

1845,	Amount of slaves exported,	36,758.
1846	„	76,117.
1847	„	84,356.

How deplorable, that we have so acted ! and that, not to obtain for our famine-stricken brethren of Ireland the food that was absolutely necessary to sustain life, but to reduce the price of an article, the use of which has been generalized more from habit than necessity. Sugar has been cheapened to the individual purchaser, but the cost of the reduction has fallen upon Africa. A greater measure of sorrow has been wrung from her, and, as our sugar cheapens, her sufferings increase. The nations of her interior writhe in anguish beneath the renewed vigour of the slave-trade, and, as they groan under the frequency of the

* When the news of the change in the sugar duties reached the Havannah in 1846 the price of estates and sugar rose 15 per cent., and rather more; and the price of slaves rose considerably more, from 15 to 20 per cent. *Vote 1st Report Select Com. on slave-trade. Matson. 1496, 1497.*

slave-hunting expeditions which desolate them, wonder at the cause. Strange, that the stimulating impulse should have been given by ourselves ! Strange, too, that, since we thus acted in order to reduce the price of an article of secondary value, a prime article of food, the exclusive sustenance of a considerable section of the British population, has been mysteriously blighted, and a heavy pecuniary loss entailed upon the nation, in comparison with which the reduction in the price of sugar has been of little consequence.

But now, what is to be done ? what course shall we pursue in order to repair, in some measure, the new injury that, inadvertently perhaps, we have inflicted upon Africa ?

The action of the popular mind is sometimes very singular, and shows how one erroneous step leads us onward to another ; and how the moral principle, weakened by a previous act of impropriety or inconsiderateness, is the more easily betrayed into the commission of some other. By a considerable portion of the community the withdrawing of the preventive squadron from the African Coast is strongly advocated, the increase of the slave-trade within the last few years being advanced—and, by many persons, admitted—as a convincing evidence of the inutility of the system hitherto pursued, and the necessity of its abandonment as soon as possible. But the conclusion thus drawn is more plausible than sound. If, in consequence of an incautious mode of proceeding on our part, we give a new impulse to any popular criminal propensity—say that of drunkenness—and the perpetration of crime proportionably increases, it might be found that the amount of preventive police which had been previously enough, would prove no longer adequate to the maintenance of order, and an inquiry would then be instituted as to the best course to be pursued. What should we think of the individual who would recommend the abolition of the police force as the best decision under existing circumstances, and who would sustain his proposal by arguments such as these—Nothing can be more admirable than the condition of this force, yet it is an undeniable fact that crime increases : the men are harassed, their constitutions suffer, our own expenditure is very heavy, yet no good is done : it is evident that the system we have been acting upon is an unsound one ; and its entire abandonment, and the withdrawal of a force which, although maintained by us at a heavy cost, has altogether failed in accomplishing the object for which it was intended, have now become imperative. A reasonable man might urge in reply—Nay, you have, by your

incautious mode of procedure, quickened the action of crime : until then, a restraining influence was exercised. Now that you have strengthened the antagonistic principle, you must place your police force in a position to contend against it : so far from withdrawing, you must strengthen it, unless you are prepared to see crime in the ascendency. You must retrace your steps ; rectify, as soon as possible, the practical error in which has originated all this deplorable increase of mischief ; and be prepared, in the enlarged expenditure to which for a time you must be subjected, to pay the price of your own inconsiderateness and hasty conduct. We believe that such is the dilemma to which we are reduced : in consequence of the unexampled activity which our own measures have given to the slave-trade, our present amount of naval force on the African coast is no longer sufficient to exercise the restraining, counteracting influence which it had previously done.* To withdraw it at the existing crisis would be to let loose the slave-trade upon Africa in its present cruel intensity of action, and thus to be instrumental in introducing a period of sorrow unexampled, perhaps, in the history of that unhappy continent : † it would be to surrender every claim to national honour and consistency ; to mark ourselves out as a generation which had fearfully deteriorated from the manly and generous Christian feeling of our fathers ; and to transmit our name as a just object of contempt and scorn to those who shall succeed us.

The language of Lord Palmerston, before the Select Committee on the slave-trade, is such as becomes a British Minister to make use of on a subject so important—

“ I do most distinctly and sincerely think that it is the duty of the British Government to persevere in its endeavours to put the

* “ Some increase may be necessary under present circumstances, since the impetus which has been given to the slave-trade by the Act of 1846 for the equalization of the sugar duties.”—Evidence of Capt. the Hon. J. Denman before the Select Com. on the Slave-trade. 1st Rep. 279.

† We refer to the following question and answer in the 2d Rep. before the Select Com. on the Slave-trade—“ What do you think would be the effect of taking away the squadron at this moment ? ” “ I should say we should have a very large exportation of slaves all down the coast of Africa immediately, and then probably it would cease. I think that the markets in Brazil and Cuba would become so glutted, and there would be such an overpopulation there, that the demand of course would be stopped.” Hook. 3948. *I.e.* the problematical good can only be attained through an antecedence of appalling evil.

slave-trade down. I think it would be utterly disgraceful to a country which has made such sacrifices as England has, and which has acquired so much well-deserved character as England has acquired in that cause—I think it would be utterly disgraceful to the country, from the mean calculation of a small temporary saving, to abandon the course which it has pursued.” *

May England be preserved from a retrograde movement of so dishonourable a character! Rather, if it be necessary, let the number of our cruisers be increased. We shall indeed lose more than all that had been gained by the admission of slave-grown sugar; but we shall prove that, although we have done wrong, we have done so inadvertently; and that, for the sake of cheap sugar, we are not prepared to sacrifice the African. Instead of contemplating the withdrawal of our cruisers, and the abandonment of the African coast to the fearful action of the slave-trade, let us rather consider how we can so alter the commercial regulations, connected with the sugar-trade, as to relieve ourselves from the odium and responsibility of having, to an alarming extent, aggravated the evils of the slave-trade in our anxiety to cheapen the price of sugar.

But let us consider, more particularly, some of the results which have followed the action of our cruisers on the African coast. The tendency in the minds of many persons, at the present day, is to the illogical conclusion, that, because they have not actually suppressed the slave-trade, therefore they have accomplished nothing; and that the national expenditure, in sustaining this force, has been productive of no good, and has been wholly unprofitable.

We do not believe that any intelligent person, who has seriously and well considered the subject, entertains the idea that the cruisers, of themselves, could suppress the slave-trade. The cruising system is a subordinate instrumentality, but one of the greatest possible value; important, as coercively restraining the injurious operation of the slave-trade, until the great remedial measures by which, with the blessing of God, it shall be eventually overthrown—the introduction of Christianity, and its attendant blessings—have had opportunity to come into energetic action on the native mind. The slave-trade, we fear, must continue to exist, until the African Kings and Chiefs themselves, under altered influences and feelings, shall become convinced of its atrocity, and, renouncing it with abhorrence, shall refuse to engage any longer in the razzias by which the market of the slave-merchant has been

supplied—a change which the Gospel alone can effect. But in our efforts to introduce the Gospel among the Africans the cruisers have rendered most important service. They furnished us with the first materials on which to work: they spoiled the slave-dealer of his prey; and, landing the Liberated Africans at Sierra Leone, placed them within the reach of Christian Missionaries. England's occupation of Sierra Leone gave us the locality, and the cruisers furnished the materials, in connexion with which a great experiment for the good of Africa might be tried—the effort to transplant Christianity to its shores, and to introduce a new and powerful influence, which, however apparently weak and small at first, would eventually become too strong to be rooted out. Through the armed intervention of Britain on the coast of Africa, time and opportunity was afforded for the introduction of Christianity, and the slave-trade prevented from trampling it down during the tender period of its preliminary growth. Driven away from the tribes where slave-trade influences had free scope, our Missionaries found shelter within the Colony of Sierra Leone; and the Liberated Africans landed from the cruisers presented, in the providence of God, the selected soil in which the first seeds of Divine Truth were to be sown.

And now, after years of patient labour, results of a most important character are becoming manifest. The Gospel has obtained access to an interior tribe in the very midst of the slave-holding countries on the Bight of Benin, in the vicinity of Dahomey, the most formidable of them all; among a people who have been grievous sufferers from the slave-trade themselves, and often the instruments, through the same medium, of inflicting grievous suffering on others. When, many years ago, we tried to introduce Christianity into the midst of the independent tribes in the vicinity of Sierra Leone, we failed. In this case we have succeeded. How has this successful effort been made? Through the intervention of the materials which the cruisers have supplied to us. The influence which the slave-trade exercises on an African community is powerful indeed; but on the Yorubas, the tribe we speak of, new influences were brought to bear of a still more powerful character. Individuals of this nation, who, long before, at a period of great national calamity, had been sold into slavery, after a sojourn of some years at Sierra Leone returned to their native land. They told their country-people of all that had been done for them; that, if some White Men had bought them, other White Men, of a different nation, had set them free without price. Some of these Yorubas from Sierra Leone

* 1st Rep. of Evidence before the Select Com. 161.

were converted men, who had learned to value Christian truth; and they told their countrymen, who listened with astonishment to the new fact, that there were White Men on the coast, who, instead of buying slaves, wrested them from the slave-dealers, and restored to them the liberty of which they had been unjustly deprived; that it was the religion of the English which taught them to do so, the grand doctrine of which was that of a Redeemer who redeemed others from sorrow by tasting of sorrow Himself.

The slave-trade and its agents would have closed Abbeokuta* against the Gospel: they tried to do so: the Liberated African was the instrument of introducing it. The prejudices of the Natives, which would have been against the Missionaries but for such forerunners to prepare the way for them, in consequence of the reports of the Liberated Yorubas were strongly in their favour, and the whole population assembled to give them welcome on their first arrival. The growth of Christianity, which in other places has been slow, has been here remarkably the reverse. In our next Number we shall have some very interesting facts to present, which will evidence the influence which it has already attained over the Yorubas; and thus the very instrumentality, which can alone be effectual for the extirpation of the slave-trade, has gained a strong

* The Yoruba town occupied by our Missionaries.

and commanding position among the slave-holding countries on the Bight of Benin.

The cruisers, therefore, have done us good service. In the landing of Yoruba slaves in the Sierra-Leone Colony, they furnished the elements of all that has subsequently taken place; and they have still a subsidiary office to perform. Their presence on the coast during the infancy of the Abbeokuta Mission is most important. The King of Dahomey views with ill-concealed hostility the Christian movement which is in progress there, and the marked determination of many of its Chiefs and people to renounce all connexion with the slave-trade. He would crush Abbeokuta if he dare, but he dare not while the war-ships of England range along his coast.

Let not England be weary in well doing: in due time she shall reap, if she faint not. Nor is the period far distant, when her efforts for the good of Africa may issue in results far surpassing her most sanguine expectations. Let the same protection against the malignant efforts of those who are identified with the slave-trade, which was extended to our early work in Sierra Leone, be equally extended to our infant Mission at Abbeokuta, and that spot may become a centre of new influences in Africa—the nucleus of a native resistance to the slave-trade, which will rejoice the hearts of all who are interested in the welfare of that Continent.

RECENT INTELLIGENCE.

Madras and South-India Mission.

TINNEVELLY.

Indications of a growing Missionary Spirit in the Native Church.

Our last Number contained an article entitled, "Native Churches, under European superintendence, the hope of Missions," in which the expectation was expressed, that, as these Native Churches grew in Christian truth and stability, they would become instrumental in communicating to the Heathen "beyond" the knowledge of the Gospel; an office which, from their position, and the native materials of which they are composed, they are so well fitted to discharge. It was thus that the Native Churches raised up in the Apostolic times assisted to spread more extensively the salvation of Christ, transmitting to others the truth which they had received, not allowing it to terminate in themselves, but extending the electric chain of Christian

intelligence and love by which the Gospel progressed to the furthest parts of the then known world. And our hope concerning the Native Churches, which, by the grace and providence of God, have been raised up in our day, is the same which Paul expressed to the Corinthians (2 Cor. x. 15. 16.), "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you." Every thing, therefore, which indicates the workings among them of a Missionary spirit is deeply interesting. The acting of one individual mind on another—the truth making itself felt from brother to brother, or husband to wife, or child to parent—are not only valuable in their direct consequences, but as emanations of a grand principle which is beginning to be felt, and which will yet develope itself in power. But more especially do we rejoice, when we see any thing of a concerted and

united effort amongst our Native Christians for the spiritual welfare of their heathen brethren. It is, therefore, with much thankfulness and pleasure that we have perused a Letter from the Rev. E. Newman, dated Aug. 23, 1849, in which he communicates to us the formation of a new Society amongst the Christians of his district. It is called "The Heathen Friends' Society," and originated with some of the Native Christians, who felt anxious to benefit the souls of their heathen brethren, and discharge to them a debt of Christian love. The following appeal for encouragement and support, drawn up by themselves, will best explain the objects they have had in view—

"As it is the duty of all who call themselves Christians to seek the glory of God, by diffusing among the Heathen around the little knowledge of the Scripture which they possess, and by living in accordance with their profession, so we—i. e. the poor young men who form the members of this Society—are desirous of seeking in some measure the glory of our Heavenly King, and the enlargement of His kingdom. We have therefore proposed to open Day-schools in the surrounding heathen villages, where the light of the Gospel has not yet shined, and where the glad tidings of great joy have not yet been proclaimed, for the purpose of educating heathen children in the Christian religion, by employing Native Christians—sincere men—as Teachers, and, if possible, of employing trustworthy and sincere men to distribute Tracts to the people; and not only so, but, with your liberal subscriptions and donations, of purchasing Tamul Testaments, and other religious books, to give to those who are unable to purchase them.

"We are low in life, but we trust you will condescend to us to encourage us and support us in all good undertakings.

"We beg you, therefore, whom God has placed high in life, and who, we trust, are the friends of Christ and of the poor, will subscribe or give a donation for the support of our fund."

They have also drawn up a few plain and sensible rules for the management of the new Society. One is, that some of the members shall visit the Schools once a fortnight, to examine the children, and to have prayer with them; also, that there shall be half-yearly examinations, when it is hoped all the members will attend, and when rewards of small religious books, and other little presents which will be useful to them,

shall be given to the most diligent and well-behaved youths.

We rejoice in this acknowledgement of the communicative principles of the Gospel, and in the conscientious effort on the part of our Native Christians to act accordingly. We would that all in our land, who call themselves Christians, were equally disposed to admit their obligations in this respect, and equally anxious, by suitable exertions, to fulfil an admitted duty. We rejoice in it, not only as indicating the future position which these Native Churches may be eventually permitted to occupy in the grand work of evangelization, but because of the beneficial influence which such an effort is calculated to exercise on themselves. There is no surer way of giving tone and vigour to Christian principle, than the faithful endeavour to communicate what we know of the Gospel to others more ignorant than ourselves. Christian truth, like the miraculous loaves and fishes, grows in the very act of distribution. He who occupies himself in relieving the spiritual need of others, in doing so becomes more rich himself: "There is that scattereth, and yet increaseth."

Mr. Newman informs us that a considerable number of Native Christians have come forward with voluntary subscriptions in support of the new Society. It has also met with countenance and encouragement from Europeans, and is now in active operation, having on its list 2 Catechists, 3 Schoolmasters, 1 Distributor of Tracts, and 3 Schools, containing 140 Pupils.

North-West-America Mission.

A LETTER from the Bishop of Rupert's Land, on reaching the Hudson's-Bay Territories, his future scene of labour, has been received. We feel that this interesting document will best introduce itself, and we therefore present it at once to our Readers. It is addressed to the Honorary Clerical Secretary, and is dated Aug. 22, 1849.

How many mercies have we to record since we parted from you at Gravesend! A very fair average passage, during which we had not any severe gale nor storm, and, at the end of it, a very cordial welcome on landing in this remote quarter. Nothing can exceed the kindness and attention of Captain Hird to all on

board; and I am sure all your Missionaries may calculate upon every comfort and accommodation while upon the water. The anchorage in Five-Fathom Hole is difficult to make; so that, though off the coast on Monday the 13th, we did not finally land until the 16th (Thursday). It was a bright and beautiful day, so that our first impressions of York Fort and the river were very favourable. We had then two days of extreme heat: the mosquitoes were abundant, and yet the annoyance is not nearly so great as we expected. This intense heat was succeeded by a thunder-storm, which was followed by three days of deluging rain. Though very much against those coming down the river, it is so far in our favour, that we have the greater likelihood of having a succession of fine weather for our voyage up. It is rather shorter than we had anticipated: fifteen days may take us to Norway House, and from that four days might take us up Lake Winnipeg, if the wind should not be adverse.

I dare say you will receive a fuller account of all that happened in the "Prince Rupert" * through Mr. Hunt. Owing to the severity of the weather, we had the Service only twice on deck, once on our way to Stromness, and afterwards when off Cape Farewell. The latter was a very interesting occasion; for, being between the coasts of Greenland and Labrador, we could not but think of the devoted band of Moravians, whose labours have been so self-denying in those regions. After the sea-sickness had abated among the passengers, we had prayers every evening in the cabin: they were, I think, enjoyed by all. There was the accompaniment of my musical instrument, which Mr. Hunt always played, and which gave an additional interest to our Services. Before landing, on the 16th, I asked the Captain to allow us to sing the Doxology once more together, when he at once assembled all hands on deck, and we sang, under the open canopy of heaven, "Praise God, from whom all blessings flow:" after which I offered up a few words of prayer, and then pronounced the Blessing.

I know not that our voyage presented very much of fresh interest, as you have had the sights so often described by those whom the Society has sent out to Rupert's Land. All, however, was novel and interesting to us, and very wonderful, certainly, are the tokens of God's power and glory, as witnessed by "those who go down to the sea in ships." Our most remarkable days were, our first in the

Hudson's Straits—a Sunday of surpassing beauty, when we were becalmed among the ice, and a Saturday evening—the last one before arriving—when the Aurora Borealis shot up in streams of bright light, and covered the whole of the zenith. None of our party suffered from sea-sickness, and we enjoyed very good health all the way, notwithstanding the sudden transition to cold weather: indeed, the feeling is a singular one, to have passed through a winter, and now to return to the enjoyment of summer again. We have gained in this way an additional winter in our lives. It was rather a disappointment to miss the sight of the Esquimaux: they could not come off, as we were too far to sea, and running too fast at the time. I did not myself feel it so much, as I hope yet to see them, if life be spared, in some expedition to visit those on the East Main, or towards Churchill, to the north of this place.

But you will be more anxious to receive some accounts of York Fort, and the Indian population around, than to hear of the voyage, which has been performed so often by many connected with your Society. You will be looking for the account of my first impressions of the Indians. Let me say, they are *more favourable* than what I had been led to form by anticipation: there is more knowledge of Christ, more idea of sin, and more feeling of their need of a Saviour. It is rarer to find a distinct knowledge of the Holy Spirit, although they quite acknowledge that God alone can change the heart. This place is not, however, a fair test of the general condition of the Indians. They are brought into contact here with our own countrymen; with Indians, too, who have adopted all our habits and customs, and modes of thought. Besides this, Missionaries of our own Church, and Wesleyan Missionaries, are oftener in this place than in remote Stations in the interior. In this way they gradually pick up knowledge, and this circulates among them; for they are very fond of speaking of these things, and of praying or singing together. All the Missionaries of your Society are spoken of in the highest terms. The Chief Factor here, Mr. Hargrave, has seen and known all who have come out. He says, better men could not have been selected; men of God, and of devoted, unwearied zeal. Especially would I say, from what he has told me, that the labours of Mr. West and Mr. Cockran have been beyond all praise. He knew Mr. West well, and speaks of his admirable qualifications as a traveller. He could endure much personal fatigue, and was a very good shot, so as to be able to supply himself with a stock of provisions by

* The ship which carried out the Bishop and his companions.

the way. His journey on foot from Churchill to this place, which you will find recorded in his book (pp. 159—191), was very expeditious, and is still the only case on record of a visit of a Clergyman of our Church to that distant Station. Mr. Cockran's labours have been in other ways. All speak with admiration of his great personal exertions in assisting, with his own hands, the Indians to build, and leading them to improve their roads. One cannot speak too highly of what has been effected by these two servants of God.

The Wesleyans, too, have been instruments of good. They are very successful in keeping the Natives from spirits. They have prayers, partly those of our own Liturgy, and Catechisms, in circulation among the Indians. They have, very unfortunately as far as I can see, adopted a new character, the invention of the late Mr. Evans, the Wesleyan Missionary at Norway House. He used, if I am rightly informed, four leading characters. By turning these to the right hand or the left, or placing them upwards or downwards, they made sixteen letters: these, with some points and accents, complete the alphabet. A few of the Indians can read by means of these syllabic characters; but if they had only been taught to read their own language in our letters, it would have been one step towards the acquisition of the English tongue.

My first act of a ministerial nature here was the baptism of the daughter of the Chief Factor, on Saturday. She was thirteen months old, but no opportunity had previously occurred of obtaining baptism for her. On Sunday we had full Morning Service in the large mess-room, which, from its size, is well adapted for the purpose. Mr. Hunt read prayers, and I preached from 2 Cor. x. 14. "We are come as far as to you also in preaching the Gospel of Christ." There were about fifty Indians present, and about as many of our own countrymen. Though unable to understand much of what was said, the Indians were very orderly and attentive. In the afternoon I went with Mr. Hunt to one of their tents. I had been in the tent on Saturday, when we took them by surprise, and talked to them for some time by an Interpreter; and I then told them that I would visit them on Sunday afternoon. They had, in consequence, kindled a large fire with logs of wood, around which were green branches of trees, and a few boxes or trunks were placed for us to sit upon, while the Indians themselves were squatted on the ground. There might be in all about fifty of us in the tent. We had a very pleasant conversation with them, endeavouring to draw them out in question and answer. They said it

VOL. I.

was very hard that we should leave them to go to others; that they would like a minister among them to tell them of Christ. It does appear hard; but then we have not men enough to leave a permanent Minister among them. In the evening several of them came to my room, and remained afterward for Evening Prayers with our own circle. Two are very anxious to be baptized: one of them is a very pleasing, handsome man, who would have been baptized before, when an opportunity presented itself, but he was called away to the chase. The other is, I believe, a relative of Withaweecapo, whose two sons were given up to Mr. West. Their answers are very satisfactory: indeed, they would do credit to many at home, their simplicity and humility are so great. I have not yet decided about their case. I see them each evening, and, if I am left here until Sunday, I hope to baptize them then. The wife of Withaweecapo was also anxious to be baptized. At first I could not get much out of her; but they have been teaching each other, and speaking of the things of God together, and last night she gave a very clear and distinct account of her own faith. If she continue to give me satisfaction, the whole family, father and mother and three children, might be baptized: the second little boy is a very pretty little fellow. The other, Morris, lost his wife last winter, and has no family: they lost their only little child. It is very interesting work, and the only cause of regret is that we cannot speak their tongue. Last night, they—the two wishing for baptism and the Interpreter—remained for prayers. I read the first two parables in Luke xv., and afterwards explained to them, by the Interpreter, what we had been reading about: they seemed quite to enter into it.

Before landing, a Letter was placed in my hands from Sir George Simpson, the Governor, mentioning that they had heard of my appointment from the Hudson's-Bay Company's House; that two boats were placed at my service for the journey up; and that the main dwelling-house at the Lower Fort was set apart for me: it is a large house, with a smaller one adjoining, which they had set apart for Mr. Hunt as Chaplain. This will bring us nearer Mr. James than Mr. Cockran for the present winter. On some accounts I am glad: it is more central, nearer the Indian Settlement, and *to the Indians especially I feel that I am sent*. Mr. Hunter is, I hear, getting on very well: agriculture seems to flourish at Cumberland House, and he seems to speak the native tongue with ease. Altogether I should think it a flourishing Settlement.

Aug. 24—This morning four of the Red-

2 A

River boats arrived before breakfast. I have received very kind Letters from Mr. Cockran, Mr. Smithurst, and Mr. James. I have just seen Mr. Smithurst's Indian Vocabulary. This I am glad to have, as introducing me to *nouns*; and also, when his orthography and that of Mr. Howse agree, it is a pretty sure proof that the sound is nearly accurate. One of Mr. Smithurst's Indians is one of the crew for my boat. He talks English very fluently, and is a very good specimen: three of the others are Saulteaux: the rest, I am sorry to say, are Roman Catholics—French Canadians.

Aug. 27: Monday—We are to start up the river on Wednesday morning, so I must close this to-day. Yesterday was a very happy Sunday to us all. I commenced by marrying an Indian couple. In the morning we had a full Congregation, and I preached from Phil. i. 8. The sailors of Sir J. Richardson's overland expedition were present: one of them came this morning to say they were all pleased to hear the Word of God once more. They said they had never seen a Minister for two years. They give a good account of the civilization of the Indians on the Mackenzie River—they seem as civilized, according to their statement, as those around this place—and said it was quite a pity they had no Minister.

I gave notice in the morning that I would have a Service for the baptism of some Indians at four in the afternoon: there was a very large Congregation of Indians in consequence. I first addressed them, by an Interpreter, upon the interview of Christ with Nicodemus, the Gospel for the Service, and then referred to Acts viii.—the case of Philip and the eunuch—dwelling chiefly on verses 36, 37. I then baptized four, putting to them individually the questions in the Service. Two of them were those I have mentioned from York: the other two are from Churchill. One of the latter is the sharpest and cleverest of the four, speaks with great animation, is very eager after knowledge, and anxious to communicate. They are brothers, and I am in great hopes they may be of some little use in Churchill in talking of these things, and spreading some knowledge of the Saviour.

All the four came afterward to our Family Prayers, and you would have been much pleased to see their attention and reverential demeanour. They are, as far as man can see, very humble and anxious inquirers, and eager to be guided into the way of salvation. We are very sorry to leave them, but shall not cease to pray for them as our first-fruits here. The wives of two wished to be baptized, but I could not find that they knew enough to justify me in admitting them to baptism.

Among those present yesterday was Henry Prince, the Son of Pigwys: he has come down with the Red-River boats. I was delighted to see him, from the mention of his name in the Bishop of Montreal's Journal. The men from the Indian Settlement quite astonished me as regards manner and intelligence, and also, though I have not yet had so much opportunity of testing it, knowledge of God's Word. Let me say, before finishing, that what I have seen of the Indians as yet exceeds my expectation. You were rather afraid that I should be disappointed: it has not been so here. There is a knowledge of Christ circulating among them: they are inquiring about the subject, and very ready to hear.

Let us now briefly review the peculiar circumstances of the Indian Tribes, the deep gloom which has hung over their past history, and the encouraging hopes and expectations which, in connexion with this Letter, we venture to entertain respecting them.

The rapid diminution of its aboriginal tribes, since the discovery of the American continent, and the subsequent formation of European settlements on its shores, presents a fact of painful character. Whenever the original blessing and expression of the Divine purpose toward man, "Be fruitful and multiply, and replenish the earth, and subdue it"—a blessing and purpose renewed after the deluge (Gen. ix. 1.)—is so completely arrested in its action, that instead of increase there is accelerated diminution, it is evident that some deep-seated evils must be at work to produce results so disastrous and unnatural. No genuine Christian, who, through the influence of Gospel truth, has had communicated to him a portion of that compassion which the God of infinite love entertains toward the race of man, can contemplate such a fact without a strong desire to investigate its causes, and discover the remedial measures which ought to be adopted. This tendency of particular races to eventual extinction has hitherto always been accelerated by colonization, simply because Christianity has not been the medium through which the infusion of races has been carried on. The colonizing race, in its quest of new habitations, is evidently the most energetic of the two; and in its activity of temperament becomes influential upon the aboriginal race on whose territories it is entering, and

which is comparatively torpid and quiescent. This influence of the superior on the inferior race, when not regulated and corrected by transmission through a Christian medium, is invariably found to be, in its general character, an influence for evil, a communication of vice and aggravated misery, and a more rapid deterioration of the native race is the inevitable consequence. The superior race, instead of fulfilling a benevolent mission, and raising the weaker and inferior one to the level of its own superiority, depresses it still more; and the Native, identifying his impoverishment with the arrival of the White settler on his shores, regards him with antipathy, and is indisposed to receive from his hands the good that he might be willing to convey to him.

In such unhappy influences, and their injurious results, the Indian of America has largely participated. Amongst the tribes and races which have suffered from European colonization, he occupies a prominent position. In his own natural temperament and habits, sources of weakness existed which facilitated his deterioration, and which now increase the difficulty of raising him from a depressed and suffering state. These are eloquently explained in the following touching passages of a Letter recently received from the Rev. W. Cockran—

The work of evangelizing and civilizing the erratic tribes in this country will be tedious and discouraging, however prudent, pious, and energetic the superintendent may be. The careless, extravagant habit of the Indian race deprives them of the means of providing for winter, or for sickness, or for the wants of an increasing family, or for old age. Man has to pass through these vicissitudes in his earthly pilgrimage. The Indian makes no provision for any of them; consequently it often happens that he does not live out half his days. Disease, cold, and hunger, destroy the greater number of them in infancy, or before they have reached the prime of life. The few who remain are so weakened from the above causes, that they appear old men at forty years of age, without energy and enterprise, and incapable of effecting much good, either for themselves or families. Hence the Indians do not increase at the same ratio as the civilized man does in other parts of the world. It is a melancholy thought to look forward and contemplate the extinction of the race. God does not seem, in His providence, to de-

sign the Red Man long to inherit the earth. He seems destined to perish before the march of the civilized man, the same as the beasts of prey. They very much resemble them in their habits, and the ratio at which they increase. When the spontaneous productions of nature are abundant, they multiply; when they diminish, they decrease; when they fail, they perish. Even when the Indian has embraced Christianity, and adopted the same course of life with the civilized man, as far as his capacity enables him to do so, a greater amount of evils falls upon him, through his negligence, than happens to the White man. He cultivates his lands imperfectly; he generally defers sowing till a later period than the prudent man; he provides a smaller quantity of provender to supply his cattle through the winter. Thus, if blight, smut, or frost, visit us, one or other of these are sure to fall upon the small patch of ground which he has cultivated. If a hungry wolf pass, the Indian's cattle being weak and spiritless from the small quantity of food which they have received, he overtakes them with ease, and quickly destroys them for his prey. If disease make its appearance among the cattle, his suffer the most, from the same cause.

In whatever light you contemplate the Indian on earth, you behold him destined to suffer a large amount of misery. In his heathen erratic state, he is ignorant, brutish, vicious, and miserable, with a gloomy future of everlasting separation from God, the source of all good, before him. In a Christian and civilized state, though his condition is ameliorated, he still continues poor, sickly, and miserable. It is only when you view him as an heir of immortality that you are cheered with his prospects under the Gospel. You say, Now let hunger, cold, and disease do their worst, he is under the influence of a light which shall conduct him through the valley and shadow of death, and guide him safe into the presence of God, where there is fulness of joy, and to His right hand, when there is pleasure for evermore.

It is in connexion with such affecting statements that we hail, with thankfulness and joy, the earnest desire for Christian instruction which is extending itself throughout the suffering remnants of the Red-Indian Tribes. Instances of this are of continual occurrence in the history of our Red-River Mission: amongst them, that touching circumstance of the Indian called Great Chief, who travelled so many times the distance of 250 miles, which lies between Lac la Ronge and Cumberland House, that

he might converse with Henry Budd, the Indian Catechist, and bring back to his expectant countrymen at Lac la Ronge the crumbs of the bread of life which he had collected.* And it is astonishing how much of divine instruction the inquiring Native is often enabled to extract from exceedingly minute opportunities. The four Indians who were baptized by the Bishop afford an illustration of this. One of them, four years before, had an opportunity of hearing a Protestant Minister in the interior, near Norway House. The truth which he then heard excited within him such an anxious desire to know more, that, having obtained a copy of the late Mr. Evans' Cree alphabet, he made himself master of the powers of the letters. He then procured a Catechism in the same character, and, by a diligent improvement of opportunities, few and far between, learned to read it. The knowledge which he extracted from it he did not confine to himself, but—like Andrew of old, when “he first findeth his own brother Simon, and saith unto him, We have found the Messiah”—she taught others around him what he knew, and especially his half brother, who came forward with him as a Candidate for Baptism. The history of the remaining brothers is equally interesting. One of the Company's Officers at Churchill Fort had been in the habit of reading to the Indians there, and these men had been amongst the number. About four years previously to the Bishop's arrival, this officer left Churchill Fort, and with him the Indians lost the only outward aid they had; but, in their intense desire after more knowledge, they sought out other opportunities. Once every year they came up to York Fort, in the hope of meeting a boat's crew of Christian Indians from Norway House, where the Wesleyans have a Station, and of having Christian conversation with these men for two or three days; and, for four years, this annual visit constituted their sole opportunity of receiving religious instruction, except such as they derived from intercourse with each other, and singing and praying together; nor had they ever seen a Christian Minister until the arrival of the Bishop and

his party. How cases like these reprove our own inertness, and slowness of growth, amidst every thing calculated to facilitate our progress to maturity!

The God of grace and love seems to have gracious purposes toward the enfeebled remnants of the powerful tribes which once reigned in undisputed ascendancy over those vast territories, from whence the White population have removed alike the ancient forests and the old inhabitants, and established themselves in the place of both. They are, indeed, a nation scattered and peeled, a nation trodden under foot. Once like a winter torrent, rushing along with irresistible impetuosity, and spreading its inundation far and wide; they are now like a little attenuated stream, which scarcely can be seen tracing its feeble course amidst the rocks at the bottom of the channel, which once failed to contain its swollen waters.

But now, in their poverty, God seems to visit them. The Spirit of the Lord is at work amongst them. Seeds of Divine truth are strangely wafted here and there, and they fall on willing hearts, and are received with gladness; and, actuated by a powerful craving after Divine instruction, the Indians come seeking help from us.

To meet the inquiring spirit which exists among the widely-scattered population that wanders over the immense territories of the Hudson's-Bay Company, a native agency is requisite—one inclusive of individuals belonging to different tribes, and speaking different languages, and which, breaking up into minute agencies, and extending itself in different directions, may convey to the famished Indian the bread of life, and lead him to that Saviour in whom he will find rest and peace. The crisis is urgent. The desire for instruction is rapidly extending itself. Our present means of responding to it are plainly inadequate. The Romish Priests, increasing in numbers, and energetically labouring to perpetuate the reign of ignorance and superstition, are giving to the poor Indian the counterfeit, instead of the reality, of Gospel Truth. We recognise, therefore, as most seasonable, the arrival of a Protestant Missionary Bishop, who will gather together within the Institution at the Red

* *Vide* the “Church Missionary Record” for Dec. 1846, p. 285.

River* such men as Henry Budd and James Settee, and, after due instruction, send them forth to teach the Cree, the Ojibway, the Saulteaux, and many others. The good Bishop of Rupert's Land has the heart of a Missionary. His first sermon on reaching his diocese affords convincing proof of this. In the hope that some of the Indians who were present on that occasion would understand him, and tell their friends and connexions what they had heard, he addressed

* The Church Missionary Society has granted 500*l.* from the Jubilee Fund, for the erection of the necessary buildings.

himself particularly to them; and as he told them that it was to them chiefly he had come, so manifestly did his heart yearn over them, that gradually and unconsciously he got from behind the desk on which his Bible lay, and advanced with extended arms a considerable way toward that part of the room in which they were sitting, his voice meanwhile becoming tremulously expressive of the anxious Christian affection which moved him toward them.

Surely this Episcopate, in its very commencement, is proving a door of hope to the Red Indian of America!

LETTERS AND JOURNALS OF MISSIONARIES.

East-Africa Mission.

(Continued.)

We are now approaching the termination of this interesting Journal. We have preferred giving it *in extenso*, feeling that any attempt to epitomise such a document would destroy its originality of character, and divest it of the interest which properly belongs to it. We have been anxious that our Readers should be acquainted, not only with the features of the new countries into which Dr. Krapf introduces us, but with the thoughts and feelings of a single-hearted Missionary prosecuting a service which he believed to be to his Lord's glory and the good of his fellow-men, although attended with much of personal hazard to himself. We believe that the perusal of his Journal, just as it was written day by day, and therefore, from the minuteness of its relation, enabling us to understand the movements of his mind amidst the changes of circumstances through which he passed, in making us acquainted with his character, and thus insuring our prayers and sympathies on his behalf, has afforded us more than a compensation for the inconvenience of its being continued from month to month.

Aug. 8.—We are still at Fuga, waiting for further orders of the King, to whom the report of the Counsellors was made. I found great consolation in reading Heb. xi. As an instance of Divine protection in his behalf, Bana Kheri related the following story. One evening very late, as he was hunting in the Galla Country opposite to Patta, he espied an elephant without tusks. Though he could

have killed the animal, yet he spared his life, as he thought it very improper to take it for no purpose, the elephant having no tusks. Soon afterward, Bana Kheri was surrounded by another elephant, and, in the dark, came between his feet. The elephant turned round and looked at him, but walked off, and the frightened hunter was saved. Bana Kheri thought the elephant had spared him because he himself had not destroyed the other elephant, who appeared to be the female of him who acted so mercifully toward the hunter. Bana Kheri also stated that there were white elephants in that part of the Galla Country, and that he had seen about fifty white elephants at once. This would agree with Dilbo's account, who told me that there were white elephants on the banks of the river Gochob.

The Viceroy came several times inquiring into our wants. Of course the Mahomedans had much to beg from him.

Two royal slaves called upon me, saying, that two years ago an European—probably a Frenchman—had been on the Pangani River, with a design of visiting King Kméri at Fuga; but the European was prevented by the Suahélis, and sent back to Zanzibar. Kmeri, on hearing of that occurrence, sent these slaves to bring the European up to the capital; but when they arrived the White man was gone, and they themselves were imprisoned at Zanzibar; but they were released by the Imam when he knew who they were. This augurs well, since it shows the disposition of Kméri toward the Europeans, of whom he has not seen any before my arrival.

To the next paragraph of the Journal we desire specially to direct the attention of our Readers.

In the evening I was informed that I should proceed to-morrow to the King at Salla. This news cheered me greatly, as I had passed several days in sorrow and anxiety, waiting for the royal decision. How entirely I was in the hands of mortal men, according to the outward appearances! But there was an Almighty Protector, in whose service I was ready also to sacrifice my life, if it were His holy will. I often thought the King might take me for an European spy or sorcerer; and no doubt the Devil would have rejoiced if I had met with the fate of the unfortunate Mr. Maison, who was put to death only a few days' journey to the south-east of Fuga.

Christians at home can scarcely understand the feelings which, at such critical moments, arise in the Missionary's mind; and could they look into the invisible world, and see how much the Lord is doing to frustrate Satan's designs, they would with greater earnestness pray for the poor Missionary in a distant land. And let our Christian friends be assured, that, at such moments, many of their prayers, offered up long ago, are heard and answered by the Lord, before whom those prayers lay for a long time. Thus our friends can, with their prayers, feed, protect, and preserve their Missionary abroad, and, through him, carry their Saviour's kingdom into the remotest part of a benighted Continent. How often would our life be endangered, and we be overcome by the enemies, if there was no Moses praying for Israel against Amalek! With your faithful prayers you subdue kingdoms, stop the mouth of lions, quench the violence of the fire, turn to flight the armies of the aliens; for the Missionary is exposed to all these dangers.

What an encouragement to the continued exercise of intercessory prayer on behalf of those faithful men, who, few in number, have gone forward to the work in the spirit of Jonathan, when he said to his armour-bearer, "It may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." (1 Sam. xiv. 6.)

Aug. 9—I was truly delighted at the break of day, as I was permitted to get away from Fuga, and reach the end of my fatiguing journey at Salla, or Mtóni, as the second residence of the King is also called, owing to the river Mto, which runs near the palace at Salla to the eastward. We reached the place after several hours' walk on a level foot-path made by the King along a range of mountains, or rather of hills. Having been ordered by Sheikh Kméri to fire a few musket-shots to announce our arrival to His Majesty, we were

conveyed to the reception-room, which was at the entrance to a large house constructed for harbouring strangers. We were soon surrounded by the royal slaves and courtiers, who, however, were all very reserved and cold, and soon walked off. Having been in suspense regarding the King's mind for about one hour, during which Bana Kheri sat on the ground, labouring under symptoms of fear which I should not have expected, the arrival of the Simba wa Muéne—"the lion is himself," or, as it may also be translated, "the lion of the Self-existent," i.e. God, as Kméri is styled—was announced on a sudden; and after a few moments he entered the reception-room, attended by numerous followers going before and behind him. On entering, he cast a powerful look upon me. I saluted him as quick as I could with the words, "Sabahéri Simba wa Muéne, sabahéri Zumbé," i.e. "Good morning, thou who art the Lion thyself"—in opposition to his Governors being the smaller lions—"Good morning, O King!" He made no answer, neither to me nor to any body, but went on to take a seat on a native kitanda, or bedstead, which was hastily covered with a mat. All his followers kept profound silence. He wore a coloured dress, a Suahéli cape on his head, and had a long stick with a silver handle in his hand. There he sat, a stout man of engaging features, altogether a lion-like royal personage of about fifty-six or sixty years. The state herald sat in the middle, and cried out in a singing manner, "Éh Simba, éh Simba!" i.e. "Oh Lion, Oh Lion!" whereupon his son-in-law related how I came, and what I did and said at Nugniri. He mentioned in detail, for instance, that I wrote down a number of Washinsi words. When he had ended his speech, the Viceroy said that he had closely examined me; that I was no Emganga, but a book-man, telling the Wasambára to abstain from deceit, lies, intoxication, and violence. Kméri cast his eyes continually upon me whilst these reports were made to him. When they were at an end, he talked a few words to his Counsellors, something to the purport, that it was a matter of course to abstain from these things; "But how," he said, "am I able to be friendly toward my enemies the Waségúa?" Finally he said, "The European is my stranger, and nobody shall do him any harm." Upon this they all raised a cry of joy, and the herald repeated his "Éh Simba, Éh Muéne"—"Oh Lion! Oh thou who art thyself!" After this conversation, in which I endeavoured to give him a better view of the contents of my book, he wished to see the presents which I had for him. A yellow tumbler and a fine razor attracted his particular

attention, and he held these things in his hand for a good while. Having seen the presents, he ordered them to be packed up again, and he rose and returned to his own room.

Now the slaves and courtiers, knowing their master's disposition about me, gave vent to their feelings of joy, and a great bullock was immediately brought before my room, and we were told that this was a present from the King, and should be slaughtered forthwith, which the Suahélis directly did. I sought for a solitary place to pour out my heart before God, my gracious protector and deliverer; for if Kméri had shown an evil disposition toward me, my safety would have gone, since the least displeasure of the King may cause your death, or other great miseries.

How appropriately might not our Missionary have exclaimed, in the language of Paul, "I was delivered out of the mouth of the lion." (2 Tim. iv. 17.)

Afterward he sent a Mahomedan—the former Governor of the Pangani—to examine about my book, as the King said that he did not understand it. This man happened to be in Usambára to seek for those unfortunate Pangani people of his, who, on a journey of trade to the Masai tribes, south-west of the river Luffu, were destroyed, dispersed, and plundered—about 110 men. As some of them had made their escape to the jungles of Usambára, the ex-Governor thought he might rescue some more; and therefore came to the King to obtain his permission and aid to go in search after them. This man was appointed examiner of my book, the Bible. I should have preferred conversing alone with Kméri, but he did not call me, whether from a motive of superstition, or of etiquette, I cannot determine. All these African Kings and Governors are much reserved toward the stranger, until they are better acquainted with him, when they will manifest very friendly feelings. The Lord gave me great cheerfulness in setting forth the leading doctrines of man's fall in Adam, and of his salvation in Jesus Christ, the Son of God. My examiner listened quietly to my explanations, and finally got assured that no secular motive could have brought me to this country. But when I reasoned of righteousness, temperance, and judgment to come, he said, "I must now go and tell the King of your sentiments."

We must again interrupt this interesting narrative.

(To be continued.)

Calcutta and North-India Mission.

KRISHNAGHUR.

A VISIT of inspection made by the Rev. G. G. Cuthbert, Secretary to the Corresponding Committee at Calcutta, to the Krishnaghur district, in June last, and his Journal notes of what he witnessed on that occasion, afford to us the opportunity of presenting to our Readers a comprehensive view of the existing state of things in that important Mission. When, in 1838, the Kurta Bhojas in large numbers professed Christianity, and many were baptized, a movement of so remarkable a character, unprecedented in the history of the North-India Mission, excited in the minds of Christian friends in England and elsewhere a very high degree of interest. Subsequently, when it appeared that these new materials were quite of an elementary character, that there existed amongst them much ignorance and instability, that the light which they had was dim and indistinct, that the admixture of motives was considerable, and that very much of patient training and instruction would be required before they could be moulded and consolidated into a suitable representation of living Christianity, the first excitement in the minds of many very rapidly subsided, and Krishnaghur was removed in their estimation to the rank of the less-hopeful and less-interesting Missions. Now, at the end of nine years since the falling out of so large a mass as several thousands from the decaying pile of Hindoo heathenism; the Missionary work at Krishnaghur is again brought before our notice, and we have an opportunity of comparing the present with the past, and of ascertaining whether the intermediate period has been one of improvement and consolidation. In this respect we feel that the visit of our Secretary, Mr. Cuthbert, has been most apposite, and that he has furnished us with the precise information which we required; and we do trust that a comprehensive review of this Mission, in its different districts and departments of labour, will afford to us cheering and convincing evidence that a gracious Lord has honoured the labours of His servants, the Missionaries; and that an improvement has been going forward, de-

void, indeed, of any striking and exciting circumstances, but which, like the growth of an infant, imperceptible in its actual progress, yet evident in its results, and affecting every department of the Mission, in its steady and universal character, affords to us satisfactory evidence of its reality and permanency. Patient continuance in well-doing has been the character of our Krishnaghur Missionary work for the last nine years; and these perseveringly-conducted labours, that win inch by inch and foot by foot, are the labours that eventually tell.

The Krishnaghur Mission-field comprises within its limits about 4000 Native Christians. It is divided into six Stations, with an Out-station, which may be counted as a seventh, and is superintended in its various departments by nine Missionary Clergymen. These districts were severally visited by Mr. Cuthbert in the tour of inspection to which we have referred; and we think it will be the most natural and interesting way to take them in the order in which they were seen by him; directing attention, in the first instance, to the features of interest peculiar to each, and then concluding by a summary of those evidences of improvement which are general throughout the Mission.

The Sudder* Station was first visited. Its external machinery is complete—substantial and convenient dwelling-houses for the Missionaries, School-houses for Christian boys and girls, and also for Heathen boys. For the latter class a new School-house, built at three sides of an open quadrangle, and capable of containing 250 or 300 boys, has been erected in the native town of Krishnaghur. There is also an English School for heathen boys, superintended by the Rev. J. Innes, of which we shall have occasion to speak more particularly. The Missionaries have a preaching Chapel, admirably situated at a bend in the Bazaar street, commanding two avenues, usually crowded with passers-by; and a Church, which has recently been enlarged by the addition of a substantial verandah at each end, completes the outward apparatus of the Station.

* Sudder—the chief seat or head-quarters of Government.

An interesting case of conversion to Christianity, in one of the Students of Mr. Innes' English School, has just occurred, and has caused much excitement among all classes. It has been long an ascertained fact, that the English *secular* education, given in the Seminaries of public instruction in India, from its peculiar action is frequently destructive of all idolatrous belief in the mind of the young Hindoo. But as in those Seminaries no Christian teaching is afforded to him, he comes forth an unbeliever in revealed religion, prepared, from his deistical principles, to join the already-increasing ranks of the Vedantists. In the Missionary Schools, the English education given, being of a Christian character, produces a different result. It not only disabuses the student's mind of a false faith, but it teaches him what truth is, and, instead of leaving him devoid of all religious belief, expels what is worthless, by the introduction of what is divine and excellent. Hence, while in the English Secular School the native youth often become deists; in the English Scriptural School they not unfrequently are converted to Christianity. Involving, as it does, the loss of caste, we cannot be surprised if such a result is exceedingly repugnant to heathen friends and relatives; but it is surprising that professing Christians are sometimes to be found, who seem to be as unprepared for such a result as the Heathen themselves, and who, when a case of this kind occurs, are displeased and offended at this legitimate action of Christian truth on the native mind. They seem disposed to encourage Missionary exertions until a decided spiritual result of this kind is produced, and then they are offended at it. But the object at which Christianity aims is, the conversion of the individual brought under its teaching to the faith, and acknowledgment, and service of Christ; an object which it does not hesitate to carry out at any sacrifice, although the dearest and strongest earthly ties be severed and broken in the change which it accomplishes. It is with reference to this that the Saviour declares, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set

a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."* Not that the direct influence of His Gospel is not peaceful and healing, but that, in its spiritual results, it will be offensive to men, and occasion separation in families: and yet all this must be met and endured, rather than the precious spoil be surrendered of a sinner converted from the error of his way. It is not, therefore, with the Missionary or his School, but with Christianity itself, in its legitimate action, that such persons are offended; and it should serve to show them that their minds are not in conformity with the mind of Christ upon this subject: that the compromising spirit which would leave a soul under the bondage of heathenism and the power of sin, rather than disturb the smooth action of natural affection, is not in unison with the spirit of the Gospel.

The lad in question, Christamoney, on more than one occasion declared to Mr. Innes his determination to become a Christian, in order to be saved; and eventually refused one day, when School was over, to go home. We cannot wonder at this. The anger of Hindoo relatives on such occasions knows no bounds. The very intensity with which the individual had previously been loved, renders him the more an object of persecution: the whole mind and influence of the family is brought to bear upon the accomplishing of one point—changing his resolution; and if this cannot be effected, abstraction, or imprisonment, or murder, not unfrequently terminates the fearful conflict. What Christian man could take on himself the responsibility of forcing a poor youth back into the midst of an ordeal such as this? Christamoney's earnest entreaty was, that he might not be delivered over to the compulsory proceedings of his friends. To have done so would have been most unchristian and unjust; for the youth claimed to be sixteen years old, and therefore of age. Under such circumstances, it was thought best that he should withdraw from the Station for a time, until the first burst of excitement was over, that thus he might

have leisure to examine his own heart, and to assure himself that he was fixed in the determination to become a Christian. He was absent between three weeks and a month. On his return, his resolution was found to be unaltered.

To his uncle and cousin, who came to see him, he stated his determination to become a Christian, decidedly refusing to return home; and on the evening of June the 18th he was baptized. The Service was impressive and interesting. The youth answered in a clear and loud voice the questions addressed to him, and was very serious and composed in his demeanour. There were several Natives in the Church, and a large crowd outside the Compound; but all passed off quietly, without any attempt at disturbance. May he be kept stedfast to the end, and be the happy instrument of converting some of his own kindred to that knowledge of Christ, in which they shall find more than a compensation for the pain they have undergone!

In consequence of these circumstances, Mr. Innes' School has been deserted by its heathen pupils, and preparations are being made by influential Hindoos to commence an opposition School; but experience proves that these manifestations are but transitory: the excitement after a time subsides, and the Missionary School becomes even better attended than it was before.

The next Station visited was Kabas-tanga, where almost every thing is a model of neatness and order. Here, in an excellent and well-built Schoolroom, Mr. Cuthbert found forty-four girls under instruction. Each afternoon they assemble to work for a couple of hours in the Mission-house verandah, Mrs. Krauss, our Missionary's wife, superintending them. The girls who have been married from the School, and live in the village attached to the Mission premises, join on these occasions their former companions. The action of a wholesome influence on their minds is thus maintained, and their improvement materially aided. The Christian village, in which the young people who have been educated in the Schools settle down as they marry, and which, from its proximity, is under constant superinten-

* Matt. x. 34, 35.

dence, contains about forty-eight houses, and is rapidly increasing.

At each of the Stations the Native Christians are in the habit of assembling every morning and evening for prayer, as if they were one family. Mr. Cuthbert gives the following interesting account of the Evening Service at the Kabastanga Station. The Church being under repair, the people assembled in the Boys' Schoolroom, which is small and confined.

About seven o'clock in the evening, when the bell had rung for Evening Worship, we came to this little place, and found it, and the verandah without, thronged with the Native Christians of the Compound and the Christian village adjoining it, including the school children, attending evening prayer. There must have been near 300 persons altogether: many women with infants were obliged to sit on the ground outside even of the verandah. A hymn was sung by the assembly, and then a chapter was read from the Scriptures. I do not think any exposition was given here—as had been done at Krishnaghur, when I attended a similar Service the preceding evening. After the reading, all leaning forward—for they sat not on benches, but on the ground—covering their faces with their hands, and bending down to the ground, engaged in prayer, led by a Native Catechist, who performed the Service, all of course in the Bengali language.

Our Frontispiece presents a view of the Mission Establishment at this Station. The Church has been recently enlarged, by taking in the verandah and the Boys' Schoolroom: indeed, the improvements were not finished at the time of Mr. Cuthbert's visit. It is now about 62 feet by 36 feet in its inside dimensions, and will accommodate 500 Natives, the Congregation on Sundays fully averaging this.

Our Missionaries, the Rev. Messrs. Lipp and Schurr, have charge of the Rottenpore and Joginda district. A neat substantial dwelling-house for Mr. Schurr is being erected at Rottenpore. Here also the Church has been enlarged, and will, when finished, be a neat and pleasant building, with a verandah on each side. Mr. Cuthbert having spent a Sunday at Rottenpore, gives a description of the Congregation at the Morning Service, which is held at eight o'clock. According to the custom of these

Native Churches, the men and women ranged themselves on different sides of the Church, the children occupying the foremost seats, nearest to the Ministers, the youngest in front of all, the Missionaries' wives seating themselves near the little girls. There were about 200 present, although it was a day of rain, and their deportment was serious and becoming. One Missionary read the Service in Bengali, the other preached with much earnestness and life; the male part of the Congregation, and the elder school-children, appearing to listen with intelligence. The women were attentive, but did not look so intelligent as the men; nor can we be surprised at this, when we remember how peculiarly injurious the influence of heathenism is on the intelligence of the female. The singing, which was aided by a seraphine played by Mrs. Schurr, is described by Mr. Cuthbert as the best native singing he had heard, and the responses better, in his judgment, than in the Old Church at Calcutta.

Here, as at the preceding Station, there is a Christian village. We shall introduce Mr. Cuthbert's description of it.

We walked through this early in the morning. It has increased very much since I last saw it. The number of cottages I do not remember exactly, but there must be some fifty I should think. They are of many sizes and degrees of style and neatness, from the Catechist's well-raised, plastered, divisioned, and ornamented house, with its little offices attached, down to the simple but neat one-roomed hut of the Chasa (agriculturist), whose wages being but six pice (about three farthings) a day, cannot afford a fine house. His kitchen is a little hole in the ground in front of his hut, and all his worldly substance, which is indeed next to nothing, is contained within its four mud walls, some twelve or fourteen feet square. Nevertheless, his wife and his little naked children have generally a cleanly and cheerful look. They are Christians. The mistress of the lowly dwelling, instead of scampering off into the jungle, or running up into a dark corner and turning her back upon a visitor, like the Hindoo female, draws her saree (the long cloth which forms the dress) modestly about her, and comes forward to meet one with a smile and a salaam. Many of them are comely young women, educated in the schools,

and showing their cultivation by their superior looks. They can read their Bible; and poor indeed is the hut which has not, hanging on, or stuck into its mud wall, a rude shelf containing a Bengali Testament, the Psalms, perhaps a Common-Prayer Book, a Hymn Book, and two or three Tracts or school books, marking, and as it were consecrating, the abode as a Christian dwelling.

It was in the dusk of the evening that our Secretary entered the Mission Compound of the next Station, Bholobpore. He was first perceived by the School-girls, about fifty in number, who had been watching for him all the day. On seeing him, they sprang up from their play with a joyous shout, and gathering round him, with faces beaming with smiles and oft-repeated salaams, they bade him welcome. Most of them had known him before, and recognised him affectionately as an old friend. Mr. Cuthbert says—

I had known most of them at Solo [of which Mr. Cuthbert had temporary charge in 1846]: this accounted for their affectionate recognition of me. I could not but be affected by the artless warmth of their welcome. These native children are certainly affectionate and amiable, even like their fairer sisters of the West. I doubt if I would have met with a more affectionate reception from the dear children of the Carlow* Schools, whom I knew so long and so well.

This Station has been recently formed: the Missionary's dwelling-house, and the School-houses, are all new. Around is the native jungle, which, until lately, was undisputed in the possession of the land. To the south, where it obstructed the life-giving circulation of the air, generated malaria, and afforded cover to snakes and wild beasts—such as leopards, two of which had been shot a few days before—it had been cleared away. Such is the aggressive influence of Christianity on the dense and tangled maze of Heathen ignorance and superstition, which has so long overspread the face of India; in the dark recesses of which, vicious practices, more formidable than beasts of prey, have long found shelter, and from whence demoralizing influences, the malaria of the soul,

have never ceased to rise. Here and there, before the efforts of the Missionary, little spots have been cleared, where domestic Christian life, and Christian social habits and tempers, find room to grow.

The Bholobpore Mission Church is rising to its completion. When finished, with its tower and spire, it will be quite a new feature in this district of recently-unbroken heathenism, and the whole Mission Station will look like some parish Church and parsonage transferred from its former site in old England to the midst of the jungles in Bengal.

While at Bholobpore, Mr. Cuthbert witnessed the ceremony of four native marriages. His description of it is lively, and helps us to realize the habits and manners of the Native-Christian population of Krishnaghur.

I was to have set off very early this morning for Solo Station, that I might give at least one whole day to a place so interesting to me. But there were to be *four* native marriages at Bholobpore; and as three of the girls to be married, and one or two of the youths, had been friends of mine formerly at Solo, I could not forbear staying to witness the interesting ceremony of their espousals, especially as they had hastened it forward one day—it having been fixed for to-morrow—on purpose that I might be present.

Nine o'clock was the hour fixed, as one of the bridegrooms had a considerable distance to come. Previous to that hour, Mr. Lincké and myself, on going into the Girls' School-room, which serves for the present also as a Church, found it neatly decorated with long garlands of flowers hung round the walls. The doorway entering the School Compound was also similarly decorated. By way of a wedding gift for my young friends I had procured, from the brazier of a neighbouring village—whose stock, however, was very limited—four brass utensils, in size and appearance between a plate and a basin, much prized in the simple households of these parts, and presented one to each of the youthful brides, adding a few rupees. Mrs. Lincké also gave them each a new saree of a handsome sort, and a brass vessel or two. A marked distinction was made in the gifts between those girls who had attended School regularly and those who had not; and one poor girl, who had scarcely come at all until her marriage began to be talked of, was obliged to content herself with a very small

* Mr. Cuthbert had been Curate at Carlow for several years.

share. This was all explained to the people, in whose presence the gifts were bestowed, in the hope of making a salutary impression upon them in favour of educating their daughters, against which there is still some prejudice lingering amongst them.

When the time came, the large Schoolroom was filled with the friends of the contracted parties, and other Native Christians. The four brides sat wrapped closely, faces and all, in their fine new sarees, on mats, in front of what was to serve for a Communion Table. The bridegrooms had to be sent for, and, on coming, to be ranged, with some trouble, each by the side of his own bride, in which a mistake might easily have been made, the girls kept their faces so closely concealed. They seemed dejected, and one or two of them were in tears, as we were told they had been all the morning. It was a pleasing circumstance respecting them, that they felt regret at leaving their Schoolfellows and the Missionary family, from whom they had received so much kindness and so many benefits; and that even their joy at attaining the dignity of a wife, to which the Indian female looks forward with so much eagerness, could not overcome that natural and becoming sorrow. Their names are Champa, Amori, Nittoo, and I forget the fourth. The ceremony proceeded, as is usual in more polished assemblies, with a good deal of bashfulness on both the male and female side; but the effects of education were clearly seen in the superior look and manner of the two young men who had been at School. The others appeared scarcely to know what they were about, and, I am pretty sure, knew little or nothing either of what they said, or of what was said to them. Mr. Lincké told me he had to change several words of the Marriage Service, as he went along, for other and ruder ones of similar import, as some of them they could not understand, and some they could not pronounce, when it was necessary to repeat them after him, though all was in their own language. All, however, was conducted with great solemnity and propriety, and the behaviour of the rustic crowd was most orderly and becoming. I doubt if you would have gotten an equal number of people, of the low rustic class in England or Ireland, to behave any thing like so well on a similar occasion. I have several times witnessed very different marriage scenes in Europe. I could not help noticing two little sisters of two of the brides. They were allowed to stand close behind their sisters during the ceremony, and once or twice pushed their little heads timidly out, and peered wonderingly up into their sisters' faces, to see, I sup-

pose, how they looked during this unwonted solemnity.

The ceremony over, the people were all made to sit down on the floor, and I proceeded, at Mr. Lincké's request, to give them a little address suitable to the occasion, which I did from Eph. v. 33, Mr. Lincké interpreting sentence by sentence to the people, and frequently expounding what I said in a more familiar way, which his acquaintance with the habits of the people enabled him to do. They listened with the greatest attention.

All that remained now was the marriage feast, and, after breakfast in the Mission-house, hearing all was ready, we went to see it. The four brides, their female friends, the School-girls, and female guests, were seated in the Girls' School-room, which was filled as full as was convenient. They all sat upon the floor: most of them, I think, had plates of some kind before them, others plantain leaves; and the simple fare—rice, dall (a species of vetch), vegetable and meat curry, &c.—was liberally supplied by attendants, a blessing having been first asked by one of the elder girls, or Teachers, in a solemn tone, standing up, all the rest covering their faces. The male part of the company had seated themselves in a large hollow square on the ground, under a spreading tree in the Compound, each bridegroom in the midst of his own immediate relatives and friends. Even Christians keep up the eastern custom of eating apart from their wives and the females of their families. Once, at Solo, on a marriage occasion, they were made to sit all together, but it was not approved of; and when it was attempted again, but few partook of the feast. On this occasion they had it their own way. The men were supplied in like manner as the women, and all seemed to enjoy themselves. There were about 200 in all, of both sexes. Of those married, one is a sort of School Sircar, or steward youth, at Solo, and the others are, I think, mere labourers, who are to earn their own rice, and that of their wives, by the sweat of their brow.

From Bholobpore our Secretary proceeded to Solo, where our Missionary, the Rev. C. Bomwetsch, is stationed. The low-roofed, thatched dwelling-house of the Missionary, the proximity of the Church, the School-houses, the disposition of the buildings—placed here and there as they might be most useful—their simple and humble character, all evidenced that they were intended for use, and not for show. In the Schools, which are in a vigorous

and thriving condition, the sounding system of teaching to read has been introduced, by which the children learn the sound, or power, instead of the name, of each letter.

Chupra was the last Station. One short extract must suffice.

I first visited the new Girls' School-houses, begun and finished since I was here before, and the Christian village, of which the same is to be said. A great improvement has taken place in the aspect of the girls. Two years ago the School began with a few filthy, wild-looking, half-naked children, looking frightened though intelligent, and squatting in the hall of the Mission-house. I speak of the very first day when they were gathered together. Now there are thirty-two of them neatly clothed, nice-looking, modest, yet not sheepish in their manners, and making good progress with their education.

Such is a brief review of the Krishnaghur Mission. What ground it affords for encouragement and thankfulness! Seventeen years ago the name of Krishnaghur first appeared in the records of our Society. In the commencement of a Boys' and Girls'-school for heathen children in the town of Krishnaghur, our Missionaries had made the first attempt to disturb the unbroken heathenism of this district. How changed its aspect now! The Gospel has entered in, and claims the land for Christ. The work of evangelization has commenced, and, by the blessing of God, will be successfully carried on. The Native Converts are improving under the beneficial influences which are brought to bear on them; and Christian habits, and scenes of domestic Christian life, to which, when heathen, they had been utter strangers, are becoming more perceptible. The Christian villages are of first importance. The materials furnished by the Schools are thus consolidated into Christian communities, living grafts of Christianity in the land, which are taking root, and rapidly extending themselves. Read Mr. Cuthbert's description of the Christian village at Rottenpore—how strongly it must contrast with the filth and strife of a heathen village! The dwellings of the Christians, poor but neat; the School-houses and their flocks of learners; the Missionary's dwelling, from

whence medicine for the body and counsel for the soul are alike dispensed; the village Church; the morning and evening assemblages for prayer; the larger Congregations on the Lord's-day, so different from the riot and vice of a Hindoo mela—surely all this cannot fail to attract the attention of the Heathen. As they pass near one of the Missionary Stations, and mark the improved and happy looks of wives and children, they must be forced to ask themselves, What new thing is this that has appeared in our land?—what strange influence is this? And as the beneficial results of Christianity become more and more perceptible, the surrounding population will become more and more impressed with the conviction, that a religion so good in its fruits—in its source and principles must be of God.

There are some Hindoo temples in ruins in the neighbourhood of Bholobpore, which were visited by our Secretary. They are curious buildings, constructed with most elaborate and exquisite care, and doubtless at great expense; the interior consisting of a small, square, lofty domed apartment, without windows. Hindooism likes not the light that comes from God: it would carefully exclude it. One of these temples had been cleft right in twain by a Peepul tree, which, having rooted itself in some part of the interior, had forced its way through the building, its swelling roots and branches acting with the force of wedges, and tearing open the massive walls through which they had penetrated—a beautiful emblem of the action of Christianity in India on the old decaying pile of Hindoo heathenism! The seed of truth first sown was minute and despised, yet from this has sprung a growing plant, one with penetrative power, introducing itself wherever an opportunity of access is presented to it; and as, by an imperceptible growth, it swells in its various branches and departments of labour into increasing magnitude, the once strongly-indurated mass, which, by caste and other influences, had been bound together with so much care, is rent asunder, and fragment after fragment, falling to the ground, betokens its fast-approaching and utter overthrow.

MISCELLANEOUS.

OBSTACLES TO THE ACQUISITION OF THE
CHINESE LANGUAGE.

AT the present moment, when the first Bishop of the Church of England to China, with several Missionaries, is on his way to that distant land, the following summary of an "Essay on the obstacles to the acquisition of the Chinese language," by the late Rev. E. Pohlman, of the American Board of Missions, will be read with interest—

It has long been a conceded fact, that the study of the Chinese tongue is beset with peculiar difficulties. They consist not in the sounds, nor in the arbitrary combinations of the language. Neither is the difficulty in the want of facilities; for dictionaries, vocabularies, and "easy lessons" abound; and, what is of more account than all the books in the world, the living voices of thousands of pure Chinese are at our service. What, then, is the real difficulty? The chief cause of failure is to be found in *the want of proper attention to the aspirates and the tones of the language.*

The importance of the aspirates and tones is illustrated by a notation of the various forms which the same word may assume. For example, the monosyllable *pang* may be uttered at Amoy in ten different ways, and each mode of enunciation will give to it a distinct meaning. This will appear more readily by a reference to the following table—

- | | |
|---------------------|----------------------|
| 1. Pang, to help. | 6. P'àng, corpulent. |
| 2. P'ang, a bee. | 7. Pàng, a room. |
| 3. Páng, to bind. | 8. P'àng, a sail. |
| 4. P'áng, to spin. | 9. Pàng, a club. |
| 5. Pàng, to let go. | 10. P'àng, a seam. |

The numbers 2, 4, 6, 8, 10, have a rough breathing (the *spiritus asper* of the Greeks), represented by an inverted comma (') between the initial consonant and vowel. The other five numbers, 1, 3, 5, 7, 9, are simple labial sounds; and the word is used in five tones, namely, the high monotone, the rising inflection, the falling inflection, the circumflex tone, and the low monotone.

And this is not an extreme case. In the Canton dialect, the modifications employed in pronouncing a single word are twelve. This arises from its having more tones than any other yet known to foreigners.

The aspirate is often very difficult to distinguish, and hence it gives to beginners in Chinese not a little trouble. It is very important, however, to pay due attention to its use; inasmuch as a mistake may convert a sentence into something which the speaker

never had in his mind. On a certain occasion, a Missionary wished to ask a person whether he drank *wine*, the Chinese word for which is "tséw;" but instead of employing the proper term he used "t'séw," which means *a hand*. By inserting the aspirate, therefore, he had inquired of his friend whether he ate his hands or not! The error was discovered by the person's stretching forth his hands, and saying, "I have not eaten them up yet." In another instance, when visiting a Chinese family, he found the females in mourning, and, upon inquiry, found that their grandmother was dead. Desirous of obtaining information in regard to the custom of preserving the dead, so common in China, he attempted to ask them whether the corpse had been buried; but he received no answer, save a stare of astonishment. On repeating the question, looks of displeasure succeeded those of wonder and surprise; and it was only by mutual signs and explanations that he discovered a most unfortunate mistake. Instead of using "t'ai," which means *to bury*, he had employed "t'ái," signifying *to kill*. He had repeatedly asked these mourners, therefore, if they had *killed* their grandmother!

But the obstacles interposed to the study of Chinese by the aspirates are as nothing when compared with those which grow out of the system of intonation. It is very difficult to convey correct and lucid ideas of this system in a written communication. In order to their complete illustration, the living voice is absolutely necessary.

The following circumstances prove the necessity of giving due attention to the proper intonations. The interpreter to the British Consulate at Canton, in making out a report to the superintendent of customs, of the export cargo of a ship about to leave, took the English manifest, and read aloud the various articles, in Chinese, to a clerk sitting by him with his writing implements. The last species of goods, of a very large cargo, happened to be "vitrified ware;" but he gave the wrong intonation, whereupon the Chinese instantly lifted his hand from the paper, and looked at him with surprise, and only stared the more when the words were repeated. And with good reason; for the interpreter was in fact deliberately and distinctly announcing, that the large and very valuable cargo just enumerated had been all burnt up; such being the only meaning of the words he uttered.

On another occasion, he said something to a Chinese about "earnest money," as he sup-

posed. As the man did not seem to understand him, he repeated the words; upon which he thrust forward his head and listened attentively; and the louder he spoke the nearer the Chinese came, anxiously turning one side of his head to him to catch the sound. In fact, instead of saying *t'ing ch'ien*, "bargain money," he was shouting *t'ing chiên*, *t'ing chiên*; "Do you hear? Do you hear?"

It has been thought that the tones are peculiar to some dialects; but this is an error which cannot be too soon corrected. The intonations run through all the dialects of the language; with this distinction only, that there are more in some of them than in others. There are eight well-defined tones in the Canton dialect, and seven in the Hok-kien; while there are but four in the Pekin, and five in the Nankin dialects: thus showing that the tones are fewest in the northern regions, and most numerous in the southern parts of China.

The truth is, the system of intonation forms an inseparable part of the Chinese language. No native, of any province or district, ever speaks without using the tones; and there is no dialect in existence which has not some, if not all, of the eight tones. What puzzles many, is, that while the Chinese all speak with the tones peculiar to their native dialects, a vast majority do not know that such a thing as a tone exists! This is owing to the fact, that the tones are acquired in infancy, as soon as the child begins to utter sounds; and nice distinctions of words and intonations are never analyzed or thought of. The tone is part and parcel of the word itself: hence no word or phrase can be considered as acquired, unless we can speak it in its proper tone. Little children utter the tones with a clearness and distinctness which are remarkable. The poorest people, equally with the rich and learned, invariably pay the minutest regard to them; so that a real Native never makes the slightest mistake, even in the hurried conversation of common life. At the same time, it would be as wise to ask a deaf man about the notes of a fine piece of music which has just been sung, as it would to inquire of an ordinary unlettered Chinaman about the tones of the Chinese language.

A striking peculiarity of the Chinese is the small number of different syllables, as compared with all other languages in the world. The whole number in Morrison's syllabic Dictionary is 411: if we reckon the aspirated syllables as distinct, there are still but 533. The oral sounds in the Canton dialect are about 600, and in the Amoy dialect 866.

We are naturally led to ask, How is it that such a contracted and equivocal system of

sounds should, for thousands of years, answer the same purpose as the most copious polysyllabic languages of the West? And this brings us to the absolute necessity of the tones. These not only do exist; but, according to the genius of the language, they must exist. It is the office of the tones to multiply these simple syllables. Were it not for this, the homophonous sounds could not be distinguished, and, in attempting to speak, the language used would be arrant nonsense.

This will appear from the following short sentences taken from the Hok-kien Dictionary. They are put together merely to show how words of precisely the same orthography are distinguished by the tone, and by that alone. The syllable to be illustrated is *kaou*—

"Formerly there was an old man, whose lot was poor, but his disposition liberal (*kaou*).

"And he desired to purchase an iron hook (*kaou*); but found that his money was not sufficient (*kaou*).

"Returning, he led after him a black dog (*kaou*), and accidentally met a white monkey (*kaou*).

"The dog (*kaou*) barked, and the monkey (*kaou*) screamed; so that it could not be known,

"Whether the dog (*kaou*) was afraid of the monkey (*kaou*), or the monkey (*kaou*) was afraid of the dog (*kaou*)."

The simplest definition of the word "tone" is "modification of sound." Chinese tones are modifications of sound in the same word. They do not consist in any alteration of the vowel sounds; for *a* in the word *pany*, "to help," retains the sound of *a* in "father" through all the tones. Neither is there any modification of the consonant; for in words which contain only vowel sounds the tones are as marked and distinct as in those beginning and ending with a consonant. It is equally true that the tones do not consist in uttering a word with quickness or with slowness, neither is there any reference to speaking loud or low.

Yet the greatest care must be paid to the enunciation, because the tones are produced by the rising, falling, or non-alteration of the sound, very much as in learning the octave. Therefore, the very best way to acquire them is by following a teacher as he goes over them, just as we follow a singing-master through the gamut. Hence it is that a good practical musician can illustrate the tones very clearly by a reference to the musical scale.

A mere reader of Chinese need not pay attention to the tones. Indeed, a person may read books and translate documents, from

youth to old age, without knowing any thing about them. Mere translators, or those who have to do solely with the written language, are correct, therefore, in the opinion, that the tones are of no importance to them. It can only be said of the oral language, that the tones are absolutely necessary. Have not many of the contradictory statements, in relation to this subject, arisen from a neglect to discriminate between the written and the spoken language? If an interpreter, or Chinese student of any kind, has occasion to exchange a single sentence with a Chinaman, there is not the least certainty that he is understood, unless he does it with the tones peculiar to every word.

A person's success in acquiring the tones will depend very much upon the ear which he has to discriminate them, and upon his imitative powers. An ear for music is by no means absolutely essential. A readiness of perception, a clear voice, and distinctness of enunciation, are more important, if any thing, than a refined musical ear. An individual who pays attention to his voice, reads well in English, and speaks to edification at home, will succeed better than the mere musician, however cultivated his ear may be, who cannot attain to those distinctions of emphasis which are so essential to proper elocution. The ability to sing well is a great help in acquiring, not only the tones, but the melody of the language. The existence of the tones is not, of itself, sufficient evidence of the fine ear of the people. It is the collocation of these tones, and the modulation they undergo when combined together, that constitute the melody of the Chinese tongue. In combination, nearly all the tones undergo slight changes. To be able to give all these correctly, constitutes the perfection of speaking the language.

The Chinese field affords some room for diversities of gifts. The spoken dialects are not all equally difficult. In the north there are fewer tones, and consequently fewer independent words*, than at the south. In learn-

ing the Pekin and Nankin dialects, only about two thousand separate words are to be mastered; but it is necessary to acquire nearly five thousand in the Canton and Fuh-kien dialects. The difficulty, therefore, is less by one-half in the former than in the latter.

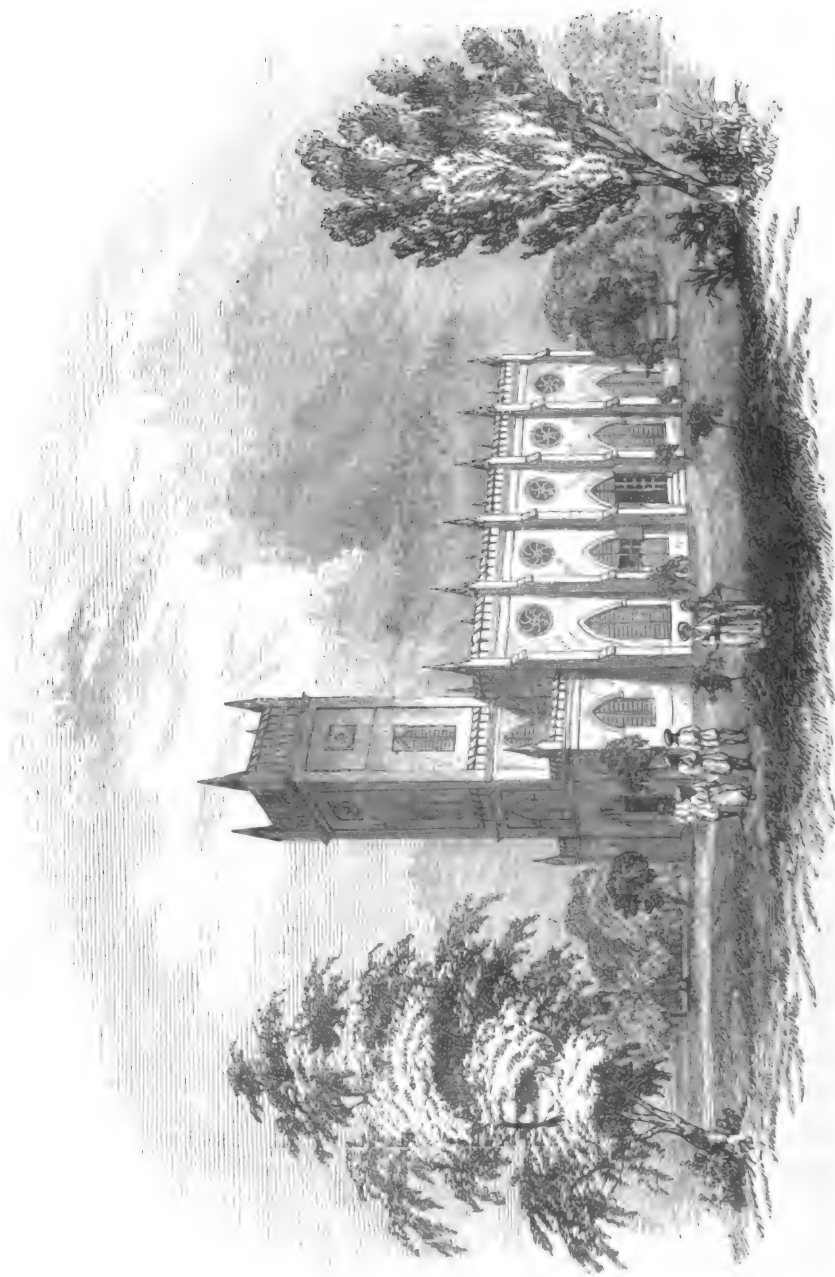
The spoken and written languages in the northern parts of China are also more nearly identical; a fact which accounts for the smaller number of tones. Hence most of the acquisitions in speaking are also acquisitions towards reading the language. This circumstance should be borne in mind in the selection and appointment of Missionaries to the different parts of China. A variety of talent is needed. Many may be disappointed, and give up in despair, in the southern part of the empire, who would succeed very well in mastering the northern dialects.

The language, and that alone, should employ the first and all the best energies of every Chinese Missionary. Every word acquired in the oral medium should be valued as gold; and every character learned from the written should be like rubies. No other tongue should be used in preaching, either to youth or adults. The English should but very rarely be employed in Schools and Seminaries. It is only to pious youth of great promise that foreign languages should be taught.

This subject proves the importance of an efficient native agency. The difficulty of the tones, the small number of intelligible preachers, and the vast extent of the work to be done in China, urge most strongly the bringing forward of native preachers as fast as possible. Time will eventually show, perhaps, that more depends upon such assistance in this field than elsewhere. Any Native is, of course, better understood than it is possible for foreigners to be, unless they have been for many years engaged in the study of the colloquial tongue. But extreme care must be taken that this work is not committed to improper agents. It is seldom that native converts can be trusted alone.

* By independent words are meant all the un-compounded words under the several tones. In this essay the terms *syllable*, *sound*, *enunciation*,

are applied only to the simple sounds, without any reference to the tone. When the tone is applied, these sounds become words, or signs of ideas.



CHURCH AT SECUNDRA, NEAR AGRA, BELONGING TO THE CHURCH MISSIONARY SOCIETY.—*Vide* p. 210.

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[VOL. I.

ORIGINAL COMMUNICATIONS.

THE REFLEX CONSEQUENCES OF ACTIONS.

EUROPE has long been the ascendant region of our world, the centre of power and of civilization. Her ships have gone forth: they have traversed unknown seas. Her sons have discovered new continents and islands, subjugated the ancient inhabitants, and taken possession of their lands. Comprising within her limits various and conflicting elements, the influence which she has exercised over the other portions of the earth has been to some extent for good, and more frequently for evil. Of the injurious influences which have emanated from her, multiplied evidences are presented to us in the records of other lands; and many an aboriginal race has had abundant reason to deplore the day when the foot of the White stranger first pressed his shores. The gold of America was more precious in the Spaniard's eyes than the heirs of immortality by which that continent was peopled, and he sacrificed the one to secure the other. Gold became the Moloch before which whole races were immolated, and, like the blood of Abel crying from the ground, the wrongs of the Indians of America have gone up for centuries as a memorial before God. On the confines of Brazil the same exterminating process is carried on, and the desolated places which the traveller meets repeat the same sad tale of the White Man's oppression and of Native woe. The dying confession of one European may be here introduced. It was to the Rev. J. H. Bernan, our Missionary in British Guiana, that he disclosed the awful crimes which pressed upon his conscience—"A book-keeper on the Essequibo, I was the associate of many young men on the neighbouring estates, forgetful of God like myself. In the dry season we were in the habit of taking a pleasure-trip to the Falls of the Essequibo, and of engaging several Indians to accompany us. They brought their wives and children with them. The wickedness we practised on these occasions was beyond conception. Not content with giving the Indians pure rum, some of us poured phials of laudanum into it, to make them sleep for many hours. Sometimes an Indian, becoming frantic from the poisoned liquor, compelled his wife and children to

enter the canoe, and, wishing to steer his way through the rapids, upset, and every soul was drowned."

Can it be a matter of surprise that America was so long hidden from the eyes of Europe, when its discovery was to become the signal for the perpetration of cruelties such as these, in which every European nation that has acquired territorial possessions on the continent of America has largely participated? Even in the formation of our own English Settlements the same spirit was manifested. When the Indians attacked the Settlers, the previous provocation which they had received was never considered, and the retaliation inflicted on them was often of the most fearful character; until the feeble remnants of wasted tribes were glad to forsake the vicinity of the White Settler, and retreat afar off into the vast prairies of the West. The famous Cherokee war, in which the Settlers of Carolina were engaged in the middle of the last century, originated in the inhuman murder of twelve or fourteen warriors of that tribe, which, until then, had been the staunch ally of the British against the French. When, in revenge, the Cherokees attacked the Settlements, thirty-two Chiefs of that nation arrived at Charlestown in order to settle the existing differences. They were unjustly detained as prisoners, and confined in Fort Prince George, where they were butchered by the garrison in a moment of exasperation. In the prosecution of this war, the British Commander continued thirty days in the heart of the Cherokee territories, until fourteen Indian towns had been laid in ashes, the magazines and corn-fields destroyed, and the miserable savages, with their families, driven to seek for shelter and provisions among the mountains. Sad indeed has been the history of the Red-Indian race. Forced back from the maritime parts, their means of subsistence fearfully diminished: exposed to destructive wars, once-powerful nations rapidly decayed. The small-pox swept away whole tribes; many of the Indians were entrapped by the first Settlers, and sold as slaves to the West-Indian planters; and the introduction of spirituous liquors completed the sad list of evils. The names of the aboriginal races

remain, annexed to extensive districts; but the tribes which called the lands after their own names are no longer in existence.

The same sad records of European oppression and Native suffering may be traced in other portions of the world besides America.

It is an unchangeable rule in the Divine government, that as we mete to others it shall be meted to us again. To nations and to individuals it is alike applicable. Often the evil actions of which they had been guilty have recoiled on them with tremendous force, at a time when least expected. In the abject condition of some of the European nations we have illustrations of this unalterable law. Spain and Portugal, which once ranked high amongst the kingdoms of the world, notwithstanding their rich natural resources are now amongst the lowest and most despicable. They lie prostrate beneath the avenging stroke of retributive dispensations. And perhaps, in the future history of those European nations whose influence for evil has been least accompanied by any conflicting effort for the good of other portions of our race, this fearful law of re-action may evidence it still more plainly.

With respect to our own land, there is much to deplore—much to grieve the heart of the Christian patriot who would wish to see his beloved country, in the exercise of her high ascendancy, the source of unmingled blessing to other lands. The same lust of gold which made the Spaniard cruel has often made the Englishman act unworthily of his name, and injuriously in the exercise of his influence over others. The manacles of the slave have been forged in England, and the cheap produce of English factories, printed cottons and other commodities, are transmitted to the slave-dealer as the medium by which he purchases, on the coast of Africa, the slaves, whose constrained labour grows the sugar by which he repays the remittance he has received. The opium continues to be shipped by English enterprise along the Chinese coast, to the unspeakable injury of an ancient and peculiar people. But these are rather the acts of individuals than of the nation. We would remember with thankfulness that there are national influences of an opposite character, and that to the distant tribes of other lands England has been an instrument of much good. It has been her glorious distinction that she has laboured for the suppression of the slave-trade; that her strength has been put forth on behalf of the defenceless and oppressed; that she has often broken the chain and set the captive free; and that many a Liberated African has blessed the name of England. She has her national sins and inconsistencies; and the ungodly Englishman,

like the ungodly men of other nations, will not hesitate to identify himself with a traffic which is injurious to others, if he believes it likely to prove lucrative to himself. Still, the general aspect of the national character is that of benevolence to the stranger of other lands. The amount of Missionary effort which England puts forth is very considerable. Her organized instrumentalities for the conversion of those families of man who are still unevangelized are on an extended scale; and many are the widely-separated portions of the Hea-then world where English Missionaries may be found. Like other nations, placed in a position of influence, we must also expect to receive for that which we have done; and as the influences which have emanated from us as a people have been of a mingled character, we must expect to be the subject of mingled dispensations—to be dealt with in the way of chastisement, and yet not forgotten in the way of mercy. If evil actions recoil in evil on the perpetrators of them, good actions reflect back good on those from whom they have proceeded. This is specially true with reference to Missionary labours. They not only quicken into action, and invigorate, by exercise, the Christian principles of a nation; but in their results they prove richly remunerative, and fall back in showers of blessings on the land from whence they spring.

Of this peculiar tendency of Missionary effort to repay good for the good that has been done, interesting proofs are from time to time presented to us. Often has the shipwrecked European been cruelly murdered by the inhabitants of the island on the rocks of which his vessel had been cast. The barbarous act has been the recoil of some bad deeds perpetrated by White Men who had been there before him. But where the Missionary has gone as a messenger of peace, there the Native regards the European in a different light: he has learned to identify the White Man with the recollection of persevering efforts for his welfare, and in the season of his distress comes to his aid with the willing alacrity of a friend. Of this the following narrative affords a pleasing illustration—

“In the spring of this year the ship ‘Graham’ was chartered by the Hudson’s-Bay Company to convey a quantity of stores to York Factory. On approaching the coast of North America, large masses of floating ice impeded her course, and rendered the navigation a matter of considerable difficulty and danger. By persevering efforts, the entrance of Hudson’s Straits was gained on the 21st of July, when extremely bad weather came on;

and on the 3d of August, in a heavy gale and severe snow-storm, the 'Graham' struck with great violence on some loose masses of ice, and immediately sank. In about ten minutes not a vestige of the ship was to be seen. The crew, consisting, officers and all, of fifteen persons, immediately flew to the boats; the only provisions they had time to secure consisting of a bag of bread, weighing 100 lbs., and 6 small hams. With this slender supply they had a long and perilous voyage before them ere they could expect any succour. With a blanket only for a sail, the boats took each other in tow, with the intention of striving to reach the coast of Labrador, then nearly 1000 miles distant. For fourteen days these poor men, alternately pulling and sailing as wind or weather would permit, pursued their course along this barren and inhospitable coast, amidst masses of ice and sunken rocks. At this period they had the misfortune to be separated from the smaller boat, under the charge of the second mate, and it is supposed they have all perished. The rest were reduced to the half of a biscuit each per day, their strength rapidly giving way. Two died at the oar, falling back into the bottom of the boat without a groan; three others were frost-bitten; and upon the chief mate, Simpson, and his brother, the safety of the remainder appeared to rest. These men are Natives of the Orkneys, and displayed the most courageous conduct. While they beheld their shipmates drop off one by one, overcome by fatigue and famine, although themselves in a most exhausted state, yet, with the warm-heartedness and energy so characteristic of the British seaman, they toiled on, and brought their boat to the shore, where, digging a grave with their hands, they consigned the bodies of their companions to the silent tomb—'dust to dust, ashes to ashes'—and, from a Prayer-book they had saved, read over them the beautiful Service of our Church."

Chiefly by their exertions, for eleven days more the boat was enabled to make progress to the southward. Surrounded by enormous fields of ice drifting with terrific violence, with sunken rocks in every direction ready to destroy them, their situation was one of extreme danger; yet these fine young men retained their trust in the power and mercy of a long-suffering God; and whenever they landed on the rocky shore, retiring to some quiet spot, they knelt in humble and earnest prayer for deliverance. Nor were those prayers unanswered.

"On the 27th of August, to their delight, they

fell in with two Esquimaux in a canoe. When the Esquimaux first discovered them, they approached the boat with great caution; but on fully ascertaining their real situation, they at once jumped on board, took the oars from their weakened hands, pulled them on shore, caught a supply of fish, which they quickly cooked, and treated them with the greatest kindness and attention. The news of their arrival soon spread among the party of thirty or forty, men and women, who were Natives of Okka, a Moravian Missionary Settlement on the coast of Labrador, about thirteen miles distant, from which they had been absent a few weeks to obtain a supply of provisions for winter use. As the shipwrecked crew approached the shore, the whole of these Christian people assembled at the landing-place, *and greeted them with hymns of praise to God for their preservation.* They then conveyed them to their tents, and supplied their wants with Christian kindness. What a noble testimony to the value of Missionary enterprise is here afforded! What a proof of the willing alacrity with which the evangelized Heathen are prepared to render back good for the good they have received! What a delightful evidence of the transforming power of the Gospel, when men who had once lived in barbarism and vice are thus brought to the knowledge and practice of Christian benevolence!

"The wretch who once sang wildly, danc'd, and laugh'd,
And suck'd in dizzy madness with his draught,
Now wept a silent flood, revers'd his ways,
Is sober, meek, benevolent—and prays."

"From Okka the large Missionary boat was quickly sent to receive them; and at that Station they experienced the kindest treatment, until the arrival of the 'Harmony,' Capt. Sutherland, belonging to the Moravian Missionary Society, when they were brought back to the Port of London."

How anxious should we not be, that in the day of our visitation, when the consequences of our actions come back upon us, they may be individually and nationally such that we may reap with joy, and not with grief! How earnestly should we not strive to separate ourselves from every procedure, however rich in present profit and advantage, which is productive of injury to others! How ardently should we not desire that our national acts may be characterized by the benevolence of Him who, while a sojourner on earth, was a minister of mercy to the souls and bodies of suffering men.

Nations once powerful have often become, amidst the changes of circumstances, like a

dismasted wreck on the waters. So it was with one of whom the Prophet said, "Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas"—Ezek. xxvii. 26.

It is now the time of England's prosperity.

Let it be used to the glory of God and the good of men; and should a season of adversity ever occur, deliverance may be found in the reflex consequences of unselfish actions for the good of others.

RECENT INTELLIGENCE.

Abbeokuta Mission.

ABBEOKUTA.

It is impossible fully to realize the accumulation of evils which the slave-trade has inflicted upon Africa. It has kept the native population in a perpetual state of calamitous excitement, fomenting bad passions, generating cruel wars, impelling tribe on tribe, causing extensive districts to be laid waste by fire and sword, interfering with all industrial effort, preventing the developement of African capabilities, the productive powers of the soil, and the intellectual powers of the people. It has been a blight on the face of that grand continent, a fearful instrumentality for evil, and the grand engine of oppression and inhumanity.

There is a distinction in Africa between domestic slaves and those designed for foreign slavery. The first are kindly treated, and are often called amongst the Yorubas "Ommo," which signifies either child or servant. To sell domestic slaves to foreign slavery is contrary to the usage of the people, and, except as a punishment for crime, is considered as an act of great oppression. The slaves for export, with few exceptions, are obtained by war, and most of the wars in Africa are for this object. The action of the slave-trade on the coast in constituting slaves the medium of exchange, necessarily causes these slave-hunting wars, as the Chief who would traffic with the slave-dealer must be possessed of this article of barter. Hence the constant raids in Africa, the sudden attack, the merciless spoliation of interior towns and villages, and the ruthless barbarity with which the stronger preys upon the weaker. Each slave-dealer on the coast is the source of multitudinous ramifications of evil influence, extending far into the interior, and causing an amount of human misery, which, if laid open in one fearful display to his perception, would perhaps make even the hard heart of a slave-dealer shudder.

The insecurity of life and property, consequent upon these slave-wars, barbarizes and impoverishes the people to an infinite extent; nor can we be surprised if, when the question is asked, Why do you not plant your own soil with rice? the response immediately is, We do not know if we shall reap the rice we sow.

His industrial tendencies thus interfered with and repressed, the Native, if not enslaved himself, joins the marauding expeditions which are fitted out to enslave others; and when other means of obtaining tobacco, rum, or other import articles, have failed, he has been known to consign even his own children to the hands of the slave-dealer.

Christianity is the grand agency for the subversion of the slave-trade. It brings the mercy and goodness of God into immediate contrast with the cruelty and iniquity of man. It is when viewed in the light of the long-suffering of God, that slave-trafficking appears in all its inexcusable enormity. Man, for the sake of gold, sells into hopeless servitude his fellow-man, who had never injured him: God, at a price far more costly than gold, redeems from bondage those who deserved at His hand the infliction of the severest punishment. Expressive of the Divine sympathy toward us, Christianity stimulates into action the sympathy of man to man. Conferring spiritual freedom, it is repugnant to all slave-holding and slave-trading; and, in the influence it exercises over individuals and nations, must be hostile to, and eventually destructive of, all such tendencies.

In the new position which, through a combination of interesting circumstances, Christianity has attained at Abbeokuta, a town in the Yoruba country, 1200 miles in linear distance from Sierra Leone, it has already awakened amongst the native population a growing indisposition to the slave-trade. A remarkable opportunity has been afforded them of contrasting the beneficial influences of Christianity with those of which the slave-trade is productive. Their own country has grievously suffered beneath the scourge of that inhuman traffic; the population of Abbeokuta consisting of refugees from 130 towns successively destroyed amidst the flames of war, kindled and fed by the self-interested devices of the slave-dealers.

Within these few last years, numbers of their countrymen, who had been carried away and sold as slaves at that disastrous period, have marvellously returned—their lives spared, their liberty restored, their temporal interests pro-

moted, their intellect developed, their character and conduct, in many cases, as it were newly cast. They recognise in such results the peculiar action of Christianity. They have learned to identify the benevolent actions of the English with their religion as a Christian nation. They see that the slave-trade degrades—that Christianity restores and elevates. They believe that what it has done for individuals it can accomplish for a whole community. This is the general impression amongst them, even on the part of those who have as yet but dim perceptions of the distinctive doctrines of the Gospel, or of its converting power on the heart. As, therefore, in the first instance, they welcomed Christian Missionaries, and assisted them in the erection of dwelling-houses and Churches, so are they now attending in large numbers on their instruction: many of them have been baptized, and have become consistent professors of the Christian faith.

The year 1848 furnished a remarkable instance of their growing aversion to the slave-trade. The Rev. H. Townsend, one of our Missionaries at Abbeokuta, being on the point of returning to England in March of that year, the Chiefs determined to address a Letter to the Queen of England. It was taken down in Yoruba by Mr. Townsend, as dictated by them, and afterward read over to them twice for correction and approval. It was as follows—

“The words which Sagbua, and other Chiefs of Abbeokuta, send to the Queen of England.

“May God preserve the Queen in life for ever! Sodeke, who communicated with the Queen before, is no more. It will be four or five years before another takes his office.

“We have seen your servants the Missionaries, whom you have sent to us in this country. What they have done is agreeable to us. They have built a House of God. They have taught the people the Word of God, and our children beside. We begin to understand them.

“There is a matter of great importance that troubles us: what must we do that it may be removed away? We do not understand the doings of the people of Lagos, and other people on the coast. They are not pleased that you should deliver our country-people from slavery. They wish that the road may be closed, that we may never have any intercourse with you. What shall we do that the road may be opened, that we may navigate the River Ossa to the River Ogun? The laws that you have in your country we wish to follow in the track of the same—the slave-trade, that it may be abolished. We wish it to be so. The Lagos people will not permit: they

are supporting the slave-traders. We wish for lawful traders to trade with us. We want, also, those who will teach our children mechanical arts, agriculture, and how things are prepared, as tobacco, rum, and sugar. If such a teacher should come to us, do not permit it to be known, because the Lagos people, and other people on the coast, are not pleased at the friendship you are showing to us.

“We thank the Queen of England for the good she has done in delivering our people from slavery. Respecting the road, that it should not be closed, there remains yet much to speak with each other.”

The abolition of the slave-trade, and the removal of the various hinderances connected with it, which prevent beneficial intercourse with Europeans, constituted the boon which they solicited from the Sovereign of Great Britain.

The people of Abbeokuta are industrious, and have amongst them the elements of considerable commercial capability. Their land is productive. Cotton, the sugar-cane, indigo, yams, different kinds of corn, it freely yields. The coffee-plant has been found growing wild in the forests which lie between Abbeokuta and Badagry. They are anxious to improve these advantages, and, through the medium of legitimate commerce, to have intercourse with Europeans. They perceive that, when slaves are the medium of exchange, the Chiefs become the monopolists of trade, and the whole population are dependent on them for what they need; but they find that legitimate traffic is destructive of this monopoly, and that the small cultivator, who has the opportunity of bringing his pot of palm-oil, or other product of his own industry, to the lawful trader, receives an equivalent in the shape of British goods. Although not a sea-board people, there are natural facilities of intercourse with the coast of which they might avail themselves, did not the slave-trade interfere. There is water communication between Abbeokuta and Lagos on the sea coast; but this latter place is one of the head-quarters of the slave-trade. There are European slave-dealers there, with whom the Native Chief is in close communication; while the canoes belonging to these combined parties occupy the lagoon, which, divided from the sea by a narrow strip of land, runs parallel with the shore a distance of 300 miles.

These hinderances and obstructions they believe England to be capable of removing, and we trust their appeal will be responded to. A steamer on the lagoon, and a fort at Lagos, would exercise a most beneficial influence.

Lagos is an important point to be occupied, the sand-beach terminating a little to the eastward of it, and the mud-beach commencing, which, extending to Benin, renders the trade impossible. Lagos is thus rendered a leading mart for slaves.

The adoption of such measures would encourage, very materially, the commencement of a reactionary movement against the slave-trade from amongst the Natives themselves.

The Earl of Chichester, the President of the Church Missionary Society, was authorised to transmit the following gracious answer from Her Majesty to the Chiefs of Abbeokuta—

"I have had the honour of presenting to the Queen the Letter of Sagbua and other Chiefs of Abbeokuta, and also their present of a piece of cloth.

"The Queen has commanded me to convey her thanks to Sagbua and the Chiefs, and her best wishes for their true and lasting happiness, and for the peace and prosperity of the Yoruba nation.

"The Queen hopes that arrangements may be made for affording to the Yoruba nation the free use of the River Ossa, so as to give them opportunities for commerce with this and other countries.

"The commerce between nations, in exchanging the fruits of the earth, and of each other's industry, is blessed by God.

"Not so the commerce in slaves, which makes poor and miserable the nation which sells them, and brings neither wealth nor the blessing of God to the nation who buys them, but the contrary.

"The Queen and people of England are very glad to know that Sagbua and the Chiefs think as they do upon this subject of commerce.

"But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ.

"The Queen is therefore very glad to hear that Sagbua and the Chiefs have so kindly received the Missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it.

"In order to show how much the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages—one the Arabic, the other the English.

"The Church Missionary Society wish all happiness, and the blessing of eternal life, to Sagbua and all the people of Abbeokuta.

"They are very thankful to the Chiefs for the kindness and protection afforded to their Missionaries, and they will not cease to pray for the spread of God's Truth, and of all other blessings, in Abbeokuta and throughout Africa, in the name and for the sake of our only Lord and Saviour Jesus Christ.

(Signed) "CHICHESTER."

It is impossible to peruse this document without feelings of deep interest, thankfulness, and gratification. The unequivocal acknowledgement of Christianity as the element of England's greatness, was becoming the Sovereign of this great Protestant nation. Addressed to the Chiefs of an inquiring but as yet heathen people, it was most dignified and appropriate, and cannot fail to be productive of great good.

The gifts which accompanied the Letter were most admirably selected. The Bible, in two languages, sent to show how much the Queen values God's Word. Yes, truly, if Christianity be the palladium of England's greatness, the Bible is the safe depository of that Christian truth. It is because England's Christianity has been a Bible Christianity that she has prospered. Corrupted Christianity cannot elevate a nation. Guided at the Reformation to the fountain of divine truth—a faithfully-translated Bible—England drew afresh from thence her national faith. It is to the Bible her national Church refers as the basis on which it stands, disclaiming any power to require of any man, as an article of faith, what may not be found therein, nor may be proved thereby; inasmuch as "Holy Scripture containeth all things necessary to salvation."* Accompanying this was a steel mill, most suitable as expressive of civilization attendant on Christianity; indicating, also, what Africa requires with reference to her temporal necessities—the development of her vast internal resources; the increasing growth and cultivation of the varied products which she is capable of yielding in such unmeasurable abundance; and eventually, as, by the influence of legitimate commerce, her nations improve, the introduction of the various instrumentalities by which the raw material—her cotton, &c.—may be fabricated for her own home consumption.

The Letter, and its accompanying gifts,

* Art. VI.

have been presented to the Chiefs; a memorable event in the annals of Abbeokuta, of which the Rev. Samuel Crowther has given us the following interesting description—

"May 23, 1849—To-day was the time appointed to deliver Her Majesty's Letter, and her splendid presents of two copies of the Bible, and the corn-mill from the Royal Consort, Prince Albert, to Sagbua and brother Chiefs. Sagbua having called many of the influential Elders, representatives of different towns, together, and Ogubonna and Shomoi being present on the part of the War Chiefs, in the outer court of the Council House at Ake, the spokesman announced their readiness to hear Her Majesty's Letter. I took the Letter and read it, one paragraph after another, and translated it to them; after which Her Majesty's present of two copies of the Holy Bible, and the corn-mill, were presented to Sagbua and the Chiefs, which they received with much respect, and valued as one of the greatest honours bestowed upon them by the Queen of England.

"We would not let this fine opportunity pass, without embracing it to impress upon the minds of these old superstitious people that clause in Her Majesty's Letter—that it is not only commerce which makes England prosperous as she is, but the knowledge of God. I proved it to them while holding the splendid Bibles in my hand—the prosperous reigns of Kings David, Jehoshaphat, Hezekiah, Josiah, who feared God, and encouraged their people to do the same; as well as the successful government of Nehemiah, who rebuilt the ruined walls of Jerusalem; whereas those Kings who did not fear God, but worshipped the devil, and offered human sacrifices, never prospered, because the blessing of God was not upon them.

"Messrs. Müller, Hinderer, and Smith, addressed the assembly, which I believe will make a lasting impression on the minds of all present. It is not often that we can get so large a number of the Elders of the country together, and of any they are the most superstitious, and cling with all their heart to the custom of their forefathers.

"After this the mill was fixed: some Indian corn, having been got ready, was put into the funnel before them, and, to their great astonishment, came out in fine flour by merely turning the handles of the machine. They requested all the corn put in to be ground, that each one might take some home to show to their people.

"As a token of their gratitude, they presented us with a goat; so we parted with satisfaction on both sides."

A fortnight afterward, Ogubonna, one of the influential Chiefs, visited Mr. Crowther, and, after describing the deep impression which that meeting had produced, stated his firm conviction that in six years' time Christianity would become the national faith of Abbeokuta.

So promising is the present aspect of our Abbeokuta Mission! How important if it should become the centre of a new influence from within, acting in combination with the efforts of England on the coast—a reactionary movement against the slave-trade from amongst the Natives themselves—a nation in the interior rejecting it as an evil, interrupting its action, and encouraging others to unite with them in their resistance to it! This, indeed, would be encouragement. At such a crisis, England could never contemplate the withdrawal of her cruisers. The rumour of such an intention was recently noised abroad at Sierra Leone, and one of our Native Catechists, Mr. T. King, thus describes the sensation which it caused—

"Sept. 23, 1849—The decree for the total extirpation of the Jews by Haman, is said to have produced a great and general lamentation wherever it reached throughout the kingdom of Ahasuerus. The affecting excitement throughout the Colony occasioned by the arrival, about a fortnight since, of the unpleasant tidings that the squadron is about to be removed from our coasts, is very much of a similar nature. The same misrepresentation of the matter which occasioned that of the Jews, most likely has produced this also; and in like manner, wherever the tidings reach, they produce great sorrow amongst every sex and age. If there is any difference, it must be in this, that it was a happy thing for the Jews that they had Esther in the palace, who went in to the King for the deliverance of her people. The hearty desire and earnest expression by all throughout the Colony is, 'Oh, who will entreat the favour of our Queen for us, that the squadron should not be removed from our coasts? If this should be, we are undone: our peace, our comfort, will all be gone. Our fathers' land, or the whole continent of Africa, will be thus given up to ruin by wars and bloodshed. Slavery will increase twenty-fold more than it is now.' Were Her Majesty, and the friends of the Africans, to have the sight of the people, and witness their cries, they might be able to judge how deeply we are sensible of the benefit of Her Majesty's cruisers on the coasts, and of the favour conferred on us by the generosity of the British nation."

LETTERS AND JOURNALS OF MISSIONARIES.

*East-Africa Mission.**(Continued.)*

* * A Map of Dr. Krapf's route, on his visit to King Kméri, is given in the "Church Missionary Intelligencer" for May last.

In visiting the territories of Kméri, Dr. Krapf's object had been to ascertain what opportunities existed for the prosecution of Missionary Labours, and whether the King would permit his people to be instructed. To determine this, a long, fatiguing, and dangerous journey had been accomplished; and, trusting to the good providence of God, our Missionary had unhesitatingly placed himself at the disposal of one, of whose disposition toward him he was of necessity doubtful. His first interview with Kméri was critical and anxious; but He, with whom rests the disposing of the heart in man, inclined the monarch to a favourable reception of the Missionary. Relieved of all uncertainty as to his personal safety, Dr. Krapf proceeded to ascertain whether, if Missionaries were available for Usambára, the King would be willing to receive them.

Aug. 10—I was called by the King, to deliver him my presents. At first I was led through a hedge of straight little trees planted on purpose: then I came to a cottage of no great height and breadth. The entrance to the cottage, which was the King's, was watched by soldiers. The door being opened, I entered a small yard, whence I stepped into the audience-room of King Kméri, who lay on a bedstead placed near the wall. A fire was kept up in front of the bedstead, which the royal councillors surrounded. I was placed on a bedstead opposite to the King, at a distance of about six yards from him.

After a few introductory remarks from the Prime Minister (if I may call him by that name), I was ordered to open the box which contained the presents. The King inspected them all very closely, and then sent them to his cabinet-room. He spoke a few words of little importance, and ordered us to return to our room. He would have liked more beads and clothes, and some writing-paper for his despatches. He himself cannot write, but he has always Suahélis about him who do write his letters. He has also two sons, who turned Mahomedans at Zanzibar, and were instructed in reading and writing. The King did not

throw any difficulty into their way for their having abandoned the Pagan habits.

The great point I gained from this conversation was, the permission to stay in his country and teach his people. When I asked him for this permission, he said, "This is a matter of course; but I wish to know what to give you in return for your presents." I said that I valued his permission for instructing his people in the Word of God more than any amount of secular property.

In the course of the day the above-mentioned Mahomedan came, by order of the King, asking whether I would accept ivory, slaves, and cattle. I said, "In no wise can I accept slaves, for slave-making is contrary to God's law. As to ivory and cattle, I do not want these things, for I am not come to Usambára to obtain earthly goods; but if the King will give me a few intelligent boys, who are not slaves, I will accept and take them to Rabbai Empia for their instruction. When they have been instructed, I will send them back, and the King will then see what my business is, which he now cannot clearly understand." The Mahomedan, before telling the King my request, said there were no such young people to be found. I saw at once that he himself disliked my object, as he disliked, in general, my appearance in Usambára; for he wished I should have started from the Pangani through his instrumentality. When he learned that we intended to come by way of Daluni, in the Great Wilderness, he said, "You did very well in not coming by that road, for there are great serpents;" meaning to terrify me with such stupid stories. Beside, he had secretly agreed with Bana Kheri, his friend, to procure some ivory for him from the King. The Mahomedan said I should give it to my porters if the King would give me a present; but I replied, that my people were well paid, and needed not to beg any thing from the King.

I should have liked to get a few free boys, to take them to Rabbai, as in this wise the way would be paved to the commencing of an East-African Institution, which should receive young people of the principal tribes of East Africa, at least of such tribes whose language belongs to the Suahéli family of tongues. The lads of Usambára, Taita, Jagga, Ukambani, and Unika, would understand each other tolerably well; but I doubt whether we can get the young people without having stayed in their respective countries. It will be necessary that a Mission be located in each

of these tribes, and the Missionary will *then* be able to select the proper persons, and send them to the coast, where the Seminary should be established. Of course, this plan requires time until it can be executed; but it must be borne in the mind of the Committee, and of their Missionaries in East Africa. I think we shall succeed amongst monarchical tribes sooner than with republican; but it will be necessary that the Kings especially are shown the temporal benefits of Christianity, by the labour of pious mechanics added to the Mission. It is this that the Kings of Jagga and Usambára are extremely fond of, and they have it in their power to give the Missionary as many children as he likes for instruction; whereas things are very different in republican states. Until now, I was not much aware of this great difference; but I find that we must look to it. What a difference there is between the social order and kingly power of Usambára, and the confusion of the Wanika and their mightless Chiefs!

In the course of the afternoon, many people came to see me, and the royal women, scattered over the mountain of Salla, assembled in numbers to look from behind the fence around the premises of the royal cottage. Each woman is surrounded by slaves, and has a plantation around her cottage for the procuring of her daily wants. Nobody is allowed to ascend this women-mountain. They are not veiled, like the Mahomedan women, and go about like other Usambára females. Their dress and ornaments are superior to those of other women in the country. This establishment devours a great part of Kméri's revenues.

I met, also, with the new Governor of the Pangani town, situated at the mouth of the Pangani River. He purchased his appointment from Kméri, who demanded ten kortsha of cloth (one kortsha, or bundle, contains twenty cloths of coarse Barawa manufacture), five muskets, ten barrels of powder, and some other articles. In like manner, the Governors of Tangáta and Tanga are appointed by Kméri, with whom, therefore, Europeans could establish direct intercourse. How is it, then, that we have always been told at Zanzibar, and the Europeans have been made to believe, that the Imam of Muscat is the ruler of the coast between the island of Wassin and the Pangani River? He has, in truth, not one inch of ground in that direction. This is a fact brought to light by my visit to Usambára.

About 100 yards from the cottage of the King there runs a fine river southward, to join the Lufu. It runs in a ravine between two hills, and might be of great use for establishing machineries.

Fuel is scarce at Salla, and in general on these high lands, and must be brought from a long distance.

Aug. 11—As I had yesterday expressed my wish of returning to Rabbai as soon as possible, I was called by the King to give me his permission for departure. He asked me again about the object of my coming to Usambára. There was now the moment, when I could give witness before him of the "truth as it is in Jesus Christ." The Mahomedans wished to introduce other matters; but the King said, "Let him speak for himself." Thus I began by saying, "God, the Almighty, all-wise, and all-merciful God, has made heaven and earth, and every thing that is therein. He created, by His will, one man and one woman in the beginning in a state of purity, goodness, and happiness; but man, by Satan's subtlety, transgressed God's law, became His enemy, and a slave of Satan, following his devices, but thereby made himself most unhappy in time and eternity, as he brought by his transgression great miseries upon himself; for God, according to His justice, was obliged to punish the rebel-sinner. But being a merciful God, and disliking the eternal misery of man, He sent, 1800 years ago, His own Son Jesus Christ into the world, to make an atonement, through the effusion of His own blood, for the sinning man, to bear his guilt, and to procure for him forgiveness of his sins before God, and a new spirit of life. Christ was thirty-three years in the world: He suffered and died, was buried, and rose from the dead on the third day, and ascended to heaven, where He lives in glory, rules the whole world, hears the prayers of those who invoke Him, and shall return to judge the quick and the dead; wherefore He demands that every man shall repent of his sins, believe in Him alone, and receive a new heart from Him."

When I went on in this strain the Mahomedans interrupted me again; and the King, who had listened very attentively, said, "I see what his words are: they are words of the book." This he said in a manner which showed that he was a little affected by the importance of these words.

He then asked again whether I would accept ivory, slaves, and cattle, as he did not know what he could give me else. I repeated what I had said yesterday. He said he would give me free boys; but the people would not now understand the matter, and their parents would think they were made slaves. But if I would return, he would give me young people to be instructed in his own country. Beside, he wished to get people who understand

misungu,* i.e. arts: especially would he like a physician. Then he asked repeatedly, and very diligently, whether I would return in three or four months. I replied, that I could not answer this question; but I would consult with my friend at Rabbai, and would write to my friends at home about this matter: but I thought I should require more than a year until I could return again. He said I should return *via* Pangani; and he charged the Mahomedan to convey me to the King on my arrival. I mentioned, that if I did not, or could not come, my friend, or some one of my Society, would be in my stead; whereupon he said, "I now know yourself, and I wish you might come yourself." Lastly, he said, that, as I had refused the acceptance of ivory and slaves, he would give me five goats to eat on the road. This I accepted with thanks.

Thus far all things went on satisfactorily with Kméri. I cannot expect that he should at once understand my object, though he took great pains to inquire about it. When a Missionary shall once stay with him, and the King shall converse with him without the medium of Mahomedans, I think this point will soon be settled. And as to the conversion of his heart, we must rely on the operation of God's Spirit. Moreover, I cannot expect that a Heathen will not at first ask for earthly goods; but I dare not forget that Kméri did not want my presents for nothing, but was willing, of his own accord, to give me even more than my presents were worth. He is in this respect superior to the stingy King of Shoa.

Lastly, when a party of his councillors at Fuga, under Mahomedan influence, endeavoured to induce the King to send me back to the coast, without having seen me at all, he declared unto them that I was his stranger, whom he would protect.

My opinion is, that he would like a Missionary to stay in his country, but that he should be accompanied by men of arts, by mechanics, &c. Beside, Kméri seems to be glad at having found an opportunity of meeting with Europeans. True, the Mahomedans will do all they can to prejudice his mind against the Europeans; but this will ultimately prove

their own ruin, for the King will perceive the difference between the Suahélis and White People. I would therefore strongly recommend that the Committee should set apart one or two Missionaries for Usambára, together with a truly-pious weaver, or blacksmith, or agriculturist, or a weaver and blacksmith together.

A grinding-mill, or something of European skill, would be considered a miracle, and give some check to slavery, as the King would see that a mill can do the work of many slaves. European seeds of wheat, barley, &c., should not be forgotten; but care must be taken lest they are spoiled on the road. How potatoes will grow in that irriguous country!

Aug. 12—This day had been fixed by the King for our departure; but Sheik Kméri, who was ordered to convey me to the coast, did not return from Fuga, where he had some private business to settle with the Viceroy. My Mahomedan go-between (mentioned above) set out to Serri, the most south-western part of Usambára, to search for his caravan, by which he had lost, as he said, 2000 dollars. He is a great slave-trader; and no doubt the tears of many enslaved people cried up to heaven against him.

Aug. 13—Before starting, I bade the King a last farewell, who asked me again how soon I would return. He also charged me to send him, from Zanzibar, a copper plate, a large kettle, a red cloak, and a little gunpowder, with caps for a percussion gun, which I promised to do. He gave me, at my request, two soldiers to protect me on the road, and to convey me as far as to the house of Jetta, a Banian, at the Pangani town, who is a friend of the King, and to whom I carried a bill of exchange from the chief Banian at Mombas, in case I should want some money to pay a part of my porters on the coast.

Lastly, the King said, "Kua héri, Baba" (Good-bye, father). But Bana Kheri was not yet satisfied, and the King sent orders to his daughter at Nugniri to provide him and his party with food as far as Mombas, though I had given him the means also for that part of his journey. What a specimen of greediness and trickishness!

More than a year has elapsed, and yet no Missionaries have proceeded to occupy Usambára. Our promise lies before the monarch, but as yet it is unredeemed. Is it our intention to fulfil the engagement entered into with Kméri? If we delay to do so, the effect produced may be most prejudicial: but where are the men? Who are

* *Mzungu* means "knowledge, wisdom, skill:" hence *emzungu*, or *msungu*, "a wise or skillful man." This is probably the best derivation of the word *Mzungu*, which is the Suahéli expression for "an European," plural *wasungu*, "the Europeans;" but *misungu*, "things of wisdom"—arts. Other derivations are against the grammatical rules of the language. Thus, it would seem, the East Africans have rather a good impression of the Europeans, and feel their superiority.

willing to offer themselves for this and other opportunities of usefulness which are presenting themselves in different directions? How many, like the man of Macedonia, are

saying, "Come over, and help us!" How few they are that offer themselves willingly among the people! O Thou Lord of the harvest, send forth labourers into Thy harvest!

BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

AGRA, AND ITS ORPHAN INSTITUTIONS.

THE city of Agra was founded by the Mogul Emperor Akbar Shah, who reigned over Northern India from 1556 to 1606, and whose name is still renowned amongst the Mahomedan population of that country. His empire consisted of fifteen Soubahs, or Vice-royalties. On the east, it included Bahar and Bengal; on the south, Berar and Khandeish; westward, it grasped Gujerat and Ajmeer; and northward, Lahore and Cabul were amongst its tributary kingdoms. Agra was the chosen residence of the monarch of these vast domains; and, possessed of an annual revenue of 30,000,000L sterling, he spared not to embellish it. Previous to his death, the city was thirty miles in circumference, and the tomb of Akbar at the Secundra—with its cloisters, galleries, and domes, gradually diminishing until they terminate in a square platform of white marble, with its central tomb—the Moti Musjid, a beautiful mosque of white marble in the city, a palace of the same material, and the famous Taj—a magnificent mausoleum of the purest marble, with its mosaics of cornelian, lapis lazuli, and jasper, erected by Shah-Jehan, the grandson of Akbar, in memory of his wife, Noor-Jehan—still remain, to testify the pristine magnificence of the Mogul Empire: but around, a wilderness of ruins proves the desolation into which it has fallen, under the righteous dispensations of Him who is supreme, until, in the faded royalty of Delhi, may now be recognised the last lingering remnant of the House of Timour.

Called by the Natives "The Key of Hindostan," it has been the British metropolis of the north-west Provinces of India since the year 1835; and its importance, as a central point from whence Missionary operations may be extended, has been immeasurably increased since the cession of the Punjaub. Our Society has here a Mission of considerable importance—one capable of being advantageously strengthened, so as to become a commanding central position, where, by the blessing of God, new and effective instrumentalities for Missionary labours may be raised up, and from whence, with a well-arranged and comprehensive

system of action, we may advance into the vast and destitute districts around.

The Agra Mission commenced in 1813, when the Rev. D. Corrie, on being appointed to the Chaplaincy of that Station, engaged Abdool Messeeh—the once-bigoted Mussulman and Mahratta trooper, but subsequently, through the instrumentality of the Rev. H. Martyn, the sincere convert to the faith of Christ—to act under him as Scripture Reader and Superintendent of Schools. Under the wise direction of his Christian friend, Abdool addressed himself to his important work. A place called the Kuttra, in the heart of the city, formerly belonging to one of the chief eunuchs in the palace, having been purchased by an English gentleman in 1813, was presented to the Church Missionary Society as a suitable nucleus of labour. The Rev. J. H. Pratt has thus graphically described it—

"You drive along a street running through the heart of the city, perhaps a mile or more in length—leading from the Fort toward Secundra—paved entirely with flag-stones—and lined on both sides with capital houses and shops, some of them rising to three stories: the busy scene gives you a pleasing notion of the thriving state of trade in Agra—till, at last, as you proceed from the Fort, you come to an opening on the left, and a gate, which leads into the Kuttra Compound. As you enter, you see Abdool Messeeh's house on the left; and the balcony, in which he sat as he conversed with Natives who came to inquire about his new religion: immediately before you is Corrie's Chapel—a very neat building: on the right are some Widows' Alms-houses, also erected by him.

"The premises are in the heart of the city, in the very centre of the part most thronged, and therefore well placed for attracting a crowd of listeners; and yet so situated on one side of the thoroughfare, with a wide entrance into the Compound, as not to interrupt the tide of commerce."

Here Abdool, under the continued instruction and encouraging example of the devoted Corrie, made Christ known. Much interest

was excited. Every day he was visited by persons who came to converse with him on the one important subject. When he preached outside the Fort, the tops of the adjoining houses were sometimes covered with Mussulmans who came to hear him. The seed was sown, and God gave the increase; so that when, in 1814, it became necessary that Mr. Corrie, in consequence of the failure of his health, should return to England, a Congregation of Native Converts had already been collected; fifty adults—half of them Mussulmans—having been baptized during the previous sixteen months. It was a painful separation; for between the instructor and the pupil there existed a friendship of the strongest kind; and Abdool mourned for Corrie, to use his own expression, "like a pigeon with a broken wing." Both are now before the throne of God.

The history of the Agra Mission necessarily identifies itself, in the first instance, with that of its first Missionary. After eight years of faithful service as a Catechist, it became desirable he should be ordained; and Bishop Middleton not considering himself authorised by his Letters Patent to ordain, the practice of the Christian-Knowledge Society, in circumstances of similar difficulty with reference Native Candidates, was adopted, and Abdool received Lutheran Ordination. From that time he seems to have been considered by his countrymen as an authenticated character, and all personal hostility—of which, as may be conceived, he had been not unfrequently the subject—ceased. On returning to Agra, he was met, three stages from the city, by a little band of fifteen Hindus and Mahomedans, as Paul was met at the Appii Forum by the brethren from Rome; and as he approached the city they continued to increase; so that by the time the entrance was reached he was attended by considerable numbers. At once, on his arrival, he proceeded to the celebration of Divine Worship, and Hindus and Mahomedans united in the Amen. The Mission, which had previously suffered much from the want of an ordained Missionary, now revived. Some of the British residents, in the absence of a Chaplain, attended Divine Service in the Hindustani, and received the Lord's Supper with the Native Christians. Many nominal Christians, of the Armenian and Roman-Catholic persuasions, who had grievously neglected the observance of the Sabbath, joined the Congregation, and Hindus and Mussulmans were occasionally present.

In 1825 Abdool received Episcopal Ordination, from Bishop Heber, at Calcutta. At this time he was approaching sixty years of age; his health was not good; he had become

unfitted for much active exertion; and wished, for the rest of his days, to be stationed at Lucknow, the residence of his family. In this city—where he had been known as Master of the Jewels to the Court of Oude, and from whence, after his conversion, he had been compelled to flee, in the night and in disguise, on a subsequent visit narrowly escaping being seized and punished as an apostate—he desired to terminate his ministry, testifying to those who recollected him in former life the blessedness of the Gospel, and occasionally visiting Cawnpore, where he had first heard its precious truths from the lips of Henry Martyn; and at Lucknow, in 1827, he fell asleep in Jesus. "Abdool was, in Agra, the instrument of the conversion of 100 Natives, and became the spiritual father of a large company of his countrymen, when the bones of Martyn were mouldering at the foot of the peaks of Tocot."

On his leaving Agra, no Ordained Missionary was appointed to succeed him. But for the efforts of the British residents, the work, in all probability, would have completely died out. A Local Association, called the Agra Church Missionary Association, was formed in 1828; and in 1829 an English School, containing thirty boys, was opened, 2000 rupees having been collected for its support, chiefly through the exertions of the Rev. Dr. Parish, the Chaplain of Agra. But the once-promising Mission Work there, after a few years, seemed like a building, the main pillars of which had been removed, and the greater portion of which had fallen into ruin. Year after year passed away, and "no Report from Agra" was all the reminiscence that could be traced in the Annual Reports of the Parent Society, until at length, in 1837, at the earnest request of the local friends, the Rev. J. J. Moore was directed to proceed thither, in the hope of strengthening the things which remained, and which were ready to die.

His arrival immediately preceded a crisis of intense calamity to the native population of the north-west provinces, which, calling forth, in the first instance, the active sympathy of the British residents to the relief of temporal distress, eventually led to the enlargement of our work at Agra, and the adoption of a new and interesting branch of Missionary operation.

The fertility of the north-west provinces is mainly dependent on the proportion of rain which falls during the wet season. When this is plentiful, and the ground well saturated, the influence of a tropical sun acting upon it produces an exuberant vegetation, and the various crops rapidly advance to a rich maturity. In 1837 the periodical rains came not; an excessive drought widely extended itself;

there was an utter failure of the crops; the whole country became like the strand on the sea-shore; and not a trace of vegetation was to be seen. Painful results were apprehended, but none realized to its full extent the severity of the coming visitation, or the fearful mortality before which the native population were about to wither and die, as the grass of the field had withered in the drought. The pressure of famine was first felt amongst the rural population, who flocked into the cities in the hope of obtaining food. Thousands on thousands came to Agra, the distress increasing with the accumulation of numbers. The most experienced seemed to be taken by surprise, and to be altogether unprepared to meet such an emergency. The poor starving multitudes were compelled to feed on the most unwholesome garbage, and to the sufferings of famine a wasting pestilence was soon added. Roused by the appalling scenes which were visible on every side, the British community put forth its Christian energy. A Relief Committee was formed; munificent subscriptions were freely given; appeals were made to Calcutta, and they were nobly responded to, as well by Government as by private individuals. Within a few weeks, in Calcutta alone, one lac and one thousand rupees (about 10,000*l.* sterling) were subscribed and collected; nor was there a Station in the province which did not send its aid. An hospital was opened, and immense numbers relieved with food and medicine. In August of that year relief had been administered to 105 persons; in the next month they had increased to 18,814; in December upward of 20,000 were relieved; in January, 31,210; and after this they were beyond calculation. The numbers who crowded to the established Alms-houses daily amounted to 2000. All that was possible was done; but a more recent instance, in immediate proximity to ourselves, has shown us how overwhelming is the misery which arises when the staple food of a whole community is blighted. "So great were the ravages of death, that the air for miles was tainted with effluvia from the putrefying carcasses of men and cattle; and the rivers of the Jumna and Ganges were choked up and poisoned by the dead bodies thrown into their channels. The water and the fish of these rivers were rejected as unfit for use. The mortality was at the rate of 10,000 a month; the people were dying like dogs; mothers casting their living children at night into the Jumna, not to have the torture of seeing them die by starvation in the morning. All commerce in Agra was suspended. The river was almost dry, and its sluggish channel choked up with putrefying

carcasses; disease destroying numbers whom famine had spared; dogs and jackals actually devouring bodies in which life was not extinct; horses, asses, buffaloes, every thing that had died a natural death, was eaten by the Natives."* The Rev. R. Chambers, who was the Chaplain at Agra at this distressing period, thus communicates to us the results of his own personal observation—

"I have known 150 or 200 die in the course of the night at the premises where relief was afforded, though food was given them, ready prepared for their use, under the watchful superintendence of medical men. A large staff was continually employed in preparing that food, and supplying it and medicines as needed. Within six months more than 14,000 died in the Relief Asylum.

"The utmost skill of different medical officers was freely rendered; and unremitting attention paid by several gentlemen of station, who undertook the inspection of the work in turn; whilst the only Missionary in the place, the Rev. J. J. Moore, devoted himself heart and soul to the task: his exertions were incessant, and the beneficial effects incalculable; yet multitudes died."

Multitudes indeed! "Five hundred thousand Natives died from the effects of this famine. Had there been railroads, few would have perished, as food was plentiful in other parts of India. That year there were exported from Calcutta alone 151,223,696 lbs. of rice, and 13,722,408 lbs. of paddy; but the roads were so bad that food could not be sent in time to Agra."†

The next year was one of plenty; and the survivors, dispersing themselves over the adjoining country, resumed the cultivation of their lands; but hundreds of children, of both sexes and of every age, were left behind in Agra. The parents of numbers had died: others had been abandoned in the time of deep distress. The disposal of these numerous children became a question of much anxiety, and in this originated the Agra Orphan Institutions, the history of whose formation we shall give in the language of the Rev. Gentleman to whom we have before referred.

"At the very beginning of the famine we had, with the aid of a few friends, formed a small Female-Orphan Asylum; but the increasing numbers of friendless children rendered more comprehensive measures necessary. We decided on commencing a larger Institution, consisting of two branches; and

* Long's Hand-book of Bengal Missions, p. 55.

† *Ibid.* p. 56.

Mr. Moore joined me in an application to the Calcutta Corresponding Committee, to undertake the responsibility of the charge, and supply the necessary superintendence, the local friends promising to supply the necessary funds for its support—a very serious engagement, the yearly expense not averaging less than 1000*l*. But the Anglo-Indian community at Agra were willing to contribute to the utmost amount of what might be required; and, the Calcutta Committee having acceded to the proposal, about 360 children of both sexes were retained at Agra, while the remainder were received into kindred Institutions at Gorruckpore and Benares.

“It was hoped that an Institution, such as that which the residents contemplated, would constitute a new and important auxiliary in Missionary work; that the orphans, not only receiving scriptural instruction, but trained in Christian habits and industry, would form, in a few years, a *Christian generation*; that they would become a *nucleus* round which might gather all anxious inquirers, to whom they would afford the countenance of that society which isolated converts are deprived of, and which the soft, dependent Hindu peculiarly requires; and, further still, that out of so large a number many might be found capable of a higher order of education, and some who would prove suitable to act as *Teachers of their countrymen*, nay, even be qualified to supply a Native Ministry—the only hope of a *permanent* and *extended* Church in any country.

“Having obtained the assurance that the Church Missionary Society would co-operate with us, we secured large premises near at hand for the reception of the orphans; and were happy in obtaining two pious widows to take charge of the girls, and a steady young married man that of the boys; while a long-trying Catechist of the Society, David Batavia, became responsible for the whole Establishment, under the close and valuable supervision of the local Missionary. The immediate effects were delightful. The children, when first thrown on us, were a most harrowing spectacle—emaciated skeletons, the skin shrivelled on their cheek bones, so that they looked like very aged men and women: half clad, as most poor children are, their ribs stood out prominently, like the bars of a grate. In such a state of inanition were they, that it was necessary to feed them at first by a *spoonful* at a time. But before long the change was almost miraculous: they recovered the look and the buoyancy of healthy youth. I remember going with my friend the Missionary, one day, to visit the Institution shortly after it was

opened: it happened to be dinner hour, and the children were sitting down on the ground till dinner was placed before each: they then all rose up, and stood motionless till the blessing of God was invoked, and I saw the Missionary turn away, affected to tears.

“It soon became apparent that we must remove to a more retired neighbourhood, and form separate establishments for the two branches. The Government granted two very large buildings, with a considerable portion of land, not above half-a-mile apart, near the magnificent mausoleum of Akbar, the Mogul Emperor. These buildings had been themselves erected as mausoleums, according to the oriental custom; one for the favourite concubine of Akbar, who was said to have been a professing Christian—a Roman Catholic. They are spacious buildings, intersected with corridors of great length, from which branch out several apartments. The building selected for the boys was of vast size, as was needed for 180 boys. The various apartments answered admirably for so many Schools of different trades; while in the long corridors they were assembled for common instruction, for devotion, for their meals, and, at night, for repose.

“I remember that I was one day listening to Mr. Moore—who dwelt among them—catechizing them. He asked them, incidentally, ‘Would you like to go back to the idolatry of your forefathers?’ Their loud, indignant declaration, ‘*Never*,’ was quite affecting. You cannot imagine how delightful it was to see their warm affection and confidence in their kind Pastor, and, in a measure, toward all their English visitors—how they used to run to meet us; for soon the Institution became one of the points of greatest interest, which strangers were sure to visit. Among others, the Governor-General, the late Lord Auckland, spent a considerable time examining the work; and as he drove off, escorted by cavalry, numbers of the boys ran along with the carriage, and some leaped up behind it, so devoid of servility and fear, even of the greatest, had they become. We introduced trades, because it was a main part of our design to bring them up to honest industry, so as to be able to support themselves, and form a useful community. Accordingly, they were taught, some to be carpenters, others blacksmiths, carpet-makers, dyers, weavers, masons, bricklayers, gardeners, agriculturists, tailors, bakers, and printers. They quickly attained much skill in making carpets; and in printing they made such progress, that their press was employed to print much for the Government; and it now yields

a considerable revenue, almost enough to support the whole Institution.*

"The same system of Christian teaching and industrial training, with suitable adaptation, was carried on in the female branch, and with nearly similar results. The girls were trained to domestic services, to needle-work, spinning, and making straw-hats and bonnets, for which there was much demand among the Europeans. They had the great advantage, likewise, of a Pastor *residing among them*, the Rev. C. T. Hørnle and Mrs. Hørnle having reached Agra in 1839, and having undertaken that most interesting office."

Such was the commencement of the Agra Orphan Institutions, which, in connexion with the older branch of the Mission at the Kuttra, constitute a substratum of Missionary work, on which, we trust, will be eventually raised, in honour of an ever-living Saviour, a superstructure of more costly and enduring materials than the tomb of Akbar, or the Taj of Shah-Jehan.

The results which have been attained by the progressive influence and action of these Institutions, are communicated in the following statement, which we have received from Mr. Hørnle—

"From the commencement of the Institu-

* The Printing Press, which has assumed so important an aspect in the industrial system of the Mission, was commenced at the close of 1840. It includes typographic and lithographic printing, type casting, and bookbinding. Beside the Press, there are now in the Orphan-Boys' department only carpenters, blacksmiths, and a few tailors. The larger portion of the work done by the two former trades is for the Press, and the tailors' work altogether for the Institution. Land cultivation has been at last given up altogether, partly on account of many unfavourable seasons, but principally because less remunerative than the work in the Press. The land cultivators became dissatisfied when they found their brethren were earning more.

During the year 1848, the Press gave to the Orphan Fund 1152 rupees. It also contributed 2348 rupees to the purchase of a piece land of 3 begahs [about an acre] in the city, and its inclosure with a Compound wall, which has been added to the Kuttra Mission Compound, so as to render it more salubrious; thus contributing a total of 3500 rupees. It gives employment and support to 70 Native Christians; and promises fair to afford permanent work to the whole Christian Settlement at Secundra, so long as the same amount of work be secured for it which it now enjoys.

VOL. I.

tion, the orphans have been instructed in the rudiments of learning, and in the doctrines of the Christian religion: and as, from their forsaken and destitute condition, all further connexion with their Heathen and Mahomedan countrymen had terminated, it was considered expedient to receive them at once into the fold of the Church of Christ by baptism, and to train and educate them as Christian children. The Lord, the father of the fatherless, in His mercy has blessed the labour bestowed upon them. Many of them have not only learned to know Him as their Saviour, but also to love and obey Him; their prayers, their conduct, and their zeal in exhorting such of their heathen countrymen as they come in contact with, to forsake their idols and believe on Christ, affording us encouraging hopes that a light has begun to shine amongst them, and that a work of grace has commenced in their hearts.

"As the boys grew up to the age of maturity, and became capable of self-support by any trade they had learned, they were allowed to choose a partner from amongst the adult orphan girls. Each couple received, from the Committee of the local Church Missionary Association, a small outfit, and a hut built on a convenient spot south of the Boys' Institution. Thus a Christian village or colony sprang up, the first in those provinces, inhabited by families who support themselves by their own labours, receiving no further assistance from the funds of the Institution.

"Thus far the Lord has helped, and there is reason to be thankful for what He has done, and to trust that He will not forsake the work He has commenced.

"The locality of the various buildings comprised within the limits of the Settlement may be thus described.

"The space on which they stand consists of 65 acres. The Begum's tomb, used as the Boys' Institution, occupies the centre. In this building the Orphan Press is also situated. There is a large marble tombstone on the summit of it, and another, of inferior materials, in the vault below. Situated on an elevated terrace, it is admirably adapted for an Institution-building. The Natives call it Bará Duree, because it has three chief entrances on each of its four sides. There are four long, spacious corridors, and a number of larger and smaller rooms. South of the Institution is the Christian village, which contains at present seventy-two houses, arranged in regular streets, which are crossed by lanes, and lined with trees on both sides. Two streets are completed, and a third is commenced. At the end of the first is the Assem-

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bly Hall, the turret of which has been supplied with an iron clock and a bell, received from Germany. In this hall the council or senate of the village hold their monthly sittings, for the management of the secular affairs of the Congregation. It is at the same time used as an Infant-school and Prayer-room.

"East of the village, on a somewhat elevated spot, is the Church,* which is built in a simple but handsome Gothic style, and is an ornament to the whole Settlement, forming at the same time an object of peculiar interest to a pious and reflecting mind. Not only are its doors daily opened for the worship of Almighty God; but surrounded as it is, on one side by the crumbling monuments of Islamism, with Akbar's splendid tomb in the back-ground, and on the other by the tottering shrines of Hinduism, this edifice is beautifully significant of the rising influence of Christianity in this long-benighted land. It seems to say, 'The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.' It is 72 feet long and 32 wide, with accommodation for 400 persons. The tower is 75 feet high, and well built, with room for clock and a peal of bells. There is also space for a gallery and an organ. At present the Congregation attending this Church numbers 340 souls.

"North-east are the Missionary's bungalow, the Catechist's house, premises and out-offices, &c.; north, the Press Superintendent's house, and rooms for such Natives as are employed in the printing establishment, but not Christians, and therefore kept separate; and in the north-western corner is the burying-place. The remaining buildings are outhouses for various purposes.

"The Orphan-Girls' Institution is half a mile distant from the boys' premises, in the immediate vicinity of Akbar's tomb and gardens. On Lord's-days they all attend at the Church, but morning and evening prayers are held in their Schoolroom.

"With respect to the spiritual state and Christian life of the members of the Congregation, much remains to be hoped for. They are as yet children in faith, who need to be taken by the hand, led, and guided, till they have learned to stand and walk by themselves. There are, however, evident signs of a work of grace in the hearts of many. A growth is perceptible, and that not only in number and extent, but also in faith and piety; and though it may be slow, and often interrupted by the natural corruptions of the human heart, yet it is a growth, and, as such, a source of encour-

agement and trust on Him, who has commenced the work, that He will not rest till He has accomplished it.

"Most of them love the Word of God, and regularly attend Divine Service; and their hearty prayers, offered up at the Meeting on Wednesday evening, for themselves, and the conversion of their benighted countrymen, are often truly affecting. When the crops were ripe, I have known the agriculturists to place the first sheaves at the entrance of the Church, and then call on me to offer up thanksgiving for the plenteous harvest the Lord had granted to them. When the Church was completed, and opened for Divine Service, I told them that they ought to manifest their gratitude to God by subscribing something toward the maintenance of the Church, as faithful Christians have always done. With one accord they came forward to fulfil this duty: a subscription was opened, and each one, according to his ability, gave a monthly contribution. From the funds thus raised, including our own subscriptions, the Church servant is paid; oil, candles, and other things purchased; the remainder being laid by to form a poor fund, in order to assist poor members of the community in cases of necessity, and thus gradually lead the people to the exercise of charity.

"Another interesting fact, of recent occurrence, is indicative of spiritual growth. Several young men, of their own accord, have offered themselves as candidates for Missionary work, being willing to forego, for Christ's sake, their prospects in the Printing Press, in which they have been employed, to go and preach the Gospel to their benighted countrymen. By their instrumentality an attempt has been made to establish a Branch Mission at Runcotta, a large heathen village in the vicinity of Secundra, which, as yet, has well succeeded, and affords to us a new hope of encouragement."

While the Secundra Branch of the Mission has thus prospered, the Kuttra Branch has not been neglected. In the years 1840 and 1841, it received an accession of strength in the arrival of two Missionaries from Persia, the Rev. F. A. Kreiss and the Rev. C. G. Pfander. Anxious to follow up the commencement of Missionary labour which Henry Martyn had made in Persia, the Basle Missionary Society, with the consent of the late Alexander, Emperor of Russia, had established a Mission at Karabagh, on the borders of Persia. Subsequently, the permission was withdrawn, and the work of evangelization discouraged and obstructed. The Missionaries, in consequence,

* Vide Frontispiece.

were transferred to India; and two from amongst the number, Messrs. Kreiss and Pfander, having offered their services to the Church Missionary Society, were stationed at Agra. It is singularly interesting that Missionaries, who, in consequence of the interest attaching to Henry Martyn's labours, had been led, in the first instance, to Persia, should subsequently have been guided to Agra, to carry on a work, the foundation of which had been laid by a Mahomedan Convert of the same Henry Martyn.

This review will enable us to understand how deeply indebted the Agra Mission has been to the efforts of the British residents. Through their instrumentality the Orphan Institutions were commenced; and, four years back, having subscribed 10,700 rupees, through the exertions of J. Davidson, Esq., they invited the Society to a new and important undertaking—the commencement of a superior English School and College, which might be instrumental in extending more widely the knowledge of the Gospel amidst the native population.

Since that period, the case of Agra has been continually before the Parent Committee, and they are now prepared to respond to the invitation which has been addressed to them: £1500, from the Jubilee Fund, has been assigned for the enlargement of this important Mission; and they entertain the hope of being enabled to send out, at no distant period, two well-qualified Clergymen, to undertake the superintendence of the proposed College. Convinced that the Agra Mission ought to be a strong Mission, as well because of the influence it is likely to exercise over the newly-acquired territory, as also because of the superior character of the native mind in the Upper Provinces, when compared with the Natives of Bengal, the Committee are anxious that the Educational Institutions at Agra should be of a superior character, beginning with an English School, on Christian principles, but having in view, and working toward, the religious and intellectual training of Native Teachers.

May Agra yet become the centre of a series of Missionary operations, progressively advancing until they have extended themselves over regions as vast as were once swayed by the sceptre of the Great Mogul! Shall the love of Christ be with us a less powerful motive than the love of conquest in the Timours and Babers of former days? Shall we have less confidence in the weapons of our warfare, "which are mighty, through God, to the pulling down of strongholds," than they had in their

carnal weapons? The millions of India have submitted themselves to the power of Britain, but they have not yet owned the supremacy of Christ: the process of subjugation has only just begun: let us go forward with it. When we have fought our portion of the good fight, other and better men than we have been will remain to take it up; until the triumphant cry shall yet be heard, "The provinces of India have become the kingdoms of our Lord and of His Christ!"

THE RED-RIVER COLONY.

IN our last Number—pp. 175--181—we narrated the interesting circumstances attendant on the arrival of the Bishop of Rupert's Land in his diocese. Having received the Annual Reports from our Missionaries in North-West America, we have now the opportunity of surveying this extensive field of labour—the different Stations within its limits; the circumstances of encouragement, and the inducements to increased exertion, which continue to present themselves; and the reasonable expectation, which a review of the whole work is calculated to afford, that, by the blessing of God, there has been consolidated there a foundation for enlarged operations, an organized centre of healthful Christian influence, from whence endeavours for the good of the Indian race, on an extended scale, may emanate. We trust it may be so; that the arrival of Bishop Anderson, in the character of chief Missionary, may stimulate to increased activity the elements of usefulness already existing there; and that we may have the joy of beholding a vigorous endeavour made for the preservation of the American Aborigines. Their position is a critical one; and unless the causes which have induced their rapid diminution be neutralized by the energetic action of Christian truth on their behalf, their final extinction at no distant period is inevitable.

Let us consider what has been done, and rejoice in the assurance that, amidst trials and difficulties of various kinds, important results have been attained, in the review of which we may thank God and take courage.

The Red-River Colony first claims our attention, as the spot where our Missionary efforts commenced. The Gospel of Christ, a spreading vine of low stature, was first planted there; and, having taken root, it has brought forth branches and shot forth sprigs. From this common centre our other Missionary Stations, on the Saskatchewan River, and at Manitoba Lake, have been derived; and, as the

parent stem, the *point d'appui*, of our work in North-West America, it possesses peculiar interest in our eyes.

Beginning some miles above the *embouchure* of the Red River into Lake Winnipeg, the Colony extends, with occasional interruptions, along either bank, until, reaching beyond the confluence of the Red River with the Assiniboine, or Stone River, it ascends each stream for some distance, and terminates about fifty miles from its commencement. It consists of two distinct Settlements—a Roman-Catholic Settlement, which begins where the two rivers unite, as its point of nearest approximation to Lake Winnipeg; and a Protestant Settlement, occupying the banks of the Red River in the direction of the lake. The country around is level, forming the commencement of the prairies, the level ground continuing to extend itself until it reaches the Missouri River. Over this, waggons might travel, and communication with the American steamers on the Missouri be thus rendered practicable, but that the route is rendered dangerous by the fierce tribes which traverse the intervening wilds.

An agricultural Settlement, formed by the late Earl of Selkirk in 1811, formed the nucleus of the future Colony, its population being subsequently increased by the retired servants of the Hudson's-Bay Company, to whom it was assigned as a place of residence. At the period of the Bishop of Montreal's visit, in 1844, the population consisted of 5143 individuals, of whom 2798 were Roman Catholics, and 2345 Protestants; the primary elements of this aggregate consisting of White Men, descendants of various nations—French Canadians, Orkney-men, Scotch, English, and a few others—to which were gradually added Half-breeds and Indians, until these superinduced portions have far outnumbered the original Settlers.

Within the Protestant Settlement there are now four Churches, to the consecutive erection of which we shall advert, as indicating the growing interest of the Protestant population in spiritual things. The Upper Church, the most distant from Lake Winnipeg, lies nearest to the Roman-Catholic portion of the Colony. On the site where it stands, the first Protestant Place of Worship in these distant regions was raised by the Rev. J. West in the year 1823. It was an humble structure built of wood, and was superseded in the year 1834 by the present stone edifice, erected by the liberal contributions of the Settlers, aided by grants from the Hudson's-Bay Company and the Church Missionary Society. "It is capable of ac-

commodating comfortably 700 people, and 1000 might find room without being over-crowded." The completion of this substantial building was a cause of much rejoicing to the Settlers. With a willing mind they contributed out of their poverty, not in silver and gold, but in personal efforts and materials. At an interval of seven miles down the stream, the Middle Church, also of stone, and about sixty feet long, was completed in 1825. And this was followed, in 1832, by a timber Church, erected at a place called the Rapids, about six miles nearer to the lake, where a considerable population, consisting principally of Half-breeds, had settled. In consequence of its small dimensions, and the increasing wants of the Congregation which attended it, this Church was found inconvenient and unsuitable, and it was resolved to replace it by a third stone Church. A Meeting of the Settlers was held accordingly, in December 1844, for the purpose of ascertaining the amount of means which might be available. All, to their power, yea, and beyond their power, were willing of themselves. To use Mr. Cockran's language—

"Silver and gold they had none; but stones, lime, shingles, boards, timber, and labour, were cheerfully contributed, and to such an amount as perfectly astonished me. The shingle-makers proposed to give 10,000 shingles each, and the lime-burners 400 bushels of lime each. The mason proposed to dress the stones for one corner, and lay them, *gratis*. Boards and timber were promised in the same liberal manner. One black curly-head, descended from the line of Ham by his father's side, said, 'I shall give 10*l*.' The eyes of all were turned toward him, and a smile played upon every countenance. I said, 'I believe our brethren think you are too poor to raise such a sum.' He said, raising his arm, 'Here is my body: it is at your service. It is true, I can neither square a stone nor lay one; but there will be the floor and roof: turn me to them, and then you will see, if God give me life and health, that the value of the sum shall be raised.' In materials and labour above 700*l*. were promised."

What a source of abounding liberality and self-denying effort lies in a willing heart! If all who feel the importance of the Missionary cause were as willing contributors as the inhabitants of the Red-River Colony to the Rapids' Church, what enlarged means of usefulness would be placed at the disposal of the Church Missionary Society! When shall it be again with the professing people of God as

it was of old, when "they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle;" some their contributions in jewels, or money, or materials, some their labour, some their wisdom, and understanding, and knowledge; until at length the people brought much more than enough for the service of the work, which the Lord had commanded to be made?

This Church, however, from its large dimensions—eighty-one feet by forty within the walls—with its tower and spire, seems to have been almost too much for the resources of the Red River. It had been for some time in an unfinished state, although in use, when a liberal grant of 100*l.* from the Hudson's-Bay Company gave a new impulse to the work; and we have reason to hope that by this time it has been completed.

These Churches remain to testify how much the dwellers in these isolated regions value the privilege of united worship, and the happy opportunity of meeting together to receive instruction from God's holy Word. Many of them come long distances, five or six miles each way, amidst the intense severity of a North-West-American winter, and the heavy rains and floods which are frequent at other seasons of the year. Our Missionary, the Rev. R. James, refers particularly to a Sunday in last July, which was ushered in by a storm of thunder, lightning, wind, and rain, prolonged throughout the night. On the Lord's-day morning the rain continued, and the ground was almost impassable; yet he rode home from the Middle Church with some who had performed a journey of twenty-six miles to attend the Afternoon Service. The Lord's-day, with all its ameliorating influences and delightful associations, is indeed valued in the Red-River Colony, and justly; for, destitute of this, its scattered population would soon sink into barbarism. The beneficial influences of Christianity are thus sustained in liveliness of action on the hearts and consciences of the people; and, convinced how much they need the invigorating and consolatory power of the Gospel, amidst the severity of the climate, and the many privations incident to their position, Ministers and Congregations combine in preserving unbroken the sanctification of the Christian Sabbath. Fatiguing and dangerous journeys are willingly endured, particularly at the beginning and termination of winter, when, heavy falls of snow precluding the possibility of travelling by land, the partially-frozen river, full of dangerous holes, becomes

the Missionary's road. Sometimes the horse, and sometimes the cariole, breaks through the ice, or, as in its progress the rapidly-moving vehicle nears the verge of the deep water, the thinner ice is heard cracking beneath its weight. How cheering to the Missionary, when he reaches his destination, to find a large Congregation assembled, many of them after journeys similar to his own! On last Christmas-day a very full Church at the Rapids commemorated the joyous festival; and on the succeeding Sunday the Lord's Supper was administered to 164 persons, amidst a solemnity expressive of their strong desire that the new year might be a year of renewed service to God.

Thus the good seed continues to be sown amongst a people who, in the loneliness of their position, appear to realize the presence of God more powerfully than those who live amidst the stirring scenes of a densely-populated country, and the need they have of His pardoning grace and mercy in Christ Jesus. And as, notwithstanding the inclemency of the climate, the agricultural process goes forward as in more favoured lands; as the seed is sown amidst the cold and trying spring, and the harvest attains its maturity, until the reapers with joy put forth the sickle to the corn, and gather in the grain; so the incorruptible seed bears its precious fruit; and touching instances continually occur of sinners brought under the subduing power of the Gospel, and faithful Christians, who have long walked in humble service with their Lord, gathered like a shock of corn fully ripe into His garner. For these more minute details we refer our readers to the Journals of our Missionaries which have been published in the "Church Missionary Record" for the present month.

We now proceed, in our survey, to the Indian Settlement, which is thirteen miles below the Rapids. In all the other Congregations there is an admixture of Indians; but this is exclusively an aboriginal Congregation. The district assigned to the Indian village by the Honourable Company extends four miles on either side the river—two miles above and two miles below the Indian Church; and it is the wish of the Governor and Council that none but pure Indians should be located within its limits—a most wise and humane regulation, as it secures a locality free from intrusion, a nursery for our Indian converts in their transition from a wild and barbarous state to the position of civilized and Christian men. The work was commenced by the Rev. W. Cockran,

in 1832—the first attempt of our Society to wean the Indians from their wandering habits, and, by inducing them to occupy settled habitations, and commence the tillage of the ground, to bring them permanently under Christian instruction. Many were incredulous as to the possibility of success: nor is this surprising, when it is remembered, that nothing could be more opposed to all the habits and deep-rooted prejudices of the Natives than the objects which our Missionary contemplated.

The Indian, in his unconverted state, is completely under the influence of his feelings; nor is the wayward impulse of the moment moderated by any reference to the future. In the summer season he acts as if the fine weather would be perpetual, and stern winter never again set his iron seal on land and lake; and when the waters become frozen, he leaves his canoe upon the beach, as if the bridge of ice, by which he passes from shore to shore, would never again be interrupted. The necessities of the present moment compel him to exertion: the future is never realized, and its wants remain unthought of and unprovided for: war or the chase alone summon forth to spontaneous action the dormant energies of his nature. Then he is as the tiger springing from his lair: his sanguinary propensities fearfully display themselves; and, with the shrill war-whoop, he rushes down on the enemies he has surprised, to win the highest object of his ambition, a scalp. Apathetic in ordinary circumstances, doggedly resisting active efforts for his good, the pride, the indolence, and improvidence of the Indian present a combination of difficulties, which nothing short of the transforming power of the Gospel can ever avail to overcome. But our Missionary knew that what is impossible to man is possible with God, and he commenced his difficult undertaking in dependence on the power of Him who quickens the dead, and calls the things which are not as though they were.

The first appearances were not encouraging. The Chief, Pigwys, and his tribe of Saulteaux, whom he first sought to persuade to the adoption of his plans, were evidently unwilling to exchange the plains, over which they had been accustomed to roam, for a permanent location on a spot where they were to become, in their own expressive phrase, “troublers of the earth,” and dig and toil that it might yield its fruits. Although they had promised that they would make the trial, yet it was evidently distasteful to them; and in every way they tried to evade the fulfilment of their promise. Still, with untiring patience, our Missionary persevered, and a feeble commencement was made. A very

few were persuaded to become the occupants of houses, and overcome their aversion to the tillage of the ground: and, their inveterate prejudices once broken through, their numbers gradually increased.

Cottage after cottage rose in succession; humble buildings indeed—the seams of the log-walls plastered with mud, the chimneys of the same material, the roofs thatched with reeds and covered with earth, the boards of the floors, and doors, and beds, planed with the saw, and the windows formed of parchment made of the skins of fishes: yet, rude as they were, they were most encouraging, for they involved the solution of a doubtful experiment, and proved that the task, although difficult, was not impossible. How cheering to our Missionaries the Settlement appeared, as it gradually rose around the crescent-shaped bay, houses and gardens, and, in their season, fields of wheat and barley; and, simultaneously with this, to perceive that God’s Word was beginning to tell on the heart and conscience, and to hear the Indians, in their strongly-figurative language, describing the unusual sensations which they experienced. One old man, in time of dangerous illness, thus expressed himself—

“When the Word came home, it made my heart sore: I thought I was in thick woods, where I could not see for the bad flies that bit me, and I could not move; but, just a little before, there was one working hard to get me through: I kept in His track.”

Mr. Cockran, in explanation, adds—

“Men compare sin, when they are sensible of it, to the worst things they know, and view Christ as one of the best of benefactors. His sins were the swarms of flies that tormented this Indian: Christ was the maker of the track. There cannot be a more striking picture drawn, to an individual who knows the torments which those creatures inflict on travellers in the woods, and the facility which a beaten track gives to your escape. When you have a track, you rush on; the current of air created by your motion throws the flies into confusion; they fall behind, and you can see and breathe.”

In 1835, the quantity of corn grown at the Indian Settlement had so increased, that the erection of a flour-mill became necessary, to which, on a windy day, the Indian might be seen hurrying with his bushel of grain, to have it ground. In December 1836, about four years and a half since the first effort had been made, there were in the Settlement 47

Christian Indian families—principally Muscogees, or Swampy Crees—comprising 260 individuals; and, the School no longer accommodating the Congregation, a neat Church, with its white spire overtopping the old oaks by which it is surrounded, and capable of containing a Congregation of 300, was opened for Divine Service on January 4, 1837.

It was this portion of the Red-River Colony—not its least interesting feature—which first met the eye of the Bishop of Montreal on entering the Red River from Lake Winnipeg in 1844; and one passage from his Journal we shall venture to introduce, as admirably expressive of his feelings on the occasion.

“It was about nine o’clock, and within half an hour of the time for the commencement of Divine Service, on Sunday, June 23, that we reached the Indian Settlement, forming the lower extremity of the Red-River Colony. The sight which greeted me was such as never can be forgotten by myself or my companions; and the recollection will always be coupled with feelings of devout thankfulness to God, and warm appreciation of the blessings dispensed by the Church Missionary Society. After travelling for upward of a month through an inhospitable wilderness, and casually encountering, at intervals, such specimens of the heathen savage as I have described, we came at once, and without any intermediate gradation in the aspect of things, upon the establishment formed upon the low margin of the river, for the same race of people in their Christian state; and there, on the morning of the Lord’s own blessed day, we saw them gathering already around their Pastor, who was before his door; their children collecting in the same manner, with their books in their hands, all decently clothed from head to foot: a repose and steadiness in their deportment, at least the seeming indications of a high and controlling influence upon their characters and hearts. Around were their humble dwellings, with the commencement of farms, and cattle grazing in the meadows; the neat modest Parsonage, or Mission-house, with its garden attached to it; and the simple but decent Church, with the School-house as its appendage, forming the leading objects in the picture, and carrying, upon the face of them, the promise of blessing. We were amply rewarded for all the toils and exposure of the night. I have said that the scene could never be forgotten either by my companions or myself. My Chaplain naturally felt as I did upon the occasion; but it may not perhaps be wholly beneath notice, that my servant, an English-

man, to whom every thing in this journey was new, told me afterwards, that he could hardly command his tears. Nor was it an unpleasing or worthless testimony that was rendered by one of our old *voyageurs* to the actual merits of the Mission, when, addressing this man, he said, ‘There are *your* Christian Indians’—the speaker being a French-Canadian Roman Catholic—‘it would be very well if all the Whites were as good as they are.’ We were greeted by good Mr. Smithurst at the water’s edge; and after having refreshed ourselves and robed under his roof, we proceeded to the Church. There were perhaps 250 Indians present, composing the whole Congregation. Nothing can be more reverential and solemn than the demeanour and bearing of these people in Public Worship.”

We cannot be too thankful for results like these. They evidence the power of Christian truth. Efforts made to ameliorate the condition of rude and barbarous tribes by mere human expedients, and by previous civilization to prepare a way for the introduction of Christianity, have invariably proved failures, because, in the absence of the Gospel, there is no motive which can be presented to the savage of sufficient force to induce, on his part, the abandonment of hereditary customs, and the prejudices and prepossessions of his previous life. But where the preaching of the Cross has been used as the alone instrument which can really improve and civilize, in the true sense of the expression, under the conviction that in the change of man’s heart and character by Divine influence we have the best security for his temporal improvement, then results have followed of a character the most decided and encouraging.

From ill health, and other causes, the past year has been to our Missionary at the Indian Settlement, the Rev. J. Smithurst, a year of more than ordinary trial; yet there have been, also, encouraging circumstances. There has been no epidemic sickness, no want of food; and the termination of the year has been marked by perceptible improvement. Many good houses have been erected, the farms look well, and have yielded good crops. About 350 Indians attend the Lord’s-day Services when they are all at home; and although many of them find it necessary to be absent from the Settlement during the week—some among the Settlers in the other districts, and some at the pine woods in the winter—yet all endeavour to be present on the Lord’s-day. At the Services they behave with marked propriety, joining in the prayers very

devotionally, and listening to instruction with the most marked attention. On Easter Sunday last the Lord's Supper was administered to eighty-four Indian Communicants, including seven young persons brought up in the Schools under Mr. Smithurst's care, and admitted for the first time—altogether, a larger number than had ever previously received.

The Service was very solemn and consoling, and many of the Indians were in tears. It is peculiarly satisfactory that, during the past year, no necessity has arisen for the exclusion of any Communicant from the table of the Lord. Of course, in so large a number there are different shades of character, and different

degrees of spiritual attainment; but our Missionary expresses his conviction that they desire to do right, and to serve God faithfully in their day and generation.

We believe, however, that the arrival of the Bishop at the present era of the Mission will be found peculiarly appropriate. His influence will prove, we trust, under the Divine blessing, healing and beneficial, and help materially to counteract the devices of that enemy who is ever on the watch to blight every opening promise of good.

We must defer to another Number the review of the Stations on the Saskatchewan River, and on Manitoba Lake.

MISSIONARY GLEANINGS.

GROWTH OF MISSIONARY ENTERPRISE.

THE following extract from an Address delivered on a recent occasion at Hernhutt is encouraging. It reminds us that, although the waters as yet are only "to the knees," there was a time when they were no deeper than "the ankles." They shall hereafter be "a river that cannot be passed over."

How different the relation in which our work [that of the Moravian Missionary Society] now stands, as it respects other Missionary Establishments, to that which it bore one hundred years ago! At that time it stood almost alone: it might, indeed, have been called an isolated effort. There were but a few Missionaries engaged in the East Indies under the Halle-Danish Society; and to speak of any substantial rivalry between our Brethren and other Missionaries at that hour would be out of the question. Oh, what a blessed change has come over us during the one hundred years since elapsed! Now, independently of nearly 300 Brethren and Sisters whom we claim as our own, there are many hundreds of harbingers in the service of other Christian Associations actively employed, either in winning souls to the same Lord and Saviour whom we proclaim, out of the ranks of the Heathen, or in strengthening Converts in the nurture of His Word and Sacraments.

With the beginning of the present century England has awakened to new Missionary life,

and sent forth a host of zealous Labourers into the harvest of the Lord in heathen regions; and there they persevere actively in His work. The Protestants of North America, too, as well as of other Protestant countries in Europe, have come forward to join in the effort. But look we to our own country by itself, and we shall find how generous a zeal has arisen during the last thirty years, to bring the Heathen to the knowledge of Christ. Wherever we turn, there is scarcely a large town in Germany in which we do not meet with friends of Missions and Missionary Associations, competing with one another in the training of young Evangelists to the Pagans, or making provision for the costly maintenance of Missionary operations. You will find such Associations in Basle, Barmen, Frankfort-on-the-Maine, Stuttgart, Hamburg, Berlin, and Dresden. To these we must now add the Society in Cassel, whose special object it is to send preachers of the Gospel into China—that immense region, where three hundred and sixty millions of our fellow-beings are without a knowledge of the faith that saves. What a lovely prospect does not the Lord's harvest hold out at the present day! And how delightful the desire of all these Missionary Societies to draw closer in brotherly union, helping each other forward in counsel and action, and interchanging the results of their respective experience in the Missionary field! For this we praise and thank the God of all power and faithfulness.



LAKE TAUPŌ, NEW ZEALAND FROM TE RAPA, WITH TAUHARA MOUNTAIN IN THE DISTANCE.—Vide p. 277.

Church Missionary Intelligencer.

No. 12.]

APRIL, 1850.

[Vol. I.

ORIGINAL COMMUNICATIONS.

THE AFRICAN SQUADRON.*

At the Meeting of the General Committee of the Church Missionary Society on Monday, the 18th of March—Sir R.H. Inglis, Bart., M.P., V.P., in the chair, and Lord H. Cholmondeley, V.P., and the usual Members of the Committee, being present—the following Petition was unanimously adopted—

"To the HONOURABLE the COMMONS of the UNITED KINGDOM OF GREAT BRITAIN and IRELAND, in Parliament assembled:

"The Humble Petition of the Committee of the Church Missionary Society for Africa and the East—

"Sheweth—

"That your Petitioners are the Managers of a Society which has been employed for above fifty years in the promotion of civilization and Christianity among the Aboriginal and Heathen Tribes of the different countries of the world.

"That in this undertaking the Society has expended above two millions of pounds sterling.

"That the efforts of the Society were first and specially directed to the West Coast of Africa.

"That your Petitioners therefore humbly claim the attention of your Honourable House upon questions relating to the social and religious welfare of Heathen and Aboriginal Tribes, especially those of Western Africa; and also pray for protection to an undertaking involving such important interests, moral and commercial, pecuniary as well as religious.

"That your Petitioners have heard, with great concern and alarm, the proposals which have of late years been made for the diminishing, or for the removal, of the Squadron now employed upon the West Coast of Africa.

"That while your Petitioners have never entertained the idea that the cruising system could of itself and singly effect the suppression of the Slave-trade, they are firmly convinced that it is a co-ordinate instrumentality of the

greatest possible value, restraining by its presence, and by the chastisements which it inflicts, the injurious operation of the Slave-trade, until the great remedial measures, now in operation, shall have had time and opportunity for effecting the cure of the evil at its source, by eradicating from the native mind the desire to engage in the traffic: so that the African Kings and Chiefs themselves, under the altered influences and feelings which Christianity and its attendant blessings will introduce, shall become convinced of the impolicy and atrocity of the Slave-trade, and, renouncing its delusive bribes, shall refuse any longer to engage in the slave-hunts and bloody razzias by which the slave-market has been hitherto supplied.

"That the remedial measures to which allusion has been made, are in successful operation through the instrumentality of various Missionary Societies of England, Germany, and America; as well as through the extension of lawful commerce: though here your Petitioners will only particularly refer to the labours of the Society which they represent.

"That in the year 1824 the Society entered into a formal engagement with the Secretary of State for the Colonies, the Earl Bathurst, to supply religious instruction and pastoral oversight for the large negro population, liberated by the cruising squadron, and located in the Colony of Sierra Leone; and has so faithfully performed its engagement, that, at the present time, when such population amounts to about 45,000, the Society not only maintains a resident Clergyman in each of the thirteen parishes of the Colony, but has a staff of twenty European Clergymen and Teachers, together with sixty-four Native Teachers, of whom three are in full Orders of the United Church of England and Ireland; that it possesses twenty-six Places of Worship and School-houses in the numerous villages of the Colony; forty-three Schools, with between 5000 and 6000 scholars; and in Freetown a Grammar-school—containing fifty pupils, imparting a general and liberal education—and a Female School, as well as a Theological College for the training of Native Teachers. That upon

* Vide also pp. 171—174 of our Number for December last.

the maintenance of these establishments the Society expends nearly 10,000*l.* annually.

"That your Petitioners confidently appeal to a chain of documentary evidence, published under the authority of Parliament, which shows that this important scheme for the welfare of Africa has been faithfully and efficiently followed out by the Society, according to its means, and to the time allowed for its operation. They will only select two testimonies in proof of this assertion. Sir George Collier, in 1821, while commanding on the African Station, was required by Government to report upon the several Settlements on the coast. In his Report, presented to Parliament, the following testimony is given respecting Sierra Leone, and the labours of the Church Missionary Society—

" 'The manner in which the Public Schools are here conducted, reflects the greatest credit on those concerned in their prosperity; and the improvement made by the scholars proves the aptitude of the African, if moderate pains be taken to instruct him. I have attended Places of Worship in every quarter of the globe; and I do most conscientiously declare, never did I witness the ceremonies of religion more piously performed, or more devoutly attended to, than in Sierra Leone.'

"In the year 1842, a Committee of your Honourable House, of which Lord Sandon was the Chairman, inquired into and reported upon the Settlements upon the west coast of Africa, and the following passage occurs in their Report—

" 'To [the British] Government, beyond his rescue from the slave-ship and emancipation from future slavery, and a temporary sustenance, and his being placed within the reach of Missionary efforts—to which it has not contributed—the Liberated African cannot fairly be said to owe much. To the invaluable exertions of the Church Missionary Society more especially, and also to a considerable extent, as in all our African Settlements, to the Wesleyan body, the highest praise is due. By their efforts, nearly one-fifth of the whole population—a most unusually high proportion in any country—are at School; and the effects are visible in considerable intellectual, moral, and religious improvement: very considerable, under the peculiar circumstances of such a Colony.'

"That your Petitioners have further to represent, that the large expenditure and liberal educational establishments, thus formed and cherished in Sierra Leone, were not undertaken merely for the benefit of that small locality, but in order to make that Colony a seed-plot for the whole western coast of

Africa: that the Liberated Africans, brought in from time to time by the cruising squadron, from various points of the west coast of Africa, and comprising Natives speaking above forty different languages, might be well trained in human and Divine knowledge, and prepared, in due time, to return to their father-lands, carrying with them the arts of civilization, the Christian religion, and gratitude indelibly stamped upon their hearts toward the British nation; and thus introducing among their countrymen such improved habits, feelings, and employments, as might tend to counteract the African Slave-trade at its sources, to carry the Christian religion into the interior, and to open out to England the vast resources of Western Africa, as a cotton-growing country, and for the supply of various other productions of a tropical climate; which expectation has been already fulfilled in a very signal manner by the return of considerable numbers of the Yoruba Tribe ten years ago to their native country in the Bight of Benin, 1300 miles east of Sierra Leone, which movement originated entirely with themselves, in reliance upon the protection of the British cruisers.

"That such returned Natives have retained their Christian knowledge and Christian worship in their heathen country; that the Society was able to supply them with Missionaries and with Native Teachers trained in Sierra Leone, one of these Native Teachers having received Holy Orders in this country from the Bishop of London; that there is now a Native-Christian community in a large town, called Abbeokuta, sixty miles in the interior of Africa, and containing above fifty thousand souls; that the native language has been reduced to writing, and that portions of the Bible and Prayer-book have been printed for their use; that a manifest influence is exerted upon the heathen population, tending to the counteraction of the Slave-trade, and to beget a desire for lawful commerce, and the arts and comforts of civilized life; that one of the Chiefs has sent his son to Sierra Leone for further education; and that the Chiefs of the tribe lately sent a Letter to Her Majesty expressing their desire to give up the Slave-trade, and to receive the protection of England.

"That the situation of Abbeokuta, and of the Yoruba Tribe, is peculiarly favourable to the introduction of commerce into the heart of Africa; being on a line of communication between the coast and the river Niger, far removed from the unhealthy localities of the delta of that river, and forming a connecting

link, by language, between the coast and the interior, with the Haussa and Bournu Tribes.

"That your Petitioners, relying upon the protecting influence of the squadron, are promoting other migrations from Sierra Leone, to carry with them to other parts of Africa the same elements of civilization, and the benefits of Christian knowledge.

"That your Petitioners humbly represent, that, were the cruising squadron to be removed from the coast, or even were its efforts to be relaxed, the existence of all agencies for the regeneration of Africa would be placed in imminent jeopardy. The agents of the Slave-trade would at once take means for the expulsion of Missionaries, for the exciting of internal wars, and for debasing the population by ardent spirits, and by all the degrading influences which have ever marked the progress of the Slave-trade.

"That your Petitioners ground their conviction of this danger upon numerous testimonies which they have received from their Missionaries, and from intelligent Natives; one of which alone they will venture to place before your Honourable House, as speaking the sentiments of many—the writer being himself a Liberated African, who was rescued from the hold of a Slave-ship, received his education in the Schools of this Society, and is now engaged in imparting religious instruction to his countrymen in Sierra Leone, from whence he writes in these words—

"The hearty desire and earnest expression by all throughout the Colony is, 'Oh, who will entreat the favour of our Queen for us, that the squadron should not be removed from our coasts? If this should be, we are undone: our peace, our comfort, will all be gone. Our father's land, or the whole continent of Africa, will be thus given up to ruin by wars and bloodshed. Slavery will increase twenty-fold more than it is now.' Were Her Majesty, and the friends of the Africans, to have the sight of the people, and witness their ories, they might be able to judge how deeply we are sensible of the benefit of Her Majesty's cruisers on the coasts, and of the favour conferred on us by the generosity of the British nation.'

"Your Petitioners humbly and earnestly pray, that your Honourable House will give your full and cordial support to Her Majesty's Government in continuing the services which have been rendered by the squadron on the coast of Africa, to the security of lawful commerce, to the protection of the lives and property of Her Majesty's subjects there, and to the encouragement of the efforts of Christian

Missionaries in extending the greatest of all blessings, the light of the Gospel, to our benighted brethren, the Natives of that vast continent.

"Signed, by order of the Committee,

"CHICHESTER,

"President, Church Missionary Society.

"H. VENN,

"H. STRAITH, } Secretaries."

We strongly recommend the above Petition to the attentive perusal of our readers. We feel quite certain that, if the subject of the preventive squadron on the African coast were well understood, many, who now think it ought to be removed, would decide very differently. The popular line of argument adopted by those who advocate its removal is this, that it has failed in extinguishing the Slave-trade, and that, as a system which has not proved effective for the purposes originally intended, it ought to be withdrawn.

In order to estimate aright the effectiveness of an instrumentality, it is necessary, in the first instance, to ascertain with accuracy the true measure of result of which it ought to be productive. If we over-rate its capabilities, and expect more from it than could possibly be realized, then we are disappointed, and are ready to condemn it as worthless. We believe such to be the case with regard to the preventive squadron. Individuals imagine that it ought to have accomplished that which is wholly beyond its capabilities, namely, the extinction of the Slave-trade; nay, that it ought to have been successful in doing so, notwithstanding the counteracting influences against which it had to contend in the admission of Slave-grown sugar; and when they find that it has not done so, then they insist on its withdrawal, and condemn it because it has not accomplished that which it was beyond its power to effect.

The real use of the squadron is, so far to repress the Slave-trade, that opportunity shall be afforded for the introduction of those superior agencies by which, under the Divine blessing, it shall be eventually extinguished. What are those agencies? We answer, Christianity, primarily and pre-eminently, without the powerful and elevating influence of which every other effort for Africa's good must fail. Is it necessary among professing Christians to contend for the truth of a position such as this? Yet, if individuals investigate, they will assuredly find that the prosperity of a nation is directly proportionate to the purity and power of its Christianity. As national Christianity declines, the nation deteriorates *pari passu*; and where Christianity exists not, there

is national degradation. To the presence amongst us of this Divine element, so essential to the improvement and happiness of man, we owe our own national elevation. Introduce it into Africa: it will produce the same effects there as elsewhere. It will humanize, and indispose to acts of cruelty: it will give light, and in that light the African will see the enormity of practices in which he now engages without remorse. While this renewing influence is operating on his mind, afford to him, at the same time, opportunities of lawful commerce: open dépôts for European goods where slaves shall not be the circulating medium, encourage him in industrial habits by taking in exchange for what he needs the product of his own labour, and the Slave-trade must fall, for the African will have neither the inclination nor the temptation to engage in it.

This, then, is the proper object of the squadron—to prevent the Slave-trade from so monopolizing the coast of Africa, that there should be no opportunity of introducing the remedial measures to which we have adverted. This the Slave-trade sought to do. It would have grasped Africa as its own, and said, This is my domain: none shall interfere with me: and this it would have done, but, under God, for the benevolent and persevering efforts of England.

Let the subject be dispassionately and reasonably considered, and it will be seen that the preventive system has been no failure; nay, that it has accomplished all that in justice could have been hoped for or expected. It has so far repressed the Slave-trade, that Christianity has had opportunity to introduce itself, not only on the sea-coast at Sierra Leone, but in the interior; and to acquire influence, not only over the expatriated Negroes of Sierra Leone, but in the very heart of a native race residing within their own limits—we mean the Egbas of the Yoruba kingdom. We strongly recommend to any of our readers who may be sceptical on the subject, an attentive perusal of the progress of the Abbeokuta Mission, as detailed in the “Church Missionary Record” for the present month. Concurrently with the action of Christianity, lawful commerce is increasing, and the prospects of Africa’s improvement are brighter than they ever were.

To withdraw the squadron at such a crisis would discourage the true friends of Africa, and fearfully invigorate the Slave-trade. Collecting all its force, it would at once attempt the expulsion of agencies by which its existence is so seriously threatened, and, in the words of the Petition, “the existence of all agencies for the regeneration of Africa would be placed in imminent jeopardy.”

RECENT INTELLIGENCE.

New-Zealand Mission.

IN our Number for August last we inserted a reply from the Native Christians of Agurparah to the Society’s Jubilee Letter. That Letter, addressed to the Native Converts in the different fields of the Society’s labours, has reached New Zealand, and there also it has been gratefully received and affectionately responded to. We insert some replies which have reached us from Kaikohe, a Station in the Northern District, under the charge of the Rev. Richard Davis. They are so truly native, so simple, and yet so forcible, and expressive of such unaffected Christian devotedness and love, that in reading them we are reminded of the proverb, “a word fitly spoken is like apples of gold in pictures of silver.” Mr. Davis remarks that the letters have been as correctly rendered as possible; but, from fear of straining the meaning, he believes the sense is not so strongly conveyed as it might have been.

The first is from a faithful Christian who, with his wife, “received the Word in much

affliction, with joy of the Holy Ghost.” They are now childless, having lost four children, the eldest of whom died while they were yet in a heathen state; the rest since they were brought to the knowledge of the Truth. Their last bereavement was that of a daughter, aged twelve, who, when admonished that she had not long to live, declared she would rather die than live in the midst of a sinful world. The expression of Christian resignation on the part of the parents was most touching. The father said, “Yes, I shall be thankful to know my children have gone before me. I shall have no further care for them on account of sin. They will be safe. I know my child must die. I do not wish she should live in this sinful world. Let her go to be with her Saviour. But do not think I shall not feel her loss. For the last week my grief for her body has disjoined my frame; but when she is gone I shall think of others, to bring them to Christ. I have them in my heart.”

The following is a literal translation of his reply to the Society’s Letter—

"Friends and Elders of the Church of England, Fathers in Christ, how do you do?"

"We have heard of your thoughts, and of your considerations written in your affectionate Letter which has reached us. You love us and the whole world, together with all parts of the Church in Christ Jesus our Lord, our Saviour from sin. It is right for us all to praise Him, and to rejoice at the present time, for He has saved us from the death of sin, and from hell. It was through the mercy of God you sent us the Missionaries, through whom we heard of the promises of God, of the gift also of His only Son, who has died for our sins: it was in His heart to send us the Missionaries through you. I live in, this land with Sarah my wife: we are alone: our children are gone to God. Jemima died happy in this School: she was the last. Three of our children are with Christ: it is our desire they should go to God, lest they should, in remaining in the world after we are gone, have been led astray by the wickedness of man. It is just that we should love you, because it was through your Missionaries we and our children heard of the salvation of God, given to the world in Jesus Christ. I pray to God for all parts of the world, that they should become Christ's, and for you also who loved us, the smallest people in Christ Jesus our Lord. I rejoice on account of your thoughts of love, which you are now bearing toward us in Christ our God and our Saviour.

"This is all, from your loving friend,

"CHARLES TAURUA."

The next is from a respectable Chief, and valuable Christian Teacher, who, during the trying period of Heke's war, continued strictly loyal. His steadfast refusal to carry arms against the Government exposed him to threats of vengeance from his own people; but with Christian intrepidity he braved the storm, thinking it better, if such were the will of God, to suffer for well-doing than for evil-doing, and he was mercifully preserved from injury.

"*Kaikohe, July 14, 1849.*

"LOVING FATHERS—Your love comes to us through the love of Christ. Your Letter of love has reached us. It has laid before me—it has been in my hands—been seen by my

eyes—been read by my voice—and its contents have sunk into my heart. By me it cannot be said [as well as by you] that I have been finally delivered from the sins of the flesh, the world, and the devil; but when those evils are presented to me they rouse my strength [of indignation] and my thoughts start up to Christ. I will now give you some account of my journeying to different places, where I go to visit those families who are living apart from the love of God. When I arrive among them, and hear their worldly and superstitious conversation, it is as though a sharp-pointed bramble-bush was passing through my ears; but when I look at them, love arises in my heart, and I speak the words of God to them, but it is with a sorrowful heart. Some of them will converse with me on the subject; some will agree with what has been said; some will turn away; and others will disbelieve and controvert my words: this saddens me. I have also another word to say to you, the Elders of the Church, and to the whole of the Church of England, and that word is, that you will continue to lift up fervent prayer to God for us at all times. Pray that we may be strengthened while living in the midst of so much evil; pray that we may be enlightened in the midst of this darkness; pray that our foolish hearts may be divinely taught; pray also that we may stand fast, that our feet may not slide, and that true faith may be increased within us. It is my desire to rejoice with them that rejoice, and to weep with them that weep. I rejoice, on account of the sheep which have been selected and gathered in; and sorrow after, and pray for, those which are still to be gathered in; for Christ has still other sheep amongst the tribes of the earth.

"One word more, which is, that you will give your whole hearts to prayer to God in our behalf, that He may continue to give us His Holy Spirit, in order that we may possess light when we go among our friends who will not listen to the Truth; that He, the Holy Spirit, may make the word sharp, and cause it to sink down and become fruitful in their hearts. Pray that the influence of the Gospel may increase: then we will all rejoice together.

"From your loving friend,

"WILLIAM WATIPU."

LETTERS AND JOURNALS OF MISSIONARIES.

East-Africa Mission.

NARRATIVE OF A JOURNEY TO MADJAME, IN
JAGGA, BY THE REV. J. REBMANN.

WHEN the Rev. J. Rebmann, on returning from his journey to Jagga in June 1848, made known his discovery of a magnificent snow-mountain in the interior,* his statement was rejected by many as inaccurate. This, perhaps, would not have been the case, had we been previously aware of the strange reports long in circulation among the Natives on the coast with respect to Kilimandjaro.

In November 1847 a Mahomedan named Kadi Ali, who was assisting Dr. Krapf in translating the New Testament into Kisuaheli, mentioned that his son had been in Jagga, and had visited Kilimandjaro, which was full of Jins or evil spirits, for the powder of the guns did not go off, the legs and other parts of the body became stiff, and many people died from the bad effects of the Jins. Also, that on the top of the mount there was a white matter which resembled silver.

In April 1848 Dr. Krapf proceeded to Mombas, to make the necessary arrangements for Mr. Rebmann's journey to Jagga. On that occasion the Governor expressed his apprehension about the ascent of Kilimandjaro, which he said was full of Jins, or evil spirits. Dr. Krapf assured him that it was not for the purpose of seeing the mountain, or searching for the silver which was to be seen on the top of it, that Mr. Rebmann wished to visit Jagga; and that, as to the Jins, Europeans were not to be frightened by such stories. If, as was reported, people had died on the mount, their death must have been caused by something else than Jins. Perhaps some fine sand suddenly giving way had overwhelmed the incautious traveller; or the excessive rarefaction of the air, from the great height of the mountain, had caused death. The Governor seemed much amused by Dr. Krapf's explanations of the mystery connected with Kilimandjaro, and consented to the journey solely because they were Europeans, and in special favour with the Imaum. Mr. Rebmann's journey solved the mystery. The silver head of the mountain proves to be snow, and the Jins, the extreme coldness and rarefied air of the upper regions of the mountain.

Still, although Mr. Rebmann had seen the mountain, he had not been nearer than within some days' journey of it: he had not been close to it: he had not stood at its base, and beheld

it, without the possibility of misapprehension, rising before him in its grandeur. It was felt that, on a point so unexpected and deeply interesting, the testimony should be such as to terminate all doubt. Such conclusive testimony is presented to us in the following narrative by Mr. Rebmann of his journey to the immediate vicinity of the snow mountain.

The original object proposed in this journey had been to reach Kikuyu, a country considerably to the north-west of Jagga, an intention abandoned by Mr. Rebmann for reasons stated in the narrative, which we now commence.

"Having again hired Bana Kheri, whom we had previously twice employed for this purpose, to be my guide, and fifteen other Suahelis as porters, I left Mombas on the 14th of November 1848, and went over Shimba, Kilibassi, and Kadiaro, to Burā, where I arrived on the 26th of November, a distance of only five days' journey, the balance of time having been spent in staying on the road. The map which I sent home, together with the account of my first journey to Jagga,* will make it superfluous to write always the various bearings of this second journey. By the beggary of the Chiefs in Taita—Kadiaro and Burā—and by the expenses incurred in purchasing food, which then was very scarce in Taita, the goods which I had taken with me for the journey were diminished considerably beyond what I had expected. For this reason, and because I saw that the Suaheli porters were not the people requisite for the journey to Kikuyu, but that we must go there rather with Wanika and Wakamba, I gave up the intention of proceeding to Kikuyu, and would only go to Madjame.

On the 4th of December I continued my journey to Jagga, accompanied by some eighty Taitas, who chiefly went there in search of red-ochre, with which the Taitas, like the Wakamba, are very fond of besmearing their bodies. After a three days' march through the wilderness, a distance of about eighty miles, I arrived in Kilema, where I was well received again by Masaki, the young Prince, and his uncle Ngakui. My intention of proceeding to Madjame was not opposed at first by Masaki; but when he ought to have exerted himself in behalf of the prosecution of my journey, he gave it such a turn in his mind and thoughts as to greatly dislike it, from no other reason but because he feared that, if I

* *Vide* pp. 12—23 of our Number for May 1849.

* The Map and the Account here referred to were both given in our Number for May 1849.

should go to Madjame, he would be rather a loser than a gainer. He therefore asked me what wrong he had done me that I intended to leave him, and seek for another friend: whether it was that I sought the friendship of a great King—for such the King of Madjame, Mamkinga, is considered by all other Jagga rulers: if so, was not he a great King also. I replied, that, in going to Madjame, I did not mean to break the friendship I had first made with him, but would certainly return to him on my way back to the coast, as, for the present, I was not able to live and dwell either with himself or with Mamkinga. What I wished now was only to make his acquaintance, inasmuch as dwelling with them for the purpose of teaching them the Book of God, as I had told him on my first visit, must be postponed to the future. Reluctant as he was to aid me in going to Mamkinga, by supplying me with some of his soldiers, yet he could not refuse it, because he had good reason to fear the wrath of Mamkinga, two soldiers of whom were at the time in Kilema, and who, there was reason to believe, would inform their Sovereign of the Msungu's—that is, the wise (not White) man's—wish of making friendship with him. Those two soldiers of Mamkinga had indeed greatly assured me that their Mangi (King) would well receive me, and love me much, as I loved them. This referred to my giving them some beads. Nay, more, as I afterward was informed, Mamkinga had some time ago even been willing to send a Suahéli man, who is staying with him, together with a number of his own soldiers, to the coast, in search of an Msungu, to engage him as a sorcerer, of which class of people the King is extremely fond. As, however, the Suahéli man refused to go, the strange embassy was not sent off. When Masaki, or rather his uncle Ngakui, saw that I persisted in going to Madjame, and that by refusing me he might incur the displeasure of his superior, he at length took the means necessary for the prosecution of my journey to Madjame.

“On the 21st of December, a soldier of his was despatched, together with those of Mamkinga, and two of my own people, in order to apprise the King first of my intention, and to request him, that, if he wished me to proceed to his country, he might send his own people to accompany and protect me on the road to his dominions. After a stay of nine days, the messengers came back, together with one of Mamkinga's captains and his own brother, who were at the head of about ten soldiers, with the commission to conduct me to their master.

After some other hard struggles with the pride, deceitfulness, and covetousness of Bana

Kheri, my guide, the start for our journey to Madjame was at length effected on the 4th of January 1849, when the soldiers, who had to conduct me to Mamkinga, accompanied me from Kilema, and went in a north-west direction toward the snow-mountain Kilimandjaro. For about six or eight miles, our road lay over a country gently and gradually rising in the same proportion as the wilderness through which, from the beginning of the broad basis of the Jagga mountain-mass, you have to ascend to Kilema for the distance of about ten miles. Being now about eighteen miles distant from the foot of the mountain, we had arrived at the northern limit of the inhabited land.* Here, during the night, I felt the cold as severely as in Europe in November; and had I been obliged to remain in the open air, I could not have fallen to sleep for a single moment: neither was this to be wondered at, for so near was I now to the snow-mountain Kilimandjaro (Kilima dja-aro, mountain of greatness), that even at night, by only the dim light of the moon, I could perfectly well distinguish it.†

On the 5th of January we continued our way at sunrise for several miles, still in the same direction as before—north-west—but, in the mountainous forest which we soon entered, our path was altered from north-west to due west, which then was our direction until we arrived in Madjame. Having several times ascended and descended, for about twelve miles, we again entered an inhabited part of the Jagga country, in the province Uru, which affords very little of level country, it being greatly intersected by valleys of from 1500 to 2000 feet in depth, through which run perennial streams, supplied by the plenteous snow stores covering the head of the mountain. It must be borne in mind that my journey was made in the middle of the dry season; notwithstanding which I crossed, on the short way from Kilema to Madjame, one day and a half, about twelve rivers, with pretty large volumes of water, they being on an average five inches deep, and five yards broad.‡

* In Burā (Taita) I took a bearing of the Kilimandjaro, which was due north-west.

† The horizontal, not the vertical, distance from where I slept to the snow can scarcely have been more than about five or six miles.

‡ In the account of my first journey to Jagga I said that the Jaggas had neither a name for snow, nor did they know the nature of it. But this was a false statement of my guide, who, though he had formerly stayed in Jagga for two years, yet had never asked the inhabitants what they called that white substance, covering, to a large extent, the head of their mountain. On this second journey I asked the Jaggas themselves, in-

Uru is in part governed by Mawishe, a young prince who had only recently been made King by Mamkinga, whose help had been engaged by Mawishe against his father. The old man, unable to defend himself against his hostile neighbour Tamrita, and yet unwilling to leave the reins of Government to his son, was put down by Mamkinga, and Mawishe made King in his place.* Mawishe presented me with bananas and honey; but avoided an interview, as he did not wish to make me first the *kishogno*—a small slice of hide cut from the forehead of the slaughtered animal, and put on the middle finger of the right hand as a token of friendship—which would have cost him a sheep or goat, but for which he was informed that I could give him nothing, having no present with me but that for Mamkinga. Thus the *kishogno* was not made, but a cottage was offered me to sleep in the ensuing night. It was, however, too small to receive our whole company; wherefore I preferred to sleep outside, for which it was not too cold here, as the steep mountain-side, on which the cottage was situated, well sheltered us against the wind and cold air coming down from the snow-mountain, which lies due north of Uru, at about the same distance as from the place where I slept yesterday, five or six miles. But in going to reach the snow, you may perhaps still spend a whole day, or even more, on account of the many intervening ravines. From Uru I had a good view westward to Madjame, which lies considerably lower than Uru, and extends between the south-west foot of the Kilimandjaro and the north-east foot of the mount Shira, which is high enough to be sometimes snowed upon, as I saw during my stay in Madjame, but, as it seems, only on account of its neighbourhood to the proper and never failing snow-mountain, Kilimandjaro.† To the west, south, and south-east of Shira, the nomadic Masai, a tribe of Wakuafi, occupy the large plain spreading to the south and south-west of Jagga, from which country that plain is

stead of my guide, and learnt from them, independently of each other, their name for snow, which is "*kibo*." They also very well know that *kibo* is nothing but water, and that all their many rivers proceed from the *kibo*.

* On account of the late wars which were waged in Uru, the country is at present very thinly peopled.

† There are two summits rising to the limit of snow out of the common mountain mass. The eastern is lower, and terminates in several peaks, which, during the rainy season, are richly and very far down covered with snow; but in the dry season it will sometimes entirely melt away, while at other times a few spots will remain. The

richly supplied with water by the many streams which run through it to the Pangani river. About ten miles to the south of Uru I saw a lower mountain, also, like the Shira, separate from the Jagga huge mountain mass, named Ufuma wa Masai, because it is sometimes resorted to by that people in search of pasture-ground. Ufuma wa Masai stretches from south to north, or rather from south-east to north-west, for about fifteen or eighteen miles.

Jan. 6.—Kilevo, the captain of Mamkinga who was charged to conduct me to his master, having an interview again with Mawishe, we could not prosecute our journey this morning until about eight o'clock. Our way first led us down into a deep valley, in which ran a small stream, about five or six paces broad and half a foot deep. I asked the names of this and the following rivers, but consider them still too incorrect to write them down here. From that valley we had to ascend very steeply for about ten minutes, when we arrived on some plateaux; but scarcely had we walked about twenty minutes when we had to descend again into a still deeper valley, with a somewhat larger stream. Having ascended on the other side of this valley, we arrived at a somewhat larger plateau, stretching for about three or four miles from east to west, to another river which separates Uru from Lambongo. On the other side of this river, the Wakirima—as the Jaggas call themselves, being ignorant of the name Wajagga, by which they are called by the Suahélis—had laid their Uganga (means of sorcery) to which they superstitiously ascribed the power of rendering them invisible to the enemy of whom they were afraid in Lambongo. Each of the company was required as he passed by to pluck off some grass, and put it on the Uganga, in order, as it seemed to me, to render themselves partakers of its wonderful protecting power. The Mahomedan Suahélis did as they were required by the Heathen; but how could a Christian deny the protection of a living God, by participating in such a foolish and superstitious ceremony of the Heathen? I refused to put grass on the Uganga—without, however, putting the Natives to anger by my behaviour. It was with the utmost caution and in deep silence that the Natives, as well as my own

western summit is the proper perpetual snow-mountain, which, rising considerably above its neighbour, affords also much more room for the snow, it being formed like an immense dome. It is ten or twelve miles distant from the eastern summit, the intervening space presenting a saddle, which, so far as I know, is never covered with snow.

people, prosecuted their journey from that river—called Ngomberre?—for several hours.

I did not know at the time the reason of their fear, but was afterward told that the province Lambongo, which is still governed by the old Kashenge, had been much beaten by Mamkinga, on account of Kashenge having slain a whole caravan, consisting of about 200 people, from Mombas, partly Arabs and partly Suahélis, who were on their way home from Madjame, where they had been trading. Only a few escaped to bring the sad tidings to Mombas, the inhabitants of which were thereby for several years frightened to go again to Jagga; yea, from that time, it was only the lower people, of a daring disposition, who kept up the intercourse with Jagga, the Arabs having entirely given up going there themselves. Thus the Mombas-Arabian dynasty of Masrue was first greatly checked inland before it was, at no long interval, entirely put down by the Imaum of Muskat. From all that we learnt here of the old dynasty of Masrue, we may justly conclude that, under it, Missionaries would neither have been allowed to establish themselves among the Wanika, nor to travel into the interior. About the same time the providence of God cleared up the way in these countries for the messengers of peace, by sweeping away the hostile and ravening Wakuafi from the large plain which spreads from hence very far inland, and which rendered travelling, if not impossible, yet extremely expensive.* Kashenge slew the caravan from envy against his neighbour Rungua, the father of Mamkinga, who then was alive, and from anger against the Suahélis, because they did not come to himself for the purpose of trading, but passed his country in going to Madjame, the kingdom of Rungua. He very naturally wished, as every ruler in Jagga does, to barter his ivory, which of course is of no use to them, for clothing; but was deprived of the opportunity of doing so by the caravans passing on to Madjame, by the more powerful King of which the caravans found themselves more cared for and protected than by other Jagga rulers. And indeed no stronger proof could be given that Rungua really cared for strangers, than thus avenging the blood of the Suahélis, which had innocently, from mere envy, been shed by his neighbour Kashenge. Rungua sent his mighty and valiant son Mamkinga to the battle, his firstborn, the heir-apparent,

being prevented from leading a public life by sickness. Kashenge was entirely beaten by Mamkinga, and his country dreadfully devastated, as I have seen with my own eyes when passing through Lambongo. On begging pardon from Rungua he was spared, and permitted, with the remaining people, to occupy the upper land of his district, while the nether land is even now entirely forsaken, the cottages destroyed, and the banana-trees, which cover the ground like a thick forest, falling and lying over the way, and its fruit left to putrefy. Indeed, so abundant was the putrefying matter, that I found the air greatly corrupted, enough to engender fever. Of ripe bananas the whole company and myself appropriated as many as we liked. In want of other food, and being rather hungry, I greatly enjoyed them, after having entirely abstained from eating them since I had been sick of fever on my arrival at Mombas.

After having crossed two other rivers of the same size as those mentioned before, our way led us quite down on the plain spreading to the south of Jagga, and through a tract of country which seemed never to have been cultivated, it being covered with an impenetrable jungle. Here it was that I found some ripe raspberries, which I ate, and identified with those of Europe. The shrub I had already recognised in the forest through which we passed yesterday. As soon as we had passed the banana-trees, and entered the wilderness, the Natives and my own porters thought themselves out of the reach of the enemy, and the silence was consequently broken. There would have been no reason to fear aught from the Lambongos—who, of course, were to be considered as always ready to take vengeance on the people of Mamkinga—had our number not been a comparatively small one. It will be seen, in the sequel of this Journal, that, during my stay in Madjame, Kashenge, or rather his brave son Kilevo, who is to be distinguished from the Kilevo of Madjame, was restored again to the friendship of Mamkinga; so that on my return to Kilema, the district of Masāki, we could even pass through the upper land, that is, the inhabited part of Lambongo, without having any thing to fear from the Natives.

Having walked again the distance of four or six miles, and crossed several rivers, all about six or eight yards broad and some inches deep—which, were their sources not those of perpetual snow, would, about this time, have been perfectly dried up—we arrived at the small district Kindi, which is governed by a small Mangi or Duke called Mdjau. Kindi is bounded on the east by the river Vumbo, and on the west by another and smaller river

* In my journey from Taita to Jagga, I once walked over a tract in the wilderness which was strewn over with skulls and bones of the dead, the remains of the Wakuafi who had been killed here by the Masai.

and the district Kombo, which is at present quite uninhabited, its banana-trees, which can never fail in a Jagga country, being left to the play of elephants. Passing through Kindi, Mdjau got angry about Kilevo, because he refused to make me the "Kishogno," which of course would have procured him some yards of cotton cloth. Kilevo refused him, on the ground that I was the guest of the *King*—meaning Mamkinga—and that I had but little cloth remaining with me, as also that we had to lose no time, as we wished to reach Madjame to-day. But Mdjau, far from being pacified by these words, was heard to say that, on my return, he would kill me. But for this, as will be seen further down, he had to pay very dear.

Kombo is the native country of Masaki, where his father Djeguo—having been conquered and expelled from his dominion Kilema by the Mangi of Marango, a small district to the east of Kilema, and separated from it by the noble river Gona, or Ona—found a place of refuge afforded to him by Rungua, who afterward restored him again to Kilema; which district, under its present ruler Masaki, is in a more prosperous state than any other province of Jagga except Madjame.

From Kombo we had still to walk about three miles over a beautiful plain, which was, however, not inhabited, but only occasionally used as pasture-ground for the herds and flocks of Mamkinga; and, at four o'clock P.M., we arrived at the fine river Weriweri, which was the ninth river I had to cross to-day in the short route of from fifteen to twenty miles. It flowed over a stone bed, like all the other rivers I had passed, in a valley of about 150 feet deep, and from twenty to thirty yards broad, while the stream itself, at the place where we forded it, occupied only about the third part of it, and was about a foot and a-half deep. This noble river, which, on account of its steep banks, serves well as a trench against any enemy, forms the eastern boundary of Madjame, where I had now arrived. Here I, with my people—nine men, for seven had returned to the coast before I left Kilema—were required to wait until a goat should be brought for making the Kishogno, without which the stranger is not admitted into any Jagga country. It was not before several hours in the night that the Kishogno was made. As the valley was quite open to the snow-mountain Kiliman-djaro, which in the light of the moon most beautifully shone down into it, my people, with myself, felt very cold, so that I wrapped myself into my blanket, while my people, with whom were two soldiers of Masaki, kindled a fire to warm themselves.

The Kishogno being made, Kilevo con-

ducted us to one of his cottages, which in Jagga, as I mentioned in my former Journal,* do never form a village, but are separated from each other by intervening pieces of ground, which always are covered with banana-trees.

(To be continued.)

New-Zealand Mission.

THE LAKES OF NEW ZEALAND.

THE noble efforts made to introduce the Gospel of peace into the Taupo District, and thus terminate the fiery irruptions of its fierce and warlike tribes—which, like the lava from their own Tongariro, have often flowed down to waste and to destroy—were sketched in our last Number.

There is yet much connected with this interior district of New Zealand well deserving of our attention. Its topography is singularly interesting: the more prominent features of lake and mountain claim to be more fully described; and there are additional Missionary facts connected with these localities, not inferior to those which have been already traced. We are anxious to blend sketches of the scenery, and reminiscences of the former habits of the people, with the Missionary history of the island, that these different points in combination may attract more powerfully the attention of the reader, and excite more interest on behalf of New Zealand, and its aboriginal race.

We have commenced with the heart, or elevated centre, of the northern island, and, when we have made ourselves acquainted with this, we have the opportunity of descending by some of the ravines to the lower districts on the coast, and collecting, and combining into a series of brief descriptions, whatever we find there which is worthy of note. We may select the course of the river which flows out of Lake Tarawera, and falls into the sea at Wakatane, in the Bay of Plenty; or following the valley of the Waiho, or Thames, in its progress to the northward, we may reach the Gulf of Hauraki, and proceed to visit the scenes of the Society's earliest labours in New Zealand—the country to the north of the isthmus between Auckland and Manukau harbours; or descend by the Waikato as it winds its course amidst hills clothed with trees, and the luxuriant vegetation which overspreads its banks, until, passing by the Rev. R. Maunsell's station at Maraenui, near its mouth, it enters the sea on the western shore; or choose the direction of the Wanganui, which, rising from Tongariro, and strengthened by the contributions it receives from Lake Taranaki at the southern base of that

* Vide p. 22 of our Number for May last.

mountain, forces its way through ranges of hills—like the Waikato, bearing on its surface the pumice stones from the volcanic region—until, in lat. 39° 57' south, it reaches the sea on the south-western shore. Thus, in every direction, many and important districts await our survey.

We shall, on the present occasion, describe some of the singular lakes which run in such a continuous chain from Taupo to the East Coast, that by some travellers they have been considered as the remains of an arm of the sea, from which they have been removed by the upheaving of the intervening land.

Taupo has been already to some extent described. This magnificent sheet of water is hemmed in by precipitous cliffs of great altitude, particularly on the western shore, where the trachytic rocks are washed by the deep water. The view in the Frontispiece—copied, by the kind permission of the Publisher, Mr. Murray, from Vol. I. of Dieffenbach's "Travels in New Zealand"—is from the rising ground above Te Rapa, forming a portion of the mountain of boiling springs from whence Te Rapa was subsequently destroyed. At the further extremity of the lake the Maunga-tahara mountain is seen, on the north-eastern slope of which lies one of the lakes, the Rotokawa, which will be presently described. Tongariro and Ruapahu of course are not visible, their situation being at the rear of the spectator, who is supposed to be looking north-east.

We shall now refer to Mr. Taylor's narrative of his perilous journey into this district in April and May 1847, immediately after the murder of Manihera and Kereopa. It contains some descriptions of Taupo, and the country in its vicinity, which have not been published.

Proceeding across the lake from Pukawa, the Pa of Iwikau, to Tokanu, Herekiekie's Pa, Mr. Taylor says, April 22—

"We passed by the mournful scene of Heuheu's glory and destruction: the grass has not yet grown on the common tomb of his tribe. The long-extended line of clay, which has covered up his Pa, forms a striking monument to remind us that "in the midst of life we are in death." The surrounding lake is strictly *tapu*, and the wild-fowl, as if conscious of their security, allowed us to pass by without taking wing."

Crossing the lake the next day to Motutere, a large Pa built on a tongue of land which reaches out into the lake from the eastern shore, Mr. Taylor remarks—

"I noticed particles of pumice floating everywhere in the deep water, and wherever we could see the bottom it was quite level, and

beautifully lined by the movement of the water in parallel ripples. In one place I counted more than a dozen trunks of trees standing in the water. We went to one: it was a Totara (*Taxus australis*), and quite sound. It is evident, whatever may be the age of this lake's formation, that these trees are still older; and, from the various beaches which are clearly marked, it is plain that the lake has retired from its first bounds. I cannot but think it was first formed by the subsiding of the surface when the entrails of the land had been vomited forth by Tongariro or its neighbour, when in full action.

"Leaving Motutere, we went to see Motu Taiko, a small island about three miles distant. The island may be near half-a-mile long. It is formed of bold lofty rocks, of a volcanic character, between whin and obsidian, veins of which abound. The rocks are nearly vertical at their base: a basaltic formation is visible. The approach to this island is singularly beautiful. We entered a small recess in the rocks, which rose up in the most fantastic forms, with numbers of the Pohutukawa-trees* twining their gnarled roots amidst the cracks of the cliffs, and forming a kind of embowered harbour. Below, we had the clearest water, revealing the sea-green stones at a great depth, where the eye followed until they disappeared in the deep abyss. Inland, we saw beautiful shrubs rising one above the other to the summit of the island. It is singular that the Pohutukawa should flourish here in great abundance, and nowhere else inland, excepting on the island in the Rotorua lake.† It is only found on the sea-shore, and there no lower south than Mokau.‡ Whether the seeds were upheaved with the land, or this island was the first raised out of the ocean, it is impossible to say: its cliffs appear in places full 400 feet high, of solid rock, but ornamented with the Pohutukawa, which ap-

* The hardiest of timber trees (*Metrosideros tormentosa*). It juts out in immense crooked limbs from every nook, however craggy, or exposed headlands on the sea-shore. The timber is close-grained, brittle, tough, and of a deep brown colour. Early in the summer the polypetalous branches are clothed with large flowers of a lake or crimson hue. The limbs often equal the trunk in diameter.

† Dr. Dieffenbach mentions, that he found the Pohutukawa on the lake Tarawera, which receives the waters of the hot lake Roto-mahana, and of some cold lakes called Rotu-Makariti, and itself communicates with the sea.

‡ The Mokau is a considerable river, flowing from a range of hills called Rangitoto, lying west of Lake Taupo. It enters the sea on the western shore.

pears to be continually causing large masses of rock to be detached by the working of its roots. The surface stratum of the island is pumice. We went round it, and one point we especially admired. Here a deep cleft in the rocks forms a narrow but secure entrance for canoes, and its rocky sides are completely covered with net-work from the interlacing of the roots of trees, whose tops unite in making a beautiful arch above. These trees present a singular appearance, from their sending out fibres of roots of a bright red colour from their branches, even at a great height above the water. I think, however, this tree is not altogether identical with the one on the sea-coast, as its seed-pods appear to be much smaller. I was much pleased with this little isle: there are spots in it which are like fairy scenes, and remind one more of a theatrical painting than any thing real.

"April 26—About nine this morning we left Orona to cross the lake. The pumice-stone cliffs, being of a dazzling whiteness, were long visible; also a basaltic columnar range near Orona, which is called Taupo, and gives name to the lake. About eight miles from the shore the water shoaled, so that we could see the bottom. This is called Te Tahuna (The Shoal), and is a place of great resort for the Kokopu,* which here attains its largest size, about ten inches. A little further we crossed the course of the Waikato. I could not perceive any current, but the Natives said they did. In four hours and twenty minutes we reached the other side of the lake: there the cliffs are all basaltic, and rise perpendicular from its depths. They have a grand though gloomy appearance, and bring the thoughts back to the time when the greater portion of this lake was a vast crater, filled with boiling lava."

Mr. Taylor was now about to proceed from Taupo to Auckland. We shall accompany him to the bounds of the Taupo district, that we may learn from him something of the nature and character of the country.

"We landed in a pretty little bay called Kowaihoru, shut in with these perpendicular walls, which rise to the height of full 200 feet. From the cracks in the sides spring many beautiful shrubs, especially one called a Kuraihoru au Auralia. Here were three huts, and as many women, who promptly boiled some potatoes for our large party. At half-past two we left, and a long and weary walk of fourteen miles brought us, after sunset, to Tutaka-moana. The first part of the country, on leaving the lake, was high, and almost entirely composed of

lava streams, forming elevated walls, showing, by its cracks all leaning the same way, how the semi-fluid and cooling mass in front was pushed forward by the more fluid lava behind. In one place the road wound round the face of a perpendicular lava cliff, which, as it was of a scoriaceous nature, afforded some little footing for the feet and hold for the hands, although it was not very pleasant to look down the deep abyss.

"Next day we passed by a very romantic spot, where vast basaltic columns shoot up to a height of near sixty feet. I notice that all the rocks here are vertical from Taupo. Hence I am led to suppose this part was the grand centre of upheavement; and as at this point there is a total absence of all primitive rocks, so there are none in this island. From this place the land seems gradually to decline toward the north: on the Wanganui side it rises abruptly; but here it presents, with the exception of isolated masses of rock and mountains, an inclined plane to the north. It is chiefly composed of grassy plains of different elevations, the lower appearing once to have been lakes. There is a scarcity of water. The walking was very good. We passed by a singular-looking mountain, having a pyramidal rock crowning its summit: it is called Titiraupeka. Thence about five, after hard walking, we reached Mangakino, one of the most remarkable streams I ever saw. We descended from an elevated plain to a lower one, and from that along a rapidly-sloping face of rock to the brink of a deep chasm, down which the Mangakino rushed with great impetuosity. The sides of this chasm were formed of basaltic columns of pentagonal and hexagonal figure. It was evidently a vast fissure formed by an internal power, as each pillar had its corresponding place on the opposite side. This fearful abyss we crossed by three poles thrown over, along which I crawled on all fours; and on the opposite side we had to crawl in many places up a perpendicular face of rock. I felt thankful when I reached the top. There, in a little hollow, we encamped for the night. These basaltic columns have generally a hole in the centre of their top, which gives them an artificial appearance. This fissure appears to be about half-a-mile long. Above it the river is wide and deep, and rushes down into it, amid fallen pillars, with a loud roar, and forms a beautiful cascade."

We shall now recur to Mr. Taylor's narrative of his journey of last year from Wanganui, by Taupo, to Turanga, on the East Coast. It contains notices of several lakes which had not been previously visited by him, as well as other points of interest.

* A fresh-water fish—a species of eel.

Leaving Taupo at the Waikato end of the lake, Mr. Taylor and his party struck inland. The road lay over a very desolate plain, covered with pumice and moss, with occasional tufts of grass and Manuka* shrubs. The narrative then proceeds—

"*March 15*—We reached Rotokawa,† a fine large lake, whose waters are diluted sulphuric acid. We searched in the dark a long time for fresh water, and at last were fortunate enough to meet with some. What a blessing do we feel it when we have been deprived of it for a short time! It was nearly eight p.m., and quite dark, before my tent was pitched. The ground is full of holes and gas-jets, so as to make it dangerous moving about in the night. The water here seems to be in subterranean channels, and so is not seen. In looking for water we came to an awful fissure, the sides of which were several hundred feet perpendicular, so that we could not descend. What terrific scenes must once have occurred in these parts whilst the work of upheavement was going on! What chasms were then formed Rotokawa itself is a standing witness. Surrounded with perpendicular cliffs, it has evidently been formed by a subsiding of the ground; and the many hundred hot springs, pouring forth their sulphureous streams into the lake, have rendered its waters an immense reservoir of sulphuric acid.

"*March 17*—About four p.m. we caught a distant view of Rotomahana. The first appearance is very remarkable, and cannot fail to astonish the traveller, whatever countries he may have passed through. The lake lies in a great hollow, surrounded, on the side we descended, with lofty precipices, but containing a considerable extent of low swampy land along one of its shores. The further side is formed of hills literally covered with puia—boiling springs or gas-jets—sending out volumes of steam: the ground, too, being of red or white-ochre, also gives those hills a very remarkable character. The lake has several islands in it; some merely tufts of grass, but filled with water-fowl, ducks, pukeko,‡ and sea-birds, who seem to delight in the warmth of its waters. There are two islands, however, which present a singular appearance, being composed of mis-shapen rocks, and red or white-ochre hills, filled with boiling cauldrons and jets of vapour, all intermingled with Ma-

nuka trees and houses, on reaching which the stranger scarcely knows where to set his foot lest he should tread on unsafe ground, the whole surface being very hot, and covered with fragments of former puia. On reaching the lake, two canoes came for us. I kept my hand all the time in the water to ascertain its degree of heat, for it is a warm-water lake, as its name, Rotomahana,§ implies. I found it varied from about 90 to 120 deg. Fahr., this difference being occasioned by innumerable boiling springs at the bottom of the lake, whose presence was detected on the surface by the escape of gas and large bubbles. The water of the lake appears extremely deep, but has no peculiar flavour. On reaching the island, we were received with a loud welcome. They greeted me as the father of Manihera, a title which could not fail being gratifying.

After a short stay, it was arranged that, as this was not their chief residence, we should all go to a place called Piripai, a few miles further, to spend the Sabbath; but while they were cooking food, I went to see one of the puia, and a more remarkable place I never saw. It was like an immense flight of white marble stairs, each being from one to three feet high, of a white siliceous stone, formed by the deposit of the waters; but in places of a beautiful flesh colour, over which about two inches of warm water fell. I pulled off my shoes and stockings, and walked over this magnificent and unequalled staircase, some parts being so slippery that I nearly glided down. One of these steps presented merely a rim externally, and formed a basin or bath, about four feet deep, of beautiful clear water, of a greenish hue, which also is the colour of the lake. The temperature was near 120°: it felt almost too warm, but there were different degrees of temperature in each compartment, for there were eight baths. I ascended to the summit of the staircase, where there was a flat landing-place on either side, the centre not being visible at first for the volume of steam which issued from it. The surface cracked under the feet like thin ice; but being formed of successive lamina there was no danger, a little water being between the first and second layer. As I advanced, I found that the centre was occupied by an immense gulf of hot though not boiling water, of a beautiful light-blue colour, so remarkably clear, that, although the bottom could not be discerned, one seemed to see in the abyss to a vast depth. I cautiously approached the edge which over-arches this awful void, and, looking down, beheld a large rock rising up from the vast profound to near the surface, as white as snow, which formed a

* Kahikatoa, or Manuka (*Leptospermum scoparium*), a tree of stunted growth, flourishing in clay, barren soils, and producing a hard red wood.

† Roto, a lake—Kawa, sour.

‡ A species of water-hen. Plumage, a dark shaded brown, tinged with green; except the neck and breast, which are of a deep, brilliant purple.

§ Roto, a lake—Mahana, warm.

beautiful contrast with the azure blue water. A tree which had fallen in was also lapidified, and, with its branches, presented a very curious appearance. One part where the water overflowed left a thin deposit of sulphur, which tinged the siliceous pavement with a bright yellow; some steps being of a rose tint, and others of a pure white, which added to the beauty of the whole. The boiling spring is called Tukupurangi.* The surrounding hills, being covered with dark green fern, also set off this wonderful work of nature to greater advantage; and surrounded by innumerable gas-jets, which seem to be consuming the bowels of the mountain, it showed how easily the Lord can bring forth beauty out of such destructive causes, and overrule all for future permanent good. Such an assemblage of boiling springs I never saw: indeed, I could distinctly hear the noise of several at the bottom of the lake, and others boiling up furiously in their subterranean receptacles. The ground does not feel secure: the traveller treads with fear lest the crust should give way, and plunge him into the hidden depths.

"The sun had set when we returned to the island. Our Natives had gone to Piripai, and we followed by canoe, gliding amongst islands covered with rushes, and every instant starting the wild-fowl from their warm retreats. It was quite dark when we landed in a retired nook, shaded by trees, where we tied the canoe, and followed the Natives about a mile, ascending, until, upon looking down, we saw the light of the fires made whilst my boys were putting up the tent. The village is on the Tarawera lake. Here we were again welcomed; and as soon as I had taken some refreshment, I held Service in a very neat Church, and preached to a small but attentive Congregation, after which I conversed with the Natives for some time.

"*March 18*—This morning I had Service with about thirty Natives, and then had School with them. Afterward I took a walk, and held a conversation with a sick woman, who, at my request, was sitting with her diseased foot in a warm bath. Speaking of Manihera, she said he had preached in their Church, and delighted them with his Christian discourse. He spoke to them as though he had a presentiment that his end was near; and, in conclusion, she said, "Mamae pu nga hahi katoa mo te Manihera"—All the Churches deeply sorrow for Mani-

hera. In the afternoon I had Service again. The Teacher of this place is a tuwhenua—a kind of leper. His toes and fingers seem to be wearing away with dry ulcer-looking sores, and the skin is quite horny. I rubbed them over with caustic, and prescribed a course of medicine. I distributed medicine to the sick of the place. There are two lepers here, which, being an uncommon disease, is remarkable in so small a kainga (village). The hot sulphureous springs may have something to do with it. All the front teeth of the upper jaw of the people here are either decayed, or quite yellow and unsightly.

"*March 19*—The night was so very cold that I could scarcely sleep. Indeed, I have remarked, that, since we left Taupo, the nights have been perceptibly colder. This appears remarkable, as this is the centre of the hot springs; and one would have supposed that, where hundreds of them are sending up their volumes of steam, they would materially increase the temperature, and this, too, where a large deep lake, of near a mile in length, is filled with warm water; but though the water is called Rotomahana, the air, one foot above, is very cold.

"We proceeded to cross the Lake Tarawera in two canoes. I found the waters of this lake moderately warm; but on the shore, wherever I scraped away about two or three inches of sand, it was too hot for the hand to bear. I noticed many ancient trunks of trees standing in this lake, and was told it is filled with them. At present the surrounding country is almost entirely destitute of wood. I am disposed to think that these lakes had anciently been caused by the land subsiding, to fill up the void occasioned by the ejection of matter from the neighbouring craters. The water of this fine large lake appeared to be very deep. Tarawera lake is nearly eight miles long. The Natives here also welcomed me as the matua (father) of Manihera; and several inquired whether I would permit them to attend my next meeting at Manganui a te ao. Thence we proceeded to the Kokoreka lake, around part of which we walked, as it was too rough in that part to cross. This beautiful little lake has a subterraneous communication with the Tarawera. A strong stream from it flows through the mountain which separates them, and, from the height it falls, shows that its elevation must be considerably greater than that of Tarawera."

From this point Mr. Taylor proceeded to Rotorua. This remarkable lake, and the Missionary history connected with it, will afford us subject matter for another paper.

* This name seems to be derived from *Rangi*—sky (the colour of the water being that of the sky), and *Tukupu*—falling on every side. Surely a more poetical combination than might have been expected from New Zealanders.

MISCELLANEOUS.

BOURNU AND ITS PEOPLE.

AMIDST the many advantages which Sierra Leone possesses, as a field of labour introductory to more enlarged operations for the good of Africa, is one arising from the fractional character of its liberated population. Representatives of upward of forty different tribes and languages have been collected there under Christian instruction; and opportunity is thus afforded of raising up from the different sections of this multilingual population Native Catechists and Teachers, who may first of all be proved under the eye of our Missionaries within the Colony, and subsequently, as the various countries to which they belong are rendered accessible, will be duly qualified, each in his own land and in his own native tongue, to carry on the work of evangelization. A remarkable instance of this appears in the case of our Yoruba Mission. So soon as opportunity presented itself of introducing the Gospel into that long-desolated kingdom, the Native Evangelists were at hand, one of them in Holy Orders, and all, by personal piety and experimental acquaintance with the truth of God, and the service of a Catechist, duly fitted and prepared to enter on their labour of love.

Another advantage consists in the facilities afforded to the Missionaries for the investigation and study of many African tongues and dialects; so that when a particular district invites us forward, the European, from his previous acquisition of the language, may be found fitted for immediate usefulness. In this important work some progress has been made; the Rev. J. F. Schön having been engaged in the study of the Hausa and Sherbro tongues; the Rev. C. F. Schlenker in the Timmani; and the Rev. J. U. Graf in Susu. The Rev. S. W. Koelle, having been directed by the Committee to give his chief attention to the study of the native languages on reaching Sierra Leone, commenced the study of the Bournu.

The extent and position of Bournu render it of importance. It is the heart of Africa to the north of the equator; and this may perhaps justify the effort now made to combine, in one comprehensive review, the scattered information which exists respecting it.

The only Europeans, so far as we know, who have ever succeeded in reaching Bournu, have been the individuals belonging to the expedition of Major Denham and Lieutenant Clapperton, in the years 1822, 1823, and 1824. They proceeded by the caravan route from Tripoli across the Zahara, or Great Desert.

From Tripoli to Mourzuk, the capital of Fezzan, is a dreary journey of thirty days. From Mourzuk to the frontier of the Bournu kingdom is a journey of two months and upward.* Ten days' journey from Mourzuk brings the traveller to Tegerhy, the last town of Fezzan previously to entering the Desert. The Desert marches are most dreary. The road often lies over loose hills of fine sand, in which the camels sink knee deep. Yet even here, where the continual drifting of the sands obliterate all other traces of the largest Kaffilas, the action of the slave-trade is distinctly marked. Human skeletons lie scattered on the sands. They may be found grouped around the wells, sometimes not fewer than 100 in number. Between the boundary of Fezzan and the wells of El Hamar, about ten days' journey from Tegerhy, Denham's Kaffila passed, on an average, 60 or 80 skeletons a day; but at the wells of El Hamar they were countless. The return route from Bournu is far more difficult and dangerous than the journey thither, and particularly the last nine days before Tegerhy is reached. The camels, worn out by the heavy sand-hills, enter on a stony desert: the path is rugged and irregular, the sharp points bruise their feet, and they totter and fall. The provisions—principally dates—which these poor tired animals bear are scanty and insufficient. Thus, in addition to his previous sufferings of thirst and daily fatigue, the poor slave, on approaching the borders of Fezzan, is exposed to insufficiency of food at a time when his debilitated system is least equal to sustain it; and, unable any longer to bear up against such an accumulation of evils, drops in the line of march. In vain the whip is used: utter exhaustion is stronger even than the cruelty of the slave-trader; and the victim of human avarice is left on the sands to die. It has been urged that our preventive efforts on the western coast have invested the slave-trade with a character of cruelty which would not otherwise belong to it. In the great Zahara there is nothing of British interference: the slave-trade has there full opportunity to develop its true character, and there abound the memorials of its utter heartlessness and cruelty.

Bournu, or Barnooh according to native pronunciation, is the largest and most powerful nation of the interior with which we are as yet acquainted. It has been gradually extending itself around the immense sheet

* It takes a courier on a *maherhie*, or swift camel, forty days to make the traverse from Mourzuk to Bournu.—Richardson, Vol. II. p. 325.

of water called Lake Tchad, which contains many inhabited islands. Kanem to the north and north-east of the lake, and Loggun and Begharmi to the south-east—the latter, after protracted wars—have been subjugated. To the westward, Hausa, the rival, and for a time dominant kingdom of the Fellatahs, is held in vassalage. To the southward, Mandara is dependent. The further progress of Bournu conquest in that direction is arrested by the commencement of interminable ranges of mountain chains, rising, in the neighbourhood of Mandara, to the height of 2500 feet, and extending east-south-east, south-west, west, and south, in which latter direction masses, or systems of hills, with towering peaks, spread themselves about in every picturesque form. The heathen negro tribes, or Kherdies, which signifies unbelievers, occupy these mountain ranges, tenanted at first only such parts as are difficult of access, but gradually extending themselves until they become the exclusive population.

Bournu is a Mahomedan kingdom, and the religion of the false prophet is established there with despotic power. Perhaps nowhere has it more uncontrolled dominion. Mr. Koelle informs us, that Arabic words, in all the relations of life, are naturalized in Bournu. His Bournu interpreter informed him that “the Mallams, or religious teachers, keep regular Schools, in which all boys learn to read and write Arabic.” How far this is more than a mere mechanical training remains yet to be ascertained. Mr. Koelle says—

“I have not yet met one Bournu man who was not able to read and write a little; but also not one who understood what he read and wrote. The latter circumstance always proved a good means of checking the pride which they betrayed in their learning. When I pointed out to them the senselessness of such mechanical training, they always made their excuse by telling me that they were still young when they left their country, and that their Mallams know the meaning of all Arabic words quite well. It surprised me the more, however, that men about fifty or more years of age, who had left their country in their youth, were still able to write sentences from the Korân—generally the Bismill—the meaning of which they did not know. At first, I thought to have some reason for expecting that the Bournu Mahomedans distinguished themselves by toleration, because my interpreter told me that “plenty Jews” live there. But, by and by, I found that the names Nazara and Faudi are well known in Bournu, and that, without any proper reason, he had called the Kandins Jews, though they seem to have no further

similarity than that they are traders, and wear long beards. The Mallams seem to keep the people still more in subjection and spiritual minority than even Popish Priests, and to have in Bournu already practically realized the axiom, that the worldly power corresponds to the moon, and the spiritual power to the sun in his strength; for my interpreter told me, that when the King dies the Mallams assemble and elect a successor, and that *their* influence in general is greater than his; so that, in fact, they govern the country through the King. My interpreter said, in broken English, ‘Mallam word big word; Bournu, it pass King word.’”

When Mahomedanism first penetrated across the Great Desert we know not; but this we know, that it has been successful in establishing a series of Mahomedan States, which form a chain or belt across the African continent, from Kordofan and Darfur, on the east, to Hausa and the Nufi Country on the west. These Mahomedan States, under the changing influence of wars, have been brought, from time to time, into different combinations. Sometimes one, sometimes another, has assumed the pre-eminence, and held the others in subjection; and thus the seat of empire has been transferred from place to place. Ghana, now called Kano, appears at an early period to have occupied the position of supremacy. It is still the capital of a province of the same name, and one of the principal towns of the Hausa kingdom. It is crowded during the dry season by strangers from the Mediterranean, the mountains of Central Africa, Sennaar, and Ashanti, who assemble for the purposes of trade, the slave-market, as is usual in Africa, holding a prominent position. Caravans loaded with salt from Bilma, the capital of the Tibboos, who occupy the oases of the Desert between Fezzan and Bournu, also arrive, sometimes numbering 3000 camels. On the ground of this ancient supremacy, the Hausa Sultân, Mahomed Bello, when Captain Clapperton visited that country in 1826-27, claimed to be the head of the ancient kingdom of Takroor, which, according to a geographical and historical account drawn up by him, had once extended itself over Darfur, Waday, Begharmi, and Bournu to the east, and westward to Nufi, Yoruba, and Youri.

Bournu, anciently called Kuku—from whence its present capital, Kouka, has received its name—appears to have been in the pre-eminence at the beginning of the present century. Achmet Ali, descended from a royal line of ancestors, was Sultân in 1808, and is said to have possessed 80,000 armed slaves. When about to lead forth his troops to conquest, he was accustomed to adopt the following

novel mode of numbering them. One of the largest Kouka* or Koukawha trees was felled at the gate of the city. Each soldier, as he marched out, stepped on the trunk, and when it was worn through the levy was pronounced complete. The extent of Bournu influence and authority at the beginning of the present century appears to have equalled that which it possesses at the present moment. But the Fellatahs, who, during the previous fifty years, had been rising into power, having established themselves firmly in Soudan, attacked Bournu, and disabled it in the conflict.

The Foulahs, or Fellatahs, are supposed to have been a nomadic nation in some of the fertile tracts of Northern Africa. On the conquest of those regions by the Saracens, they retired across the Great Desert, and established themselves in Fouladoo. In form and features they are distinct from the Negroes. They are a handsome race of people, their complexion varying from a deep copper colour to that of an English gypsy. They have oval faces, with small features, their hair long, their form manly and graceful. Mahomedanism, which is their national faith, has exercised an unhappy influence on their character, and rendered them cruel and oppressive. They speak a distinct language, but Arabic is the only written medium, and all who aspire to any degree of learning must study it. They pride themselves on their literary acquirements, although they often read without understanding the sense of the words. Having taken possession, about a century back, of Fouta Jallon, a country of Senegambia, they increased in numbers, and gradually spread eastward until they became scattered over the greater part of Soudan. They were known in the countries whither they had emigrated as a pastoral people, living in temporary huts, generally in the midst of unfrequented woods, and occupied in attending to their flocks and herds.† The women attended the markets, and sold the produce of

* The Kouka or Kuka is of immense size, erect, majestic, sometimes measuring from twenty to twenty-five feet in circumference. The trunk and branches, tapering off to a point, are incrustated with a soft, glossy, copper-coloured rind, not unlike a gummy exudation. The porous, spongy trunk is straight, the branches twisted and tortuous. The leaves grow in clusters from the extremities of the lesser twigs. The flowers resemble the white garden lily. The fruit, oval shaped, larger than a cocoa-nut, with a hard shell full of powdery matter, hangs by a long stalk.—*Clapperton's Journey from Kouka to Sackatoo*.

† Clapperton mentions that the making of butter is confined to the Fellatahs, and that it is both clean and excellent. Butter made in other parts of Central Africa is sold in an oily, fluid state, something like honey. It assimilates to ghee in India.

the cattle; the men passing a secluded life, reading the Korân. Now and then some of them would come forth from their seclusion in the character of learned men, and, in the service of the Mahomedan Sultans, obtain sufficient money to enable them to purchase some cattle and return to their native woods. This life seemed to be that which exclusively harmonized with the disposition and habits of this people. They moved about from place to place according to the seasons, and their need of pasture and water; and, regarded as an inoffensive race, no one interfered with them. Thus their numbers increased.

In the latter half of the last century a new impulse was given to them. An enthusiast of the name of Sheik Othman, usually known by the name of Danfodio, or the learned son of Fodio, came forth from the woods of Ader. He could speak fluently most of the languages of the interior, as well as the Arabic dialects. He built a town in the province of Gubur, and the Fellatahs began to gather round him. Expelled from thence by the people of the country, he founded another town in his native woods. His Fellatah followers increasing, he ranged them under different Chiefs, to each of whom he gave a white flag, "desiring them to go forth and conquer in the name of God and the prophet, as God had given the Fellatahs the lands and riches of all the Kaffirs." Their war-cry was to be "Allahu Akber!" or, God is great! and all who fell in battle were assured of paradise. The career of conquest was rapid. The whole of Haussa, with Cubbé, Youri, and part of Nufi, was subjugated. To the westward, Yoruba alone offered any thing like effective resistance. Bournu, to the eastward, felt the stroke. Thirty large towns in that kingdom were utterly destroyed by the invaders, and, amongst them, old Birnie, the then capital. It stood on the banks of the lake Muggaby, or the lake of the Sultân of Bournu, not far from the River Yeou, which falls into Lake Tchad from the westward. Its ruins, as seen by Denham, sufficiently testified to the power of the former Sultans. It covered a space of five or six square miles, and was said to have contained 200,000 inhabitants. Portions of the walls were yet standing, in large masses of hard red brick-work, from three to four feet thick, and from sixteen to eighteen feet high. The power of Bournu seemed for ever crushed. At this juncture El Kanemy, born in Fezzan of Kanem parents, and resident in Kanem as Sheik of the Korân, formed the design of rescuing the empire from the yoke of servitude. Professing to be divinely summoned to the task, he gathered around him about 400 followers, and defeated a body of the Fellatahs about 8000 strong. His first

success was followed up with promptitude and resolution; and in less than ten months he had conquered the Fellatahs in forty different battles. The whole population flocked to his standard, and the country was cleared of the invaders. The people, in gratitude, would have made him Sultân. This, however, he declined, contented that the brother of the late Sultân should ascend the throne, while he retained the real power in his own hands.

Such was the situation of affairs in Bournu when Denham and Clapperton reached the frontiers of the kingdom, after their long journey across the desert in the beginning of February 1823. At Lari, ten miles from the frontier, the great Lake Tchad, glowing with the golden rays of the sun in its strength, first met the eyes of the Europeans. Passing several negro villages, they came to the Yeou, even in the dry season a considerable stream, with a fine, hard, sandy bottom, and a strong current running to the eastward at the rate of three miles and a-half an hour. As they approached the capital the interest of the scene increased. Women mounted on bullocks, which they managed with a thong of hide passed through the cartilage of the nose, were on their way to the weekly *fsug*, or market, carrying with them milk, sour and sweet, a little honey, fowls, gussub, a kind of millet which the people chiefly use, *gafooly*, or beans, fat, and *meloheia*, a green herb, the *ebou ochra* of Guinea, which, with *bazeen*,* all Negroes eat voraciously. The men were also moving in the same direction, taking with them oxen, sheep, goats, and slaves, the latter few in number, and in miserable condition.

The Bournu people, or Kanowry, as they are called, are of the negro race. The large mouth and thick lips are distinctive features. They have good teeth and high foreheads. Peaceable, quiet, and civil, they salute each other with courteousness and warmth, and, if their aspect is heavy, it is good-natured. The men's heads are in general closely shaved, and those of the lower orders uncovered. Their dress consists of one or two or three tobes, or large shirts, according to the means of the wearer. A cap of dark blue is worn on the head by persons of rank. The turkadees in which the females are arrayed are of blue cotton cloth, about three yards and a-half long and one broad. Sometimes they are coloured in alternate stripes of blue and white, sometimes all white. One or two are worn round the waist, and another is thrown over the shoulders. Their sandals, like those of the men, are of tanned leather, or of the undressed hide. The hair, plaited in five close stripes—one like a crest

along the crown, and two on either side—is thickly bedaubed with indigo. The eyebrows, hands, arms, feet, and legs, are dyed of the same colour; the palms of the hands, and the nails, being stained red with henna. They have ear ornaments of green studs, and armlets and anklets of horn or brass. Ornaments of silver are rare, and of gold scarcely ever seen.

As Major Denham was escorted by upward of 200 Arabs, a race of whose encroachments the negro princes are particularly jealous, it was uncertain whether they would be permitted to approach the capital. Letters from the Sheik, inviting them to proceed, soon reassured them.

The manner in which they were received in front of Kouka, the capital, is thus described by Major Denham—

"I had ridden on a short distance in front of Boo-Khaloom,† with his train of Arabs, all mounted, and dressed out in their best apparel; and, from the thickness of the trees, soon lost sight of them. Fancying that the road could not be mistaken, I rode still onwards, and, on approaching a spot less thickly planted, was not a little surprised to see in front of me a body of several thousand cavalry drawn up in line, and extending right and left quite as far as I could see; and, checking my horse, I awaited the arrival of my party under the shade of a wide-spreading acacia. The Bournu troops remained quite steady, without noise or confusion, and a few horsemen, who were moving about in front giving directions, were the only persons out of the ranks. On the Arabs appearing in sight, a shout, or yell, was given by the Sheikh's people, which rent the air: a blast was blown from their rude instruments of music equally loud, and they moved on to meet Boo-Khaloom and his Arabs. There was an appearance of tact and management in their movements which astonished me. Three separate small bodies, from the centre and each flank, kept charging rapidly towards us, to within a few feet of our horses' heads, without checking the speed of their own until the moment of their halt, while the whole body moved onwards. These parties were mounted on small but very perfect horses, who stopped and wheeled from their utmost speed with great precision and expertness, shaking their spears over their heads, exclaiming, 'Barca! barca! Alla hiakkum cha, alla cheraga!'—'Blessing! blessing! Sons of your country! Sons of your country!'—and returning quickly to the front of the body, in order to repeat the charge. While all this was going on, they closed in

† A caravan-merchant of Fezzan, who accompanied Major Denham, and by whom the Arabs had been hired.

* Bazeen—flour pudding.

their right and left flanks, and surrounded the little body of Arab warriors so completely as to give the compliment of welcoming them very much the appearance of a declaration of their contempt for their weakness. I am quite sure this was premeditated. We were all so closely pressed as to be nearly smothered, and in some danger from the crowding of the horses and the clashing of the spears. Moving on was impossible; and we therefore came to a full stop. Our Chief was much enraged, but it was all to no purpose: he was only answered by shrieks of 'Welcome!' and spears most unpleasantly rattled over our heads, expressive of the same feeling. This annoyance was not, however, of long duration. Barca Gana, the Sheikh's first General, a Negro of a noble aspect, clothed in a figured silk robe, and mounted on a beautiful Mandara horse, made his appearance; and, after a little delay, the rear was cleared of those who had pressed in upon us, and we moved on, although but very slowly, from the frequent impediment thrown in our way by these wild equestrians.

"The Sheikh's Negroes, as they were called, meaning the Black Chiefs and favourites, all raised to that rank by some deed of bravery, were habited in coats of mail composed of iron chain, which covered them from the throat to the knees, dividing behind, and coming on each side of the horse: some of them had helmets, or rather skull-caps, of the same metal, with chin-pieces, all sufficiently strong to ward off the shock of a spear. Their horses' heads were also defended by plates of iron, brass, and silver, just leaving sufficient room for the eyes of the animal.

"At length, on arriving at the gate of the town, ourselves, Boo-Khaloom, and about a dozen of his followers, were alone allowed to enter the gates; and we proceeded along a wide street completely lined with spearmen on foot, with cavalry in front of them, to the door of the Sheikh's residence. Here the horsemen were formed up three deep, and we came to a stand. Some of the chief attendants came out, and, after a great many 'Barca's! Barca's!' retired, when others performed the same ceremony. We were now again left sitting on our horses in the sun. Boo-Khaloom began to lose all patience, and declared that he would return to the tents if he was not immediately admitted. He got, however, no satisfaction but a motion of the hand from one of the Chiefs, meaning, 'wait patiently;' and I whispered to him the necessity of obeying, as we were hemmed in on all sides, and to retire without permission would have been as difficult as to advance. Barca Gana now appeared, and made a sign that Boo-Khaloom should dismount. We were about to follow

his example, when an intimation that Boo-Khaloom was alone to be admitted again fixed us to our saddles. Another half hour at least passed without any news from the interior of the building; when the gates opened, and the four Englishmen only were called for, and we advanced to the skiffa (entrance). Here we were stopped most unceremoniously by the Black guards in waiting, and were allowed, one by one only, to ascend a staircase; at the top of which we were again brought to a stand by crossed spears, and the open flat hand of a Negro laid upon our breast. Boo-Khaloom came from the inner chamber, and asked if we were prepared to salute the Sheikh as we did the Bashaw of Tripoli. We replied, 'Certainly;' which was merely an inclination of the head, and laying the right hand on the heart. He advised our laying our hands also on our heads; but we replied, the thing was impossible: we had but one manner of salutation for any body, except our own Sovereign.

"Another parley now took place, but in a minute or two he returned, and we were ushered into the presence of this Sheikh of Spears. We found him in a small dark room, sitting on a carpet, plainly dressed in a blue robe of Soudan, and a shawl turban. Two Negroes were on each side of him, armed with pistols, and on his carpet lay a brace of these instruments. Fire-arms were hanging in different parts of the room, presents from the Bashaw and Mustapha L'Achmar, the Sultân of Fezzan, which are here considered as invaluable. His personal appearance was prepossessing, apparently not more than forty-five or forty-six, with an expressive countenance and a benevolent smile. We delivered our Letter from the Bashaw; and after he had read it, he inquired what was our object in coming. We answered, to see the country merely, and to give an account of its inhabitants, produce, and appearance; as our Sultân was desirous of knowing every part of the globe. His reply was, that we were welcome; and whatever he could show us would give him pleasure; that he had ordered huts to be built for us in the town; and that we might then go, accompanied by one of his people, and see them; and that when we were recovered from the fatigue of our long journey, he would be happy to see us. With this we took our leave."

We shall now proceed to concentrate the information contained in the Journals of Messrs. Denham and Clapperton on a few important points of special interest.

The influence which Mahomedanism exercises on national character and habits, as contrasted with Heathenism on the one hand, and Christianity on the other, presents an inter-

esting subject for consideration. When received as the national faith, it supersedes the sanguinary rites of heathenism; and in the political consolidation that ensues, and in the tendencies to refinement, and the degree of scientific acquirement, which have often manifested themselves in Mahomedan states and empires, Mahomedanism, in contrast with Heathenism, would seem, on a superficial view of the subject, to advance a nation to a position of decided superiority. But on closer examination this false religion will be found to exercise a most pernicious influence on national character and circumstances. It is hostile to the developement of domestic life. It induces no social improvement. It enters not within the circle of the private dwelling, as Christianity does, arranging domestic relations, assigning reciprocal duties, and discovering to man the blessedness of a home. It sanctions polygamy: it thus degrades the female, deteriorates the man, and nurtures selfishness and sensuality. The latter vice is under its peculiar patronage, and its paradise is a perpetuation of the sensuality it has promoted here. Under the impulse of its first fanaticism it is warlike and destructive, but in its maturer age it is slothful, luxurious, and enervated; and nations which had rushed forth to conquest with the impetuosity of a mighty deluge, lose their onward movement, stagnate, and dry up. Agricultural pursuits, in the neglect or decline of which a nation cannot be in a healthy and improving state, under the peculiar influence of Mahomedanism find no room for developement. The natural resources of Mahomedan countries are not rendered available; and the causes of eventual decay are deeply seated in every Mahomedan state. In the upper ranks, in the capital and larger cities, there will be found a display of oriental magnificence which is imposing; but there is no active circulation of healthful and invigorating principles throughout the community, and the lower grades of society, as well as the remote portions of the country, will be found neglected and unimproved. Mahomedan states are to slave-traffic a congenial soil, in which it has been found to flourish abundantly: Constantinople has its slave-market as well as Kouka or Angornou, in the Bournu empire. In one respect the position of a nation when proselyted to Mahomedanism is fatally altered. In Heathenism, although destitute of Christianity, it is still open to, and susceptible of, its action; but when it embraces Mahomedanism its position with reference to Christianity becomes decidedly antagonistic. The cause of Gospel truth is prejudged and condemned; and Mahomedanism, in the influence which it exercises

on a nation, is proved to be anti-Christian.

The effects of which Mahomedanism has been productive amongst the nations of Central Africa are identical with those which it has originated elsewhere. Of all Mahomedan dynasties which have yet arisen, they are in political advancement the lowest. There exists, however, amongst them a growing desire, if their opportunities were enlarged, to furnish themselves with the conveniences and luxuries of European life; but the social character is contracted, and the industrial resources of the country remain undeveloped.

The towns of the Kanowry, the character of their houses and furniture, are thus described by Denham—

“The towns generally are large, and well-built: they have walls thirty-five and forty feet in height, and nearly twenty feet in thickness. They have four entrances, with three gates to each, made of solid planks eight or ten inches thick, and fastened together with heavy clamps of iron. The houses consist of several court-yards, between four walls, with apartments leading out of them for slaves; then a passage, and an inner court, leading to the habitations of the different wives, who have each a square space to themselves, enclosed by walls, and a handsome thatched hut. From thence, also, you ascend a wide staircase of five or six steps, leading to the apartments of the owner, which consist of two buildings like towers or turrets, with a terrace of communication between them, looking into the street, with a castellated window. The walls are made of reddish clay, as smooth as stucco, and the roofs most tastefully arched on the inside with branches, and thatched on the outside with a grass known in Barbary by the name of lidthur. The horns of the gazelle and antelope serve as a substitute for nails or pegs. These are fixed in different parts of the walls, and on them hang the quivers, bows, spears, and shields of the Chief. A man of consequence will sometimes have four of these terraces and eight turrets, forming the faces of his mansion or domain, with all the apartments of his women within the space below. Dwellings, however, of this description are not common. Those generally used by the inhabitants are of four kinds—Coosie, which is a hut built entirely of straw; Bongo, a hut with circular mud-walls, thatched with straw; N’Geim Kolumby, and Fatto-sugdeeb, huts of coarse mats, made from the grass which grows near the lake. Our dwellings were called bongos, and were about eight feet in diameter inside, about the shape of a hay stack, and with a hole at the bottom, about two feet and a half high, by

which we used to creep in and out. Air or light holes we were obliged to dispense with, as they admitted both flies and musquitos, which were worse than darkness.

"Their utensils are few, and consist of earthen pots, which they make beautifully for cooking, and wooden bowls for dishes. Water, which is their only beverage, is drunk from a large calabash, which grows wild near the rivers: it is first cooled in earthen jars. They sleep on mats covered with the skins of animals.

"Leather cushions of various colours, and fancifully ornamented, are brought from Soudan, and are used as pillows by persons of superior rank, who also have a small Turkey carpet, on which they sit or sleep, and the price of which is a young female slave.

"Brass and copper are brought in small quantities from Barbary. A large copper kettle will sell for a slave. The brass is worked into leglets, and worn by the women. A small brass basin tinned is a present for a Sultan, and is used to drink out of: four or five dollars, or a Soudan tobe, will scarcely purchase one. Gold is not found in the country, and is rarely brought into it. The Tuaricks are almost the only merchants visiting Soudan who trade in that metal, which they carry to Barbary and Egypt. It is said the Sheikh has a store, which is brought him directly from Soudan. Iron is procured in the Mandara mountains, but is not brought in large quantities, and it is coarse. The best iron comes from Soudan, worked up in that country into good pots and kettles. The money of Bournu is the manufacture of the country. Strips of cotton, about three inches wide, and a yard in length, are called gubbuk; and three, four, and five of these, according to their texture, go to a rottala. Ten rottala are equal to a dollar."

The Kanowry appeared, in Major Denham's time, to be sensible of the inconvenience under which they laboured, as to a circulating medium; and when he was on the point of returning home, the Sheik of Bournu furnished him with designs for coins, entreating him that he would forward to him from England the stamp and apparatus for striking the money, as he wished to introduce three coins, one of gold, another of silver, and a third of iron, into circulation.

Agriculture is in a very wretched state, and devolves principally on the women. The only implement of husbandry is an ill-shapen hoe of coarse Mandara iron.*

The excessive heat, accompanied with scorching winds, which prevails from March—

* No plough was seen to the south of Sockna, in Fezzan.

when the thermometer will sometimes rise, about two hours after noon, to 105 or 107—is followed, about the middle of May, by violent tempests of thunder, lightning, and rain. The ground is then prepared for corn. Gussub is the grain principally sown, wheat being but little used, as the use of bread is unknown. The Gussub is eaten raw, or parched in the sun; sometimes bruised and steeped in water; or made into a paste and mixed with fat and meloheia, when it forms a favourite dish called Kaddel. Indian corn is also grown in considerable quantities. Rice, in Denham's time, in consequence of unceasing wars, appeared to have fallen out of cultivation, and was then an article of import. Of fruit and vegetables Bournu is remarkably destitute.†

The crops are on the ground before the end of June, when the lakes and rivers begin to overflow, and the inundations, from the extreme flatness of the country, extend themselves over many miles. Wild animals of various kinds, elephants, lions, panthers, hyenas in droves, driven from their hiding-places on the borders of the great lake, infest the inhabited districts. The rains at this season are often excessive, the weather sultry, the air saturated with damp, and flies and musquitos swarm in millions. Fevers and agues prevail. The tamarind and trona (carbonate of soda) are the chief medicines of the natives. The castor-tree, also, is in use among them. But they trust more to the charms of their fighis, or writers, than to medicines. They are not ignorant of inoculation, inserting the sharp point of a dagger charged with the disease. Toward the end of September the weather begins to improve; the waters decrease; the tamarind, which loses its leaves at the commencement of the rainy season, buds with a bright carnation colour; and the Natives, entering on their harvest, begin to lop off the heads of the long gussub. In the beginning of October fresh breezes, delightfully invigorating, come from the north-west, and the season of health returns. Toward December and the beginning of January Bournu is colder than, from its position, could be expected, the thermometer at no part of the day rising higher than 74 or 75, and descending in the morning to 58 and 60.

In flocks and herds the Bournuese are rich. Oxen, sheep, and horses, which they breed for the Soudan markets, are beyond calculation.

† Denham states that with the exception of two or three lemon, or rather lime trees, and as many fig trees, in the Sheik's garden at Kouka, not a fruit of any description was to be found in the whole kingdom. Date trees there are none south of Woodie, four days north of Kouka, where they are sickly. Onions are to be had near the great towns only, but no other vegetable.

Bees are numerous, and the devastating locusts are frequent visitors. The Natives eat them both roast and boiled, and formed into balls with paste. Antelopes, and others of the deer kind, abound.

Other wild animals are the lion, panther, leopard, and hyena. Elephants frequent the tall coarse grass, sometimes twice the height of a man, which covers the borders of the lake. They move in herds of from 50 to 400. There the buffalo and the giraffe are also to be found. Man here has not yet vindicated his supremacy: the wild beast still contends with him for dominion; and, when pressed by hunger, lays waste his plantations, or attacks the villages; and notwithstanding the defences of the prickly tulloh, nearly six feet high, carries off the domestic animals.

The ostrich is often hunted by the Natives, by whom its flesh is much esteemed. Pelicans, spoonbills, with the Balearic crane, frequent the great lake, on which waterfowl of various kinds may be seen in immense numbers, while the crocodile and the hippopotamus multiply in its waters.

The Kanowry are peculiarly strict Mussulmans. The thirty days' fast of Ramadan is observed with much severity. During the thirteen hours from sunrise to sunset they abstain from food; and the man who, during the forbidden period, should venture to relieve his thirst, is scourged with a whip made of the skin of the hippopotamus. This is the season which they generally select for their predatory slave incursions, alleging, in justification of these cruel attacks on the heathen tribes in their vicinity, that the dogs are kaffir,* and not saying their prayers.

The intolerant spirit of Mahomedanism displays itself strongly in their character. Denham had stood high in the estimation of the Sheik's followers, until it unexpectedly transpired, on one occasion, that he was not a Moslem; that he did not believe in "the book"—the title always given to the Korán; that he did not sully (wash) or pray, as they did, five times a day; that he was not circumcised; and that he had a book of his own, which made no mention of Saidna Mahomed. At such an announcement, given with considerable hesitation by Boo Khaloom, there was a general groan of horror and astonishment. From that period he seems to have fallen grievously in their good opinion; and on one occasion he was thus addressed by an influential fighi: "Shed! shed!" (Turn! turn!) "say God is God, and Mahomed is His prophet! Sully and become clean, and paradise is open to

you: without this, what can save you from eternal fire?" At one period of the eighteen months during which the English expedition remained in the country, their expected supplies having failed to reach them, and their position becoming one of uncertainty, contemptuous appellations of Kaffir, Cree, insara, unbeliever, dog, Christian, were freely lavished on them; nor can we be surprised at Denham's conclusion, that they are less tolerant than the Arabs; nor at the fact that he had known a Bournuese refuse to eat with an Arab, because he had not sullyed and prayed at the preceding appointed hour.

In the Bournu towns are many hadgis, who have made the pilgrimage to Mecca. They excel in writing the Arabic characters, and teach the art to others. Copies of the Korán, written by Bournu fighis, will sell in Barbary or Egypt for forty or fifty dollars each. They use the Arabic characters to express their own language.

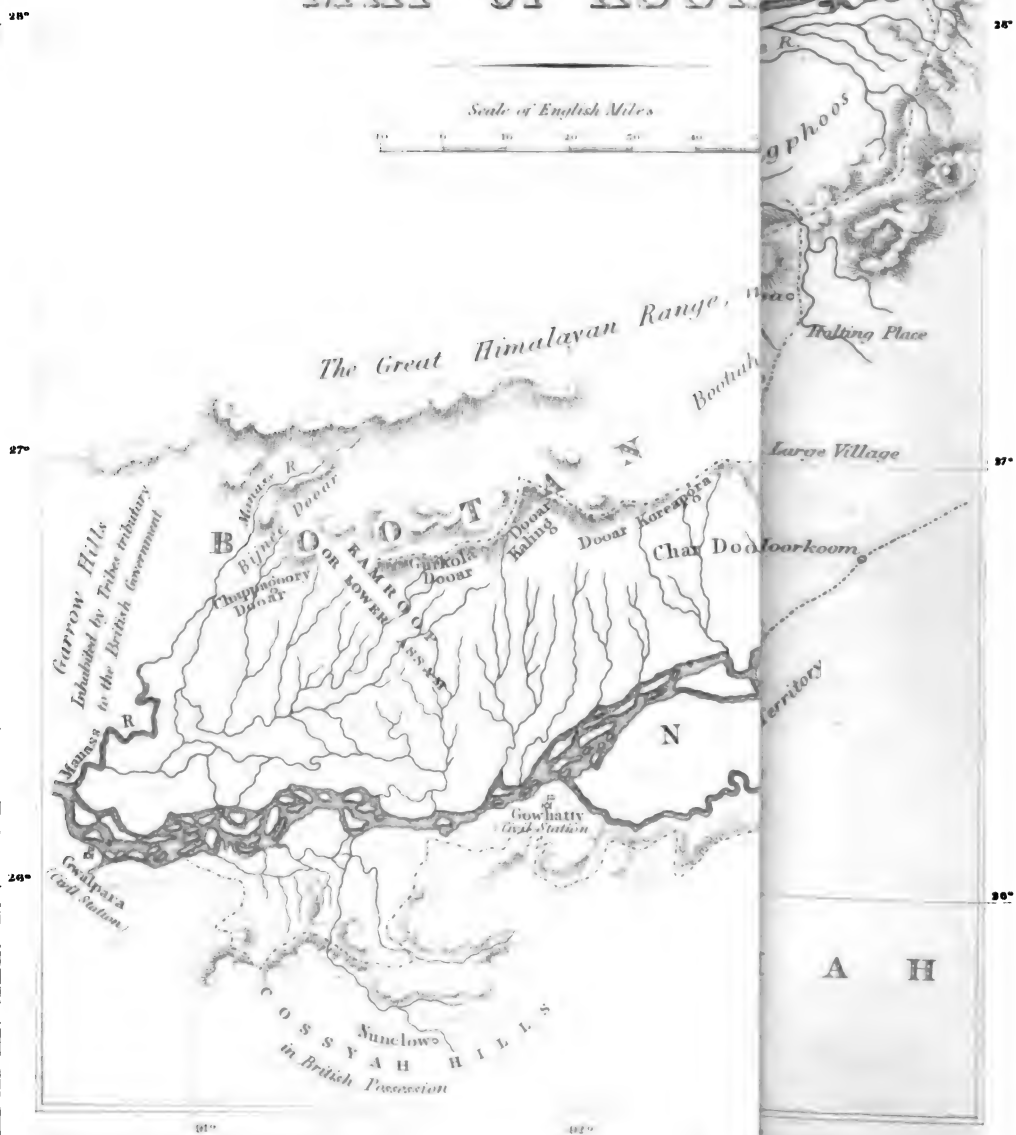
One feature will illustrate the lowness of their social state, and verify the remarks which have been made with reference to the peculiar influence of Mahomedanism on a nation. Polygamy is practised by all who can afford it. Every facility is permitted for divorce on either side. Husbands, indeed, may divorce their wives as often as they please, by repaying the dower. Wives never approach their husbands except on their knees, nor do they address themselves to any of the male sex otherwise than kneeling, and with the head and face covered.

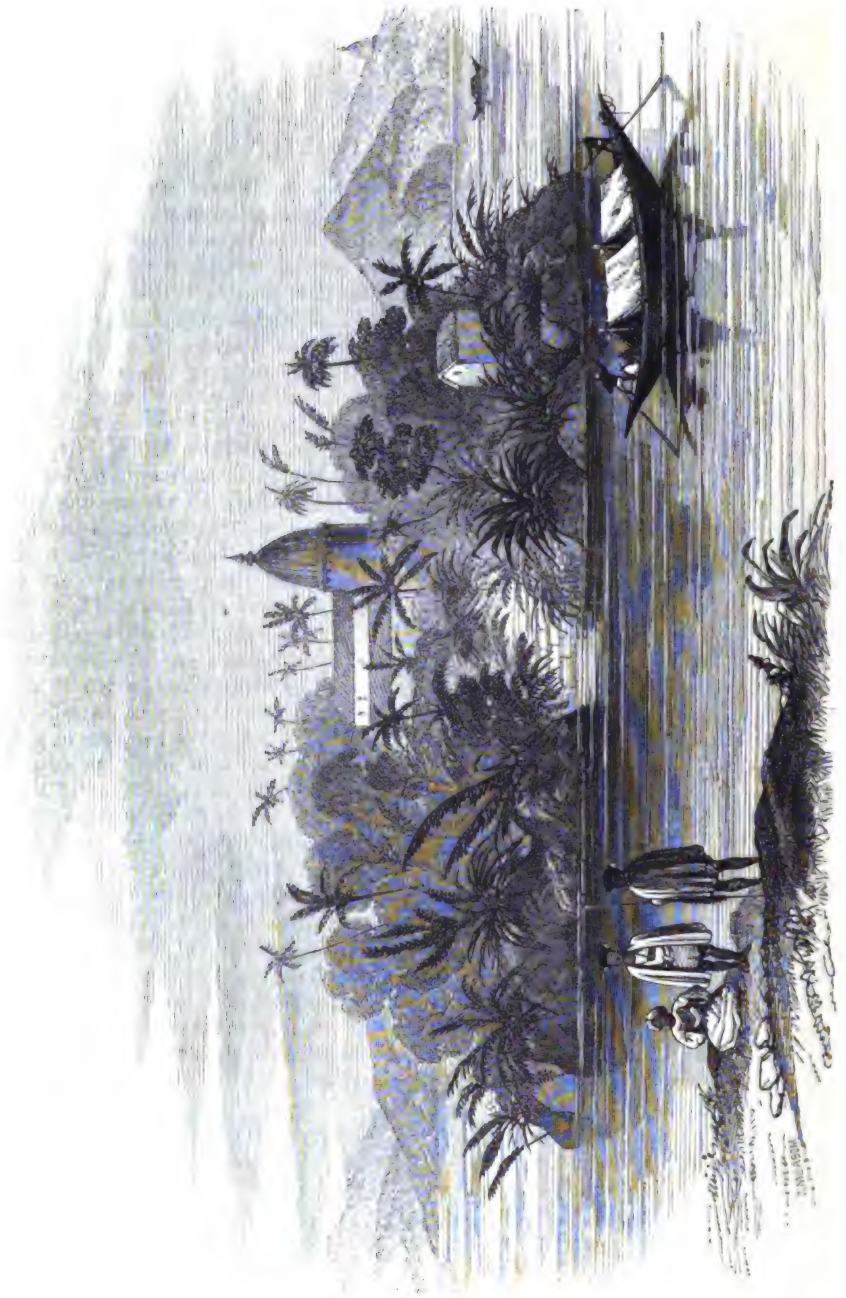
Having thus made ourselves acquainted with Bournu, we are in a condition to consider, in a subsequent paper, the national proceedings of this people in connexion with slave traffic, and especially their incursion on the heathen tribes to the south. It will be interesting to ascertain what glimpses we have of countries beyond their southern frontier; and when we find there the commencement of a mountainous region of great extent, and connect with this the result of our Missionary researches on the eastern coast to the south of the Equator, and the newly-discovered lake Ngami, in 20° 20' S. latitude, and longitude 24° E., with large inland rivers flowing into it from the north, whose waters are reported by the Natives to come from a mountainous region, we shall feel that we have placed before us strong presumptive evidence that the central area of the African continent, like that of Asia, is a vast table land, buttressed up by mountain ranges, temperate from its elevation, and, from its equatorial position, more fertile and populous than the Asiatic.

* Kaffir—unbeliever.

GENERAL MAP OF ASSAM

Scale of English Miles





OMANUND ISLAND, OPPOSITE GOWHATTY, LOWER ASSAM.—Vide p. 294.

Church Missionary Intelligencer.

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[VOL. I.

ORIGINAL COMMUNICATIONS.

ASSAM.

(WITH A MAP.)

THE advantages which Assam presents as a field of Missionary labour; the repeated efforts made by influential persons in the Company's service, who have been, from time to time, resident within its limits, to call forth Christian sympathy on its behalf; and the location of two German Missionaries at Tezapore, were briefly stated in our Number for March, pp. 245—247. The peculiar position of Assam—extending itself toward the sources of the Brahmaputra, insinuating itself, in the remote parts of its eastern sub-division, between Thibet on the one hand, and the Birman Empire on the other, and thus bringing us into the immediate vicinity of the Thibetian and the Indo-Chinese races—invests it with very much of interest and importance. In surveying the wide field that opens for the work of evangelization in the Asiatic continent, Assam may justly be called a commanding position, which it would be well, if possible, effectively to occupy.

Assam is the valley through which flows the great river Brahmaputra. On the north and north-east it is bounded by a range of lofty mountains, rising abruptly to a height of 5000 or 6000 feet, inhabited by Booteas, Duphlas, Abors, and Mishmees. Another line of mountainous country, inhabited by Cossyhas, Kacharis, and Nagas, extends along the south and south-east frontiers, while on the west lies the province of Bengal. Between these barriers of mountains extends the valley of Assam—from the river Monass, in long. $90^{\circ} 40'$, which forms the boundary line on the west, to the Mishmee and Singphoo hills on the east, in long. $97^{\circ} 20'$ —in length 500 miles, and with a varying breadth, the average of which may be considered at about 60 miles.

The Brahmaputra intersects its whole length—a noble river, which may be classed amongst the largest in the world. The main river is formed by the junction of three streams, which meet in latitude $27^{\circ} 45'$ and longitude $95^{\circ} 30'$, the Brahmaputra, the

Dihing, and the Dihong rivers. The first of these, the least and southernmost, is described as taking its rise from a circular basin in the eastern extremity of the valley, called the Brahmakund, situated in the mountains beneath the snowy range. It enters the valley by a series of cascades, stones of immense size, which it has forced onward, forming, in their accumulation, a succession of rapids. The Dihing forms the boundary between the Abor and the Mishmee tribes. Its sources have never been investigated, but are supposed to lie within the mountains on the Chinese frontier. The Dihong is probably a continuation of the Tsanpu, or great river of Tartary, which, rising in latitude 30° north and longitude 82° east, flows to the eastward, passing Lassa in its course. If this be the case, it becomes compressed, in its passage through the mountains, within a comparatively narrow chasm of about 100 yards wide, but of unusual depth, through which the immense volume of waters forces itself with great power and rapidity. This river is subject to sudden and excessive inundations from the melting snows of the mountains amongst which its course lies.

The united stream, in its passage through the valley, receives the contributions of many tributaries from the north and south, some of them of considerable magnitude. No fewer than thirty-four from the north, and twenty-four from the south, have been enumerated. Thus the valley, in every direction, is intersected by streams, and facilities of water-communication are always available.

The lands in Assam may be divided into three great classes with reference to the level of the Brahmaputra. First, the hill districts in the valley. Of these the largest is the Meekir group, which is insulated from the southern mountains by the Jumna, and stands forward boldly in the valley, so as to narrow it considerably at Bishenath, in the western extremity of Upper Assam. These hills extend from west to east about sixty-three miles, and are in breadth about twenty-seven. Spurs of the Cossyah chain project into the valley at Gowhatty, the capital of Lower Assam. The other hills are of an insulated character.

The second division consists of the diluvial plains, the level of which is generally above the ordinary inundations. These are most continuous on the north bank of the river. Large tracts of this description are often protected from the inundations by intervening rocks and hills. Thus the lands from Bishe-nath back to the mountains are secured by rocks, which rise to a height of thirty feet above the highest inundations, and high and dry plains, extending twenty-five miles, rise in steppes toward the lower ranges of the Bhootan mountains. Similar barriers exist at Tezporé and Singori.

The alluvial deposits of the Brahmaputra and its tributaries form the third division. Along the channel of the great river they are very extensive. The floods wash up wastes composed entirely of sand. After the inundation has retired, the water which is left on these stagnates, and, slowly evaporating, leaves a thin crust of animal and vegetable matter. In this seeds of grasses are sown by the winds, vegetation rapidly progresses, and the recently-naked tract becomes the favourite resort of wild elephants and buffaloes. The rapidity of vegetation in Assam is astonishing. In the jungle districts at the foot of the Bhootan mountains, the Natives, from January to April, often set fire to the high jungle grass to clear the land for cultivation. The roar and rapidity of the flames are inconceivable, and many miles will be cleared in a few hours. When they have died out, the whole country presents nothing but a blackened aspect. Covered with ashes, it seems to sit in mourning, but the jungle soon springs up again, and, at the commencement of the heavy rains in June, has attained a height of many feet.

The scenery of Assam is magnificently rich. Amidst plains of exuberant vegetation innumerable rivers pursue their course, inclining in different directions, as they meet the various groups of beautifully-wooded hills which rise abruptly from the general level, while, on the right hand and on the left, the view terminates in the magnificent spectacle of a continued chain of mountains, the loftier pinnacles of which rise to the region of perpetual snow, and reflect in exquisite tints the rays of the rising and setting sun.

The climate of Assam is characterized by excessive moisture. North-easterly winds from the Himalaya and warm westerly winds are continually meeting. The latter are condensed by the former—cooled as they have been by the snows of the mountains—clouds are formed, and rain precipitated, according

to the proportion of moisture contained in the warmer vapour. Sometimes storms of extreme violence occur. Dense banks of clouds in the northern horizon are illuminated with faint flashes of lightning: gradually they rise towards the centre in a gloomy arch, and slowly advance. A dead calm prevails—a solemn pause preceding the conflict of the elements. Suddenly the wind gushes forth, vivid lightnings flash, the thunder bursts, and rain of the heaviest description descends with wonderful impetuosity.

The rains commence in March, and last until about the middle of October. During the first two months of this period the fall is irregular, afterward more continuous, though not very severe. During the four latter months of the period a great part of Assam is inundated, and boats ply in every direction. The early commencement and long continuance of the rains afford to Assam, when compared with India generally, the advantage of a comparatively temperate climate. The warm weather is moderate, and, throughout the year, the nights are cool and refreshing. The mean annual temperature amounts to 67° 2', that of the four hottest months to 80°, and of the winter to about 57°.

Exempt from the aridity so common to the plains of India, the valley, from the combined action of heat and moisture, is possessed of great productive powers; but such is the unimproved state of agriculture, that the inhabitants have derived but little advantage from these vast resources. The cultivators live in large villages, having each a little spot for cultivation. Oppressed by the Chowdria, or proprietors of the land, they with difficulty earn a bare subsistence. They are obliged to borrow money to meet their rents, which they repay, with exorbitant interest, after harvest.

Nothing can be more imperfect than their agricultural instruments. The plough is a crooked piece of wood, sharpened at one end, and covered with a plate of iron, which forms the ploughshare. A wooden handle is fixed cross-wise to the other end, and a long straight piece of wood, passing between the bullocks, is fastened to the yoke by a piece of string. This imperfect instrument, drawn by a couple of feeble animals, merely scratches the ground to the depth of about four inches. The weeds, which have been only disturbed, not eradicated, soon recover, and resume their former ascendancy. Sometimes several ploughs are used to deepen the same furrow, but their united efforts are not always suc-

cessful in turning up new mould to invigorate that which had been exhausted by the production of previous crops.

The harrow, in many places, is nothing more than a branch of a tree. The oxen and buffaloes used for labour are often, from want of proper food, miserably weak and emaciated. Although the facilities for irrigation are abundant, it is seldom resorted to, except by the Kacharis, an industrious race of athletic cultivators, who diligently water their lands. They use the hill streams for this purpose, and raise far better crops than their neighbours. "In Assam, excepting the fields close to the villages, the best land is never manured. One crop of planted winter d'hán, or rice, is cut in November or December every year, from generation to generation. This land is never allowed to lie fallow, abundant rain being all that is required to ensure plentiful crops: the richness of the soil seems inexhaustible. The low lands, liable to inundation, are never manured: the jungle is burnt down, and for three successive years two crops are annually realized from it." There are two great crops of rice, the summer rice and the winter rice. The first is sown in February, March, and April, and is reaped in June and July; this is called the Ahu d'hán: the second is sown in May and June, transplanted in July, August, and September, and cut in November and December; this is called the Háli d'hán.

The forests of Assam are on an extensive scale, the timber trees beautiful and majestic. The bamboo abounds, and its serviceableness to the Natives is great indeed. In most instances it constitutes the only material in their houses. Every article in use by them—their furniture, their agricultural implements—is either altogether or in part made of this valuable reed. The ratans or canes grow wild throughout all the extensive wastes of Assam, and, when split into withes, answer all purposes from a rope to a thread. Various kinds of palms, the areca-nut, the cocoa-nut, and sago palma, also flourish.

Amongst the most singular productions of the Assamese forests is the caoutchouc tree. Inferior only to the banian in magnitude, it may be distinguished at a distance of several miles by its dense and lofty crown. Dr. Griffiths, in his report on this species of tree, made at the request of Captain T. Jenkins, gives the following as the dimensions of one of the largest—circumference of main trunk, 74 feet; ditto of main trunk and the supports, 120 feet; ditto of area covered by branches, 610 feet: estimated height, 100 feet. The larger roots are half uncovered, and occasionally assume the

appearance of buttresses. Roots are thrown out both from the main trunk and from the branches; and, if possible, they will cohere either with the trunk or with each other. Running down the surface of the trunk, they give it a sculptured appearance. If they do not come in contact with it, they tend to the earth, and form supports. Incisions are made in the larger roots, which are half-exposed, and the juice flows from the bark into jars or pans placed in holes scooped out of the earth. It has the consistence of cream, and is of a pure white. The subsequent separation of the pure gum from all aqueous juices requires much care, and, as the Assamese manage it, the result is by no means certain. They are careful to conceal the process which they use.

Another tree* yields the beautiful black Japan varnish. The Assamese make little use of it. The hill tribes, and more especially the Khamtis, blacken with it the handles of their daws† and knives, to which it gives a beautiful shining lustre. The varnish, as it distils from the tree, exhales a malignant vapour, from which the labourers protect themselves by rubbing their bodies with well-prepared oil, and wrapping themselves in thick linen cloth.

The cotton-plant is generally cultivated throughout Assam, but more especially by the adjacent hill tribes.

Another important product of this region is the tea-shrub. The districts in China which produce the finest tea lie between the 26th and 33d degrees of latitude. In Assam the shrub has been discovered between the 27th and 28th parallels. The tea localities are excessively humid, and almost always covered with dense tree jungle. They are intersected by numerous ravines and hollows, and consist of a light porous soil, the prevailing colour of which is yellow, or reddish yellow, in which cotton, tobacco, or sugar-cane would probably starve, but which precisely suits the tea-plant. Tea has been long the favourite beverage of the hill tribes, in whose vicinity the shrub is found. The Singphos have long known and drunk it. The Booteas extensively use it: their supplies are received overland from China.

In attempting to give a sketch of this important yet little known portion of our Indian Empire, it would have been unsuitable to have omitted all reference to that exuberance

* Said to possess some resemblance to the ash, with leaves shaped like those of a laurel, of a light green colour, and downy to the touch. The liquor, which distils only at night, and in the warm weather, preserves the wood on which it is laid.

† A kind of sword.

of vegetable life by which it is characterized. Nor are the variety and abundance of animal life less remarkable. Multitudes of living things find suitable homes amidst the wild wastes and in the numberless rivers of Assam. Tigers are abundant; nor do they seem to diminish, although great numbers are annually killed for the sake of the Government reward. To these may be added the leopard and the hyæna. Elephants move about in large herds, often destructive to the crops, and occasionally to human life. From 500 to 1000 elephants are exported every year, about twice as many being killed in training; and great numbers are killed by the hill tribes for their tusks. The rhinoceros inhabits the swamps and dense forests. The skin, as a material for shields, is considered very valuable by the Natives. Buffaloes and wild hogs are plentiful. Horses are not indigenous: strong and handsome ponies are imported from Bootan; and sheep also are introduced from that country or Bengal.

In the waters of the Brahmaputra two distinct kinds of crocodiles abound. Serpents of various kinds, venomous and otherwise—boa-constrictors, frequently from thirty to forty feet long, cobras, and vipers—are numerous.

Amongst the entomological productions of Assam, the most important are the silk-worms, of which there are four different kinds, yielding several varieties of silk, which constitutes a considerable part of the native clothing. Each family spins and weaves the silk which it rears, and petty dealers go round and purchase whatever can be spared for exportation.

It may be well to advert more particularly to some of those prominent localities which may eventually become centres of Missionary operation.

Gowhaty, the chief town of Kamrup, or Lower Assam, is situated on the left bank of the Brahmaputra. A semi-circular chain of picturesque hills, stretching from north-east to south-west, its two terminating promontories resting on the river, enclose a plain of about two square miles and a-half in extent. This plain is cut into the form of a crescent by a bend of the river concentric with the hills. In the centre of this crescent, and stretching out its wings along the curved shore to the right and left, stands Gowhaty. Once one of the largest cities of Assam, it occupied both banks of the river. The entrances into the city were by guarded passes, five on either side of the river. The ruins of the gateways, and the remains of extensive fortifications, may still be traced. In the

centre of the river, opposite the city, stands the little rocky island depicted in our Frontispiece, called Omanund. Clothed as it is with trees, from amongst which a variety of temples rear themselves, as if emulous to be distinguished from the dense foliage, it presents an interesting object.

Central Assam contains the two divisions of Durrung and Nowgong. Durrung is situated on the northern bank. Tezpore, the residence of the Civil Authorities in charge of the district, is situated on a high plain, about a mile from the junction of the Mora Barelli river with the Brahmaputra. It became the Sudder Station in 1835. Extensive ruins of a great Hindu temple, the largest of the kind in Assam, are in the immediate neighbourhood of this city. It is here that two German Missionaries belonging to the Basle Society have been located, through the persevering efforts of the late Captain Gordon.

Nowgong is that portion of Central Assam which is on the south bank of the Brahmaputra. The Meekir hills, already mentioned, stand in this division.

Upper Assam comprises the districts of Sibpur, Lakimpur, and Sudiya or Muttuk. The first of these is on the south side of the great river. A large portion of it consists of an extensive plain, which is liable to heavy inundations. Embankments had been raised in former times along the river to obviate this liability, which afforded a commodious means of communication, and enabled the cultivators either to shut out or admit and retain the inundations. These bunds, of late years, have fallen into decay, and the result has been the abandonment of much valuable land. In this district are the ruins of Ghergaon, once the residence of the Ahom dynasty; also Rungpur and Jorhath, to which the residence of its princes was successively transferred. In this, as in other districts of Assam, the inordinate use of opium prevails amongst the Natives, and deprives them of much strength.

Lakimpur is on the opposite side of the Brahmaputra. Calamities connected with the later history of Assam have fearfully wasted this region: on the decay of the Ahom dynasty it was desolated by the Moamaras, a particular sect of the Assamese population, and also by the Khamtis; and depopulated villages, and orchards and plantations run to waste, meet the eye.

The Sudiya division occupies the Eastern extremity of the valley. It includes the division known as the Muttuk, or Moamaria country. The Muttuk country abounds in extensive grain flats, and is cultivated by in-

dividuals who are considered to be the best farmers in Assam. The Station of Sudiya, on the north-east frontier, was surprised and burnt by the neighbouring tribes; and immediately after, in 1839, the military post was transferred to Saikwah, on the opposite or southern side. It is eighty miles distant from the Patkoe mountains, which separate Assam from Birmah. The object of this change was to protect the tea-gardens in Muttuk from the lawless aggressions of the fierce border tribes. Dibroo Ghur, further down to the west, 'on the Brahmaputra, is the residence of the Political Agent of Upper Assam.

We now proceed to consider the being for whose use and benefit all that we have described has been called into existence, and who, if in his true position, walking in the knowledge and fear of God, would be lord of them all, subduing what was injurious, and rendering of service to himself the many and valuable productions of this country; but who, in his ignorance of God, and destitution of that true element of superiority which consists in communion with Him, of necessity sinks into a position of humiliation—his mind contracted; his habits savage or debased; his energies dormant, except for evil purposes; the original tendency given to human nature, "Be fruitful, and multiply, and replenish the earth," counteracted by his own sinful practices—until he is found thinly scattered over a country capable of supporting a large population, tracts of productive soil lying waste around him, and the wild beast of the field disputing with him the possession of that scanty measure of the wide domain which has been in some degree brought under cultivation.

Before, however, we proceed to enumerate some of the various modifications of the human race which are to be found in Assam and its mountain frontiers, it may be well that we should advert to the climate of Assam in connexion with the health of man, and also prefix a brief review of the history of Assam and its political revolutions.

From the varied character of the localities, there is a great diversity as to healthiness. In places where the purifying action of the winds is obstructed by the intervention of ranges of hills, and the dispersion of noxious vapours from marshy grounds and dense forests prevented, the locality is unhealthy, and fevers prevail. The southern side of the upper portion of the valley is not so healthy as the opposite bank. The prevailing north-

easterly winds cause the fogs and exhalations to drift southward of the river, and, from the relaxing effects of this humid atmosphere, various diseases prevail. The northern side, from the high table-lands which characterize it, enjoys a freer circulation of air, and is more healthy. Europeans of good constitutions, who are not much exposed to the vicissitudes of the weather, and do not travel through uncultivated parts of the country, usually enjoy good health.

Fevers are exceedingly common between the months of June and October. Such as are contracted in the jungle districts are of a very malignant character, and attended with great prostration of strength. Dysentery is the chief disease of the Natives: the poorer classes are especially sufferers from it. Want of proper clothing, deficient and unwholesome food, bad water from stagnant pools in the vicinity of their houses, tend to produce it. Above all, opium, the scourge of man in Asia, as the slave-trade is his scourge in Africa, prepares the way for it. They who use the opium—and it is to be feared that they constitute the larger proportion of the Assamese—are much more liable to the disease than others. Like the Chinese, infatuated by the drug, they would part with every thing to obtain possession of it; and thus, in every way degraded, they are soon affected by this debilitating sickness, and rapidly sink beneath its power.

In considering the historical geography of Assam, we must distinguish between Kamrup, or Lower Assam, and the upper portion of the valley. Kamrup is an ancient Hindoo territory, including not only the greater portion of the valley, with Rungpur, Rangamatty, a portion of the Mymensing district, and Silhet, but probably, also, Munipur, Jyntia, and Kachar.* Sudra kings appear to have reigned in Kamrup in the first century of the Christian era. Some indefinite period afterward, Brahminical influence extended itself; temples rose in every direction; the woods, the gorges of the mountains, the rugged summits, were appropriated to the purposes of superstition.

* Rungpur—a district in the province of Bengal, of which it occupies the north-eastern extremity.

Rangamatty—a subdivision of the same district.

Mymensing—a district of Bengal, having Rungpur and the Garrow mountains to the north.

Silhet—a district of Bengal to the south of Assam, and separated from it by the mountain range.

Gentiah, or Jyntia—a small hilly region interposed between Assam and Silhet, having Kachar on its east, interposed between it and Munipur.

Kamrup seems to have been a region where the sensual tendencies of the Hindu system most unblushingly displayed themselves—a complete Idalian grove. The shrine of Kamakhya, the goddess of love, situated on the summit of a hill two miles west of Gowhatty, is still frequented by a vast number of pilgrims from all parts of India: the rites performed and the chants sung in the presence of the idol are loathsome. An image called Mahamuni, in a temple near Haju, a village in Kamrup near the Brahmaputra, is another point of superstitious attraction to pilgrims, as well of the Buddhist, as of the Brahminical faith. They come from the distant regions of Thibet across the snows of the Himalaya, present their offerings, often of a costly nature, and seek rest for their consciences at the idol shrine. The Brahmakund, or circular basin from whence the Brahmaputra issues, is also another noted place of pilgrimage.

Lower Kamrup was subjugated by the Mussulmans in the middle of the sixteenth century. Kaliphar, a general of Soliman, the governor of Bengal, who invaded Assam in 1550 and 1560, committed the most horrible ravages. A resolute Iconoclast, he broke in fragments innumerable idols, persecuted the Brahmins, and destroyed their temples; and to this period may be referred the ruins of many splendid temples scattered throughout Lower Assam. During the latter end of the seventeenth century, the princes of the Ahom dynasty, from the upper part of the valley, began to encroach on the Hindu principality; and, before the century had closed, commotions from within and invasions from without completed its downfall.

The Ahoms entered the valley from the north in the beginning of the thirteenth century. They were a fierce and independent race, of eastern origin, and descended from the Shyans or Shans.* The Shan country is bounded by China on the east, Siam and Camboja on the south, and Burmah on the west. The entire length of the country is about 900 miles, and the greatest breadth about 400, the population probably not falling much short of 3,000,000. They are divided into many different tribes, and the language has a corresponding number of dialects. They are in some respects a more interesting and civilized people than the Birmans. They wear

round jackets, short full trousers, and broad-brimmed hats, much like the Chinese. Some of the tribes adhere to the ancient demon-worship, but most of them have embraced Buddhism.

Unlike the generality of the Shyan families, no trace of Buddhism could be found among the Ahoms. They worshipped a god called Chung, the Priests being called Deodhaings, who celebrated the religious rites with great secrecy. Gradually their conquests extended, first along the southern and then along the northern bank of the river. Ghergong, long their capital, was built in the sixteenth century. About this time Brahminism began to introduce itself amongst them, and a temple to Mahadeb (Siva) having been built by the reigning prince, Brahmins were appointed to its care. Contemporaneously with this, the Mussulmans, under the command of Mir Jimla, Subadar of Bengal, having obtained possession of Kamrup, began to encroach on the Ahom kingdom. Ghergong, the capital, was taken, and the Rajah obliged to flee into the mountains; and Mir Jimla wrote to the emperor Aurungzebe, that he had opened the way to China, and that in the next year the Mahomedan flag would be planted on the walls of Pekin. But a series of calamities broke up these visions of conquest: the rains set in; the Ahom Rajah, issuing from the mountains, cut off the supplies of the Mussulman army; pestilence broke out in the camp; and the invaders were forced to purchase a retreat by the cession of Kamrup, which, from that time, was placed under the management of a great Assamese officer called the Bar Phukan.

From this period the kingdom seems to have become a scene of dissension and civil war. The Rajahs often fell victims to the treacherous conspiracies of the great officers of state, called Gohains, and the subordinate officers, the Phukans. The Moamaras, a particular sect of the Assamese population, headed by their Priest, rose in rebellion against the Rajah. A disastrous civil war continued for some years, until at length the Rajah Gowrinath applied to the British Government for aid, by whose interference the Moamaras were compelled to submission. On the retirement of the British, new dissensions broke out. The Rajah Chanderkaut having been deposed by the Bura Gohain in 1816, his friends entreated the aid of the Birmese. They soon became the oppressors of those whom they had come to help, and drove into exile the Rajah whom they had re-instated. Thousands of the Natives were obliged to flee, and take refuge in the British territory.

* Eight thousand Shans formed a part of the Birmese army in 1825. They encountered the British troops before Prome in November of that year, and were completely routed. This has been, as yet, our only national contact with them.

The aspect of the frontier between British India and Assam became more and more threatening, until the encroachments of the Birmese led to a declaration of war, on the part of the Indian Government, against the King of Ava in March 1824. The Birmese, abandoning their stockades, retreated before the British force. The Hill tribes, taking advantage of the unsettled state of affairs, attacked indiscriminately Birmese and Assamese, carrying off numbers of the latter into slavery; so much so, that, after the expulsion of the Birmese, it became necessary to terminate the anarchy which prevailed, by commencing operations against the Singphoos and other wild tribes on the eastern frontier. On the 24th of February 1827, the Birmese Government concluded a treaty of peace, by which they pledged themselves to abstain from all further interference with Assam, which has ever since remained in the possession of the British, enjoying a degree of peace to which for ages its inhabitants have been strangers, and presenting a promising field for the prosecution of Missionary enterprise.

Assam is remarkable for the diversified character of its population, and the number of tribes which inhabit its mountain frontiers. The aboriginal population of the mountainous belt which shuts out India from the uplands of the Asiatic continent, is divided into two distinct families—the Thibetian stock, and the Indo-Chinese; the latter appearing in undeniable distinctiveness of feature and language on the Assamese frontier. It may also be mentioned, that a third family, the Tamulian, is now supposed to include all the aborigines of India, whether civilized or uncivilized, from Cape Comorin to the mountain belt. Each of these families is numerous, and strikingly diversified; the Indo-Chinese stock particularly so. An American Missionary,* who has given much attention to the subject, has stated that there are twenty-six races of people in the Birman empire, and eighty in the immediate vicinity. The modifications of this extensive stock are indeed remarkable; and we gladly embrace this opportunity of considering the border tribes of Assam, because our attention will thus be directed to this large section of the human race. We have yet much to investigate in every direction. There are regions of our world of which we know nothing except the name. Either the information respecting them is defective, or it is so scattered as not to be accessible to the generality of readers, who,

amidst the pressure of business which characterizes the present day, will indeed read what is presented to them in a condensed form, but have no time to trace out a subject for themselves. Families of nations thus remain in comparative obscurity. They excite no sympathy. The field of Missionary interest contracts to the narrow limits of those portions of our race which have been already entered upon, and with which we are in some degree familiarized. We lose sight of all that is beyond; and the Missionary principle is injured in proportion as it is divested of its comprehensiveness of character. We should be pressing onward. Nations as yet untouched ought to be the subjects of earnest prayer, and that in proportion as they are unaided by direct effort. They ought to be known, and their condition understood, although their frontier line has not yet been passed by the feet of Missionaries. They ought to be the object of earnest longing—to be regarded as those that are afar off, concerning whom we can never be satisfied until they are brought near, and until some, whose feet shall be beautiful on their mountains, shall go forth to bring good tidings and publish peace. Like Moses on Pisgah, when he looked forth over the promised land, we should endeavour to attain such knowledge of the actual position and circumstances of the various sections of our fellow-man, that we shall be enabled to look abroad on the vast domains of heathenism, the promised inheritance of Christ, and long for the time when they shall be His.

In our Number for March we adverted to the efforts made by various influential persons in the Company's service in Assam, to induce the commencement of an effort for the evangelization of the Natives. We now present to our readers some extracts from unpublished letters of the late Capt. Gordon, through whose zealous exertions the German Missionaries have been located at Tezapore. They are interesting, not only as exhibiting the grounds on which he was led to consider Assam an important field of Missionary labour, but also as showing the spirit in which every good man ought to deplore the miseries of the Heathen, and the zealous diligence with which he ought to seek their welfare.

"I have long considered Assam as peculiarly adapted for the great object we have in view—viz. ameliorating the condition, by enlightening the minds of its inhabitants, and the surrounding tribes, with religious and moral instruction. It is true that a large

* The Rev. Howard Malcolm.

portion of those who are called Assamese, and who speak that language, have adopted the degrading tenets of Hinduism, and have become enslaved to the power of caste; but their conversion is, comparatively speaking, of recent date; and from the observations which I have made, I do not believe that they possess the sympathies of the Hindus from the provinces of Bengal, who are entirely scattered throughout Assam. Proselytism is contrary to the principles of the Shasters; and yet, in spite of the prohibition, the Brahmins to this very day are spread over the length and breadth of the land, for the purpose of making disciples of the various tribes who reside in the plains, extending their baneful influence even amongst the savage races who people the surrounding mountains. Motives the most sordid manifestly actuate the agents thus employed: the success which attends their efforts enriches the Gosaeens and Muhunts, or Assamese Priests, who employ them, as each deluded convert is obliged to pay a tax, in money and in kind, for the support of his superior, and his numerous attendants, from the period of becoming a disciple. It is painful that the extension of British dominion should afford opportunity for the more rapid progress of a superstition which destroys the energies, enslaves the mind, and debases the morals, of those who have become our fellow-subjects. The persons who have been most conspicuous in carrying on this system of proselytism are the Gosaeens, or ancient spiritual teachers of the Assamese: they are, for the most part, illiterate themselves, and anxious to perpetuate the universal ignorance which pervades their followers, notwithstanding that many of them received assignments of land from the former rulers of the country, which have been confirmed under our Government, for the purpose of instructing the youth. The deep moral degradation to which the Assamese have been reduced, the prevalence of falsehood in its worst form, the unchaste habits of all classes, and their addiction to the use of kani, or opium, are but too well known. They are likewise strangely impressed with the monstrous notion that their destiny is written on their foreheads, and that therefore they are not responsible for their actions.

"Beside the Hindu, there is a small Musulman population, who appear to be the descendants, or converts, of those who remained after the Mogul's invasion: their numbers, however, are not great, and their influence is inconsiderable. One remarkable feature, as you are well aware, which distinguishes the valley of Assam, is the number

and variety of the Hill tribes surrounding the border. The province, from time to time, has been apparently peopled from these sources; and during the rule of the Assam Rajahs, frequent inroads were made upon the plains for the purpose of plunder and enslaving the inhabitants, which they were wholly unable to prevent. Since our rule, however, a wonderful change has taken place. By a judicious adoption of coercive measures, and a humane policy, all the tribes who were first hostile have acknowledged the supremacy of our Government; many of them have become peaceful settlers in the plains; and the great bulk have commenced a traffic which will tend greatly to wean them from the lawless habits of savage life, and pave the way for the introduction of education and true religion. Our relations with these people are improving yearly; and from the experience which I have had in this and the neighbouring district of Nowgong, I consider the present time and condition of the Mountain tribes as a peculiarly favourable period for the commencement of Missionary effort."

We can only comprise within the limits of this paper a description of the Assamese. The consideration of the Hill tribes must be deferred to a future Number.

In person the Assamese are short and robust, and can be active when the urgency is such as to overcome their indolence: in complexion they are a shade or two lighter than the Bengalis. Their physiognomy approaches the Chinese, the face flat, and the cheek bones high: their hair is abundant, lank, and coarse.

Amidst the capabilities of a rich soil, they are indolent and apathetic; nor can we wonder at it, when we remember that they are impoverished and enervated by the inveterate use of opium. The papaver somniferum, in its large single white-flowered variety, is grown by them to a very considerable extent. Liable to injury from various causes, it requires great care, seldom yielding an average crop; and it either disappoints or enriches the cultivator. The uncertainty and excitement connected with its growth prove alluring, and many embark in the speculation who have not principle or patience to pursue the path of quiet persevering industry. "The juice is collected on strips of coarse cloth, and, when fully saturated and dried, the cloth is rolled up in little bundles, and called kani. In using it, from about two to four and sometimes six inches square of the cloth are infused in water, which is drunk at a draught. The cloth is kept, and afterward chewed like tobacco, till all its virtues are extracted:

some, however, prefer smoking it. They first boil some betel leaves, amounting to about 100 or 150, and then, parching them, add to these three or four drachms of opium: the whole being mixed in the hot vessel is formed into small balls. Two or three of the balls are placed in a chillum of tobacco and lighted, and the amateur proceeds to inhale four or five whiffs, when he lies down and resigns himself to his dreams. The debility, both moral and physical, attendant on the excitement caused by the abuse of opium is terrible: the appetite is soon destroyed, and every fibre in the body trembles: all the nerves become affected, and the muscles get rigid. Notwithstanding, those habituated to it seem miserable until the hour arrives for taking their daily dose. This can scarcely be wondered at. Habits of inebriety, even from ordinary stimulants, are not often overcome, and the visions of beauty and splendour which opium superadds, render it all but impossible to relinquish the habitual indulgence which has been once created. They know that the indulgence shortens life, and that the opium-eater dies of old age in his youth. But the knowledge has no effect, and all remonstrance is unavailing. When one expostulates, the opium-eater answers with impatience at his ignorance, and with the cold and haughty pity of one who has the secret of happiness of which the other knows nothing. Though almost constantly intoxicated, they are seldom disabled from performing their work. When completely under its influence, their features are flushed, their eyes have an unnatural brilliancy, and the general expression of their countenance is horribly wild. They seem to be in a constant dream or giddiness, and appear, by a strange efficacy, to expel tedious thoughts of labour and fatigue, and sometimes for days together deceive the body of its reasonable rest. If deprived of a single dose, they soon get feeble and stupid, and their constitution is speedily exhausted."*

Thus morally and physically prostrated beneath the effects of opium, the Assamese are of depraved habits and servile manners. Lying, deceit, dishonesty, and impurity, unite in completing their degradation. Their indolence and poverty limit their domestic economy to the narrowest possible compass. The Assamese hut is built of reeds, plastered outside, and sometimes inside, with mud and cowdung. It stands about ten feet high, and has a grass roof. It is divided into two rooms, one for eating, the other for sleeping;

and even this is often dispensed with, and the whole is thrown into one apartment. A small platform of bamboos, about two feet high, on the bare ground, with a *seetulpatee*, or grass mat, suffices as a sleeping-place. Assamese of the upper classes build several huts close together in the form of a square. Although building materials of the best quality are at hand, there is not a native stone or brick house to be found. A dhoti or sheet tied round the waist, and reaching to the knees, and a slight cotton covering over the shoulders, afford to the poorer Assamese raiment by day and something to cover them at night. Shoes are never worn. Generally their dress resembles that of the Hindus, and is composed of the manufactures of the country. Jhapis, or hats made of the leaves of the *corypha talliera*, are worn by all classes.

Education is confined to the upper classes, and extends no further than reading and writing a scarcely legible hand, and the simple rules of arithmetic. From every ray of mental improvement females of all ranks are excluded, and, like the native women of India, their position is degraded, their influence evil, and the national results deplorable. Polygamy is prevalent throughout the province: the expense of supporting many wives is the only limitation. For the dissolution of the marriage tie every facility is afforded.

The Assamese are lax Hindus. Caste distribution exists amongst them. They have two principal festivals, called Bihu. The first in the year, when cows are worshipped with peculiar honours, is called the Baisak Bihu: the other, the Magh Bihu, is equivalent to harvest home. The Durga Puja is also celebrated, as in other parts of India.

The Mahomedans in the valley are by no means rigid in their observances.

Of the Ahoms, the original conquerors, but a small portion is left. They do not mix with the other sections, and in habits and institutions remain without alteration. Their language, a branch of the Tai, has now become obsolete, and is confined to the Dheodangs or Priests, who use it in the celebration of their religious rites. Their common dialect is the Assamese. "As the Ahoms were once the rulers of Assam, it is somewhat surprising that more traces of their language are not to be found in the present dialect of the Assamese, which, with the exception of a very few words of Tai origin, seems to have been originally derived from the Sanscrit, and in most cases possesses a close affinity to the Bengali. A greater portion of the words in common use seem identical, and are distinguished only by a

* "Descriptive Account of Assam," by William Robinson, Inspector of Government Schools in Assam.

slight difference of pronunciation. The most important of these are, the substitution of *S* in Assamese for the Bengali *CH*, and a guttural *H* for the Bengali *S* and *SH*.^{*} The form of three or four letters has undergone a slight variation. The grammatical peculiarities of the two languages are considerably unlike, though there is scarcely any difference in their syntactical construction.”*

By the ancient Assamese laws, slavery existed in every variety of form. Children of a slave, whether father or mother, were considered slaves. Prisoners of war were similarly disposed of. Criminals had the sentence of death commuted to slavery. Free people mortgaged themselves for debts, remaining in bondage for a number of years until the debt was paid, and sometimes so continuing to the end of their days. The number of slaves in the district Kamrup, the population of which is estimated at 300,000, amounted in 1841 to 20,000. The most respectable men in

Assam are the proprietors of slaves. The Indian Government has prohibited the forcible retention of slaves, so that they may be free by asking for it; and as, with the removal of prejudices, and the relaxation of old usages, they are led to avail themselves of the freedom thus placed within their reach, a new class of population will be formed, probably more active and industrious than the other Assamese.

Beside the Basle Missionaries at Tezporé, the American Baptist Missionaries have Stations at Sibsagore, on the right bank of the Dilcho, opposite Rungpur, and about ten miles from the Brahmaputra, at Nowgong, and Gowhaty. Much good is being done by the establishment of Christian Schools, the translation of the New Testament and Tracts into Assamese, preaching the Gospel, and training up young men as Schoolmasters. A very promising Orphan School has been established at Nowgong, and Schools have been opened at Gowhaty, Subsangur, and other places.

* Robinson's "Descriptive Account of Assam," p. 253.

RECENT INTELLIGENCE.

West-Africa Mission.

THE Rev. Messrs. Nicol and Maxwell* reached Sierra Leone on the 27th of December last. Their passage—eight weeks from Gravesend, six weeks from the Downs—was longer than is usual; and another vessel, which sailed from England a fortnight later, having reached Sierra Leone before them, considerable anxiety was felt respecting their safety, and many prayers were offered up on their behalf. Their arrival, therefore, caused the more joy. As soon as the vessel anchored, numerous friends came on board in boats to welcome them. The wharf was literally crowded with people from different parts of Freetown, persons of all classes and denominations uniting in giving them a hearty welcome. Mr. Maxwell has resumed his former position in the Grammar-school. He will also assist in the ministerial duties at the Pademba-Road Church, while Mr. Nicol will be occupied in the Fourah-Bay Institution, and render ministerial aid at the Kissey-Road Church.

* An account of the delivery of the Committee's Instructions to these two Native Missionaries was given in pp. 162—168 of our Number for November last. Reference to their ordination, also, was made in p. 226 of our Number for February.

The new Church at Pademba Road, in the west end of Freetown, the foundation stone of which was laid in December 1847, has been opened for Divine Service. Its progress has been watched with deep interest by our African Christians, and its completion has afforded to them unfeigned pleasure. Situated in the midst of a densely-populated district, where idolatry to a great extent prevails, and at the intersection of four roads, which render it easy of access from every part of the town, its position is most convenient and appropriate. A day having been appointed to cleanse the building, preparatory to its being opened for Divine Service, the greatest enthusiasm prevailed amongst all classes, and numbers came forward to help: the members of the Kissey-Road Congregation; the scholars connected with the large Adult Sunday-school which is held in the Grammar-school; the people resident in the neighbourhood of the new Church; all contributed their measure of gratuitous assistance. Wednesday, October 10, having been named for the opening of the Church, the members of the Kissey-Road Congregation assembled for special prayer at an early hour of the morning; and, under an humbling sense of their own unworthiness, acknowledged how much they were indebted to the goodness of God, who had put it into the hearts of others to build them such a house.

At ten o'clock the Church was filled with a large and respectable Congregation, some of the most influential persons in Freetown being present; and, at the close of a sermon by the Rev. S. W. Koelle, a collection was made to the amount of 23*l.* 7*s.*

The Rev. J. Beale thus expresses his feelings on this interesting occasion—

"When I look at this magnificent building, I am led to reflect on the words of the Prophet Zechariah, 'Who hath despised the day of small things?' Ten years ago, within a short distance of the new Church, I made an attempt to do the people good by commencing a lecture in a cottage. Earnestly as I desired it, I had not the slightest hope that such a Church would ever be erected. Some of the persons then attending are now intelligent, wealthy, devoted Christians, foremost to assist me in every useful proposition, both by teaching and example. To several of them I am very deeply indebted for our present prospect of usefulness in this part of the town—especially, that my subscription list for the Church now amounts to the handsome sum of 180*l.* 11*s.* 11*d.*"

They have given a further proof of the deep interest which they take in the advancement of the Gospel. They have subscribed for the support of the Christian Visitor connected with the Congregation; many of them have taken seats in the Church at 10*s.* and 15*s.* per annum; and they have also had from England a beautiful pall, of the value of 15*l.* Thus we see that the self-supporting principle is gaining ground at Sierra Leone, and that the Africans are becoming sensible of their obligation, as professing Christians, to contribute to the maintenance of Christian Worship, and the wider dissemination of the Gospel.

It is satisfactory to find that Sierra Leone is able to supply additional and valuable Labourers to our important and rapidly-increasing Mission in the Yoruba Country. The following Native Catechists have been transferred to the Abbeokuta Mission—Messrs. Thomas King, James Barber, and James White; all of the Yoruba Nation, and tried men in the Service of the Gospel.

Mr. T. King accompanied the Niger Expedition as one of the twelve persons engaged as interpreters of the various languages spoken on the banks of the Niger, and in the adjacent countries. On the purchase of a tract of land from the Attah of Iddah, at Beaufort Island, some few miles below the confluence of the Niger and the Tshadda, as the site of a model

farm, he was selected to remain as Religious Teacher while the Expedition proceeded up the river. On its premature return to the sea, it was decided he should continue there, with the schooner and twelve men, with provisions for nine months, when it was expected that another vessel would be enabled to come up the river. King was now about to be left in a new and untried position, one of great responsibility, the only individual capable of affording religious instruction to the crew of the schooner and the people on the Farm, consisting of thirty-two persons. The Rev. J. F. Schön felt deeply in parting with him, and the question occurred to him, Will he be faithful to his God and Saviour? Will he continue to care for his own soul? Will he labour for the good of others? He felt, however, encouragement in the remembrance, that, during the time of his residence at the Farm, he had given strong proofs of diligence and fidelity, having made several excursions to the villages in the neighbourhood for the purpose of communicating the knowledge of the Gospel; so much so, that the Headman of the small village of Atshara, about two miles distant, had been so impressed by his conduct, as to testify, that though Thomas King's skin was black, his mind and heart were different from those of his country-people, and that it must be Christianity that had changed him. King did not disappoint the expectations which had been formed of him.

On his return to Sierra Leone, he was employed as Catechist in the service of the Society, and for some years has laboured diligently at Freetown, under the superintendence of the Rev. J. Beale. Not only have his sympathies, as a Yoruba man, been drawn toward his own country, on which, through the introduction of Gospel truth, a ray of hope begins to dawn; but circumstances have occurred, which have served in a peculiar manner to identify him with the Abbeokuta Mission. In the neighbourhood of that town his mother, with another son, had been found in slavery by our Missionaries. They were in pawn for a debt of cowries which they had incurred: the son was sick, and the old woman had not only to attend on him, but to procure, in any way she could, 400 cowries every ninth day, to satisfy the rapacity of the pawnholder. The Missionaries paid the debt, and the two poor captives were released.

James Barber is also a Liberated African. Apprenticed, in the first instance, to a shop-keeper in Freetown, he walked for a time according to the course of this world. But convinced that the end of such a course is death,

he was led to embrace the hope of the Gospel, and to persevere in the path of Christian discipleship, notwithstanding the ridicule of his former companions. After having passed through the Grammar-school, he was selected to fill the office of Schoolmaster; but when he came to test his capabilities of usefulness, so little was he satisfied with his own acquisitions, that he came back of his own accord to the Grammar-school, that he might receive additional instruction. He is well acquainted with the Holy Scriptures, and has been zealous for the conversion of his countrymen.

James White is colony-born, has served for some time as Assistant Schoolmaster, and is a young man of much promise.

Beside these three individuals, Mr. T. Puddicombe, also of the Yoruba Nation, a carpenter by trade, and a pious and tried Communicant of the Church at Bathurst, having offered his services, proceeds, as Native Christian Visitor and carpenter, to Badagry, with his wife and family.

This will prove an important reinforcement to our Mission, which, from its rapid growth, and the increasing desire for instruction amongst the people of Abbeokuta, requires to be strengthened, while the transfer will be no impoverishment to our Sierra-Leone Mission. A quickening influence will be exercised on our Churches and Congregations there, and new instruments will be raised up to supply the place of those who have been so willingly given up.

Our Native Christians at Sierra Leone have been much troubled by hearing of the efforts made in England to accomplish the removal of the squadron from the African coast. A Meeting was held at Freetown, composed of Missionaries of different Denominations and respectable and intelligent Liberated Africans, and forms of Petition to Parliament were decided upon. Meetings were subsequently held at Fourah Bay, Freetown, Hastings, and Gloucester, to obtain signatures, at which the Petitions were read and information given.

The Rev. J. Warburton, in writing on this subject, says—

“The persons whose signatures are attached are of various grades in station and intelligence. Some, I fear, would not be able to give a clear account of the whole of the statements in the Petition; but they all well understand what will be the consequence of the removal of the squadron, and sincerely deprecate such a measure.”

The Rev. J. U. Graf says—

“On receiving the Petition against the withdrawal of the cruising squadron from this coast, I occupied several days in calling together some of the oldest inhabitants of Hastings, and explaining to them the purport and contents of the Petition. The subject was so well understood, and its importance so deeply felt, that I could easily have got 1000 signatures, had it been desirable to have so many. I made, however, a choice of only fifty men, of above thirty different countries, most of them of intelligence and standing in African society, whose country names and places of nativity were attached to their English names.”

Ought not such remonstrants to have weight? They know what slavery is. They have passed through its fiery ordeal. There is not one of these Liberated Africans, who have affixed their names to this Petition, who could not state the country from which he was torn away, his seizure, and all the sufferings of his journey to the coast, and transfer to the slave-ship; and they all know the means by which they were rescued from apparently hopeless bondage. The same cruisers, which some amongst us would condemn as worse than useless, were the instrument of their liberation; and now, with justice, these representatives of upward of thirty different African Tribes raise their voices to deprecate the removal of an instrumentality which, in the providence of God, has so often wrested the prey from the grasp of the spoiler. Two irreconcilable influences have met in collision on the African coast—British philanthropy, constrained by the power of Christian Truth to interfere on behalf of the oppressed Negro; and the slave-trade, stimulated by the lust of gold, and reckless of the sufferings it inflicts. From amidst the alternations of the prolonged contest, a new and important element has arisen—once-ignorant slaves transformed into intelligent Christians, appreciating the healthful influence of the Gospel on their own characters, and capable of communicating the knowledge of its truths to others—fragments of different nations, separated for a time from their own countries and kindred, that, in that separated state, they might become the subjects of Divine teaching, and be fitted to become, when restored to their own lands, the instruments of Africa's regeneration. Thus, by the overruling power and Providence of God, who, in the government of this world, makes the most hostile elements subserve His own purposes of grace and love, the slave-trade has been compelled

to furnish the materials by which its own destruction shall be eventually accomplished. We are fully persuaded that England, in her efforts to repress the slave-trade, has been fulfilling a great Christian duty. To see the helpless cruelly treated, and stand tamely by and suffer it, is not according to the mind of Him who chooses that we should let the oppressed go free.

Abbeokuta Mission.

THE heathen priests at Abbeokuta have for some time perceived their craft to be in danger. Repeatedly they have endeavoured to stir up persecution, and cause the expulsion of the Missionaries from the town. The following deeply-interesting Letter just received from the Rev. S. Crowther, and dated Nov. 3, 1849, informs us that the dark cloud so long collecting has at length burst forth with great fury on our native converts.

I am sorry the "Lady Sale" has already weighed for England, and the opportunity lost by which we had hoped to inform you of the state of the Mission, and our position to the present date. However, as an opportunity may yet present itself, we deem it advisable to inform you of the following particulars.

The impending clouds of persecution, as you will see intimated in my last Journal, have at last broken out in a more threatening character than any we have yet witnessed, inasmuch as the enemies of Christianity are trying to get us and our people implicated with Government.

On the 10th of October, as we were all together at Mr. Hinderer's, preparing our quarterly documents for Badagry, we were informed that some of our Converts in Itoku* were being caught, and confined in stocks in the Council-house of that town. As we could not then learn the reason of this outbreak, and to what extent it would go, we waited quietly till the next day, and till the excitement had subsided.

Oct. 11.—To-day we sent to Sagbua several times, and went ourselves in person, but he was not to be found at home; so we went to Başorun to complain of the conduct of the people of Itoku in seizing and confining our Converts:

he promised to inquire into the case, and pleaded his ignorance of the proceedings of the Chiefs of Itoku. He made inquiry, but nothing was effected as regards the release of the people, about six persons being in bonds and cruelly treated, while others were yet sought after.

On the 12th Mr. Hinderer went to see Başorun again, but he could not be seen. He went to see and communicate with the two leading Chiefs of Itoku, but neither could they be seen at home; so he went in front of the Council-house to make inquiry after them. As a part of the Council-house is sacred, they thought Mr. Hinderer wanted to go in, so they became enraged. Thinking he was coming back the next morning to get the Converts out by force, they armed themselves, and watched the whole night, waiting for who might come.

Oct. 13.—Başorun sent to Sagbua to assemble the people of Itoku, and hear the case, which was done accordingly. The head Chief of Itoku said he had no quarrel with us, neither with the Sierra-Leone emigrants in his town: they might come to Church, and do as they pleased; but he checked his people from doing so, because they must do as their forefathers used to do; and they have no business with us, they not being emigrants. He said, moreover, that we never gave them any person to make Ogboni, nor to worship Ifa, nor Şango, &c.; moreover, that one of us called the worship of their deceased forefathers a lie; he therefore did not wish this secret to be first revealed by the people in his district. (Such an expression was used in a joke with him about two years ago.) Now all are made up a matter of complaint.

I replied to all these charges to the satisfaction of all present; and Sagbua, in his speech, bore an unexceptionable testimony to all our proceedings since our arrival in this place. However, the matter was to be settled between us and the two leading Chiefs of Itoku in a small body.

Oct. 17.—Went to Sagbua with A. Wilhelm, to learn, if possible, the real cause of the determined persecution of our people, because the Chiefs of Igbore† were threatening to seize their people also. Sagbua told me some of the reasons, as he was informed; viz. that the Converts were doing mischief; that they had said Oro and Egungun were nothing; that they wrote on paper, and disclosed it to

* A Chapel erected in this district was opened for Divine Service in May 1847. Lajoyi is the War Chief. Vide "Church Missionary Record" for June 1848, p. 106, and April 1850, p. 79.

† Olufoko, also called Lissa, is the elder Chief of Igbore. Vide "Church Missionary Record" for July 1849, p. 152, and April 1850, p. 78. He is a determined heathen. Oja is the War Chief.

women, that in course of time Ifa would no more be worshipped, and the Ogboni system would be abolished. I denied the charge of our Converts writing such things, because they could neither write nor read writing: how correct these accusations are is yet to be proved, which unhappily the people never seek to find. Such things the Babbalawos frame together so as to obtain the sanction of Government, and stir up the public to persecute our Converts, and ultimately to detach them from going to Church altogether.

Oct. 20.—To-day the people of Igbore broke out upon our Converts: preparations were made in order to make the day dismal and appalling to the poor sufferers. Oro, the executive power of the nation, was called out in Igbore town; the Oghoni drums were beating in fury; and a great multitude were armed with billhooks, clubs, and whips, catching and dragging our Converts to the Council-house, where they were unmercifully beaten and cruelly tormented. They came after four young men who were living in our premises, literally with clubs, whips, and arms—"a great multitude," according to the expression of the Scripture—singing and shouting after them, as if they were thieves and robbers. Each of the men's feet were thrust in holes perforated through walls, and made fast on the other side in stocks: some of these holes were made in the walls two feet from the ground, and are intended for torturing gross offenders. In such holes, after many of our Converts were beaten nearly to death, their feet were made fast, exposed to scorching sun by day and floods of rain by night, for five days together. There have been, and shall ever be, in the council of the persecutors, some like Nicodemus, Joseph, and Gamaliel, who did not consent with them. Such persons there were, who relieved our people, or many of them would have died in that cruel posture; and had that been the case, the whole prisoners, about 100 persons, including those in connexion with the Wesleyan Mission, would have been put to death. Why? Because, as they all were confined and punished for going to Church, without any other crime, so, if one die for the same cause, others must die likewise. How things would have looked! What would have become of this Mission, yet in embryo, but hitherto most-promising, which I anticipate as a starting-point to Central Western Africa in some future days? Satan would have had it so, to the annihilation of the Mission; but God would have it otherwise. "And the Lord said unto Satan, Behold, he is in thine hand; but save his life." The hand of Satan has been upon our people,

and upon all the little they had, but their lives were not touched.

But to proceed. The women were cruelly whipped and pinioned, without regard to age or their delicate state—some being pregnant—and ensnackled. In the meantime their houses were plundered, their household utensils destroyed, their doors unhinged, and carried to the Ogboni house.

Whatever accusation was made a cloak of this persecution, the first question put to them in their confinement was, whether they would not worship Ifa and Oriṣa again; to which they unanimously answered, "No!" At first they tried to subdue them by starvation. For nearly two days nothing was permitted to be given them to eat; but our poor persecuted sufferers said, Christ fasted forty days and forty nights in the wilderness; and that it was Christ's will that they should suffer after His example. They comforted one another in their confinement, and prayed for their persecutors while in bonds, after the example of Christ—"Father, forgive them; for they know not what they do." Their Christian fortitude in suffering preaches loudly to all the inhabitants of Abbeokuta. They sent frequent messages to me not to be broken-hearted; that they remained the same, and would be to the last, because they had been told such things would take place; that the very fulfilment of them strengthens their faith more and more in Christ our Saviour.

Thus we see the operation of the Spirit of God in the hearts of this people. As they were instructed, not one of them moved his hand against his enemies: they quietly followed as a lamb. These were not long ago the plagues of the town—thieves, kidnappers of their own children, incendiaries, adulterers, and murderers; the dread of the people, against whom none dared approach. Both baptized and unbaptized all stood steadfast in their new faith, to the great vexation of their persecutors. As they could not get a denial of their faith in Christ, they shaved the heads of them all, in order to shave baptism off; purchased a pigeon, and wrung the blood upon the heads of the women, and placed a figure of the devil before them to worship; but all to no purpose.

Oct. 21 : *Lord's-day*—This morning Igbein* seized their people, in imitation of Igbore. There are but few who attend Church in this

* Igbein is the town in which is Mr. Crowther's Missionary Station. It was by the people of this district that the human sacrifice was offered in June 1848, as related in the "Church Missionary Record" for July 1849, p. 145. Oshu Ayikundu is the War Chief.

town, the elders, who are the rulers here, being great oppressors of the people. The majority of my Congregation being Igbores and Itoku, I had a very small Congregation—Sierra-Leone emigrants, and a few country people from districts where the fire of persecution had not yet broken out.

Oct. 22—To-day Itori, a small town between Igbores and Igbein, seized their people, though but few.

Oct. 23—To-day Imo* seized the only two persons in the whole of that town; and the only girl who attends my School, whom I baptized last Whit-sunday, was stopped from attending for the present.

Oct. 24—The next towns in order are Kemta, Oko, and Ijeun. It appears Başorun, who had no voice in this matter, and without whose knowledge the Babbalawos and the elders have taken this step, refused any person to be touched in Kemta. The Converts at Ijeun having consulted together, thought it advisable to quit the town, which they did. All this, and the proceedings of the Babbalawos, appears to be without the knowledge of Şokenu,† who sent a messenger to Sagbua to ask whether he had hand in this persecution.

Oct. 25—Ogubonna‡ sent for me this morning. Before I went to him I visited Şokenu, if possible to learn the cause of this curious movement of theirs; and told him the steps they were taking to detach their people from us, showed that they were against us. He assured me that it was not so; that he knew nothing of the proceedings of the Babbalawos till I had informed him of the case of Itoku; that he then thought it was a small matter between a few individuals; but as soon as he had heard of the case of Igbores, he immediately sent to Sagbua to ask him if he had hand in the matter; that this was not only annoying us, but they, the War Chiefs§, were despised by the elders and Babbalawos, because they never informed them before they took such steps, and acted upon so serious a matter; that the matter would be taken up in a few days between the War Chiefs and the

elders, Ogubonna, Şomoi||, and he himself, being offended by this conduct of Itoku and Igbores.

I proceeded to Ogubonna, who told me the same thing—that we should not care for any body, but be patient: the matter would be decided favourably. He told me that the Babbalawos had been several times to him, to beg him to agree with them to our being driven out of this town. The Priestesses likewise loudly complain against us, as well as the sellers of sheep, goats, and poultry, for want of customers to buy their stock for sacrifices. Ogubonna assured me that the Mahomedans were sadly troubled by the Priests previous to our arrival; that their mosques were several times attempted to be pulled down, because the Egbas were forsaking Ifa and embracing that religion, which the Babbalawos did not like to see; that since our coming here the Mahomedans have been left alone, and the malice of the Priests is now directed against us, because more has been done by us to the great injury of their idolatrous system.

Oro took possession of the town about ten days ago; but their disagreement was so great, that when Oro was out in one part of the town—in consequence of which the women were shut up in that part—Ogubonna and Şomoi determined Oro should never come to their part of the town; and consequently the women were let out in that part, and markets kept, which nearly caused war between them, both parties being armed, one for Oro's coming out, and the other against it. He told me that henceforth we should not hear of Oro's coming out during the day any more in Abbeokuta. How far this may be correct I cannot tell; but I give it as a piece of information, as it is connected with the present state of things. But should that be the case, it portends the future downfall of this cheat, which will finally be accomplished by the establishment of Christianity over the land, the Egba country being the stronghold of it, where, happily, the Gospel has commenced its tacit attack upon the system, which is now felt. Abbeokuta is at present divided: a party holds with us, and a party with the Priests.

Başorun, Şokenu, and Ogubonna sent messengers to us many times not to be grieved at the conduct of the Babbalawos. Sagbua is trying to do what he can between us and the Babbalawos, but he cannot get them fairly to sit and discuss the matter over: they seem, at

* In this district a human sacrifice was offered in May 1849. Vide "Church Missionary Record" for April 1850, p. 80.

† The general of the army. Vide "Church Missionary Record" for April 1850, p. 86.

‡ The Chief of Ikijà town, very friendly to the Missionaries, and, of all the Chiefs, most convinced of the folly of idol-worship.

§ The chief power rests with the War Chiefs. Vide "Abbeokuta and its Inhabitants," p. 138, published in our Number for October 1849, pp. 136—142.

Vol. I.

|| A War Chief, mentioned in the "Church Missionary Record" for March 1846, p. 56, and April 1850, p. 86.

present, to gain the time, so they triumph and shout in defence of Ifa.

There has been some political matter between our opponents and Sagbua and his party, before this persecution of our people arose. There is no Chief who sways a ruling power over the rest: every one is master in his own town, and does almost what he pleases with his people, so long as he does not touch any of another town.

The fines collected from the people of Igbore amounted to 200 heads of cowries, about 50*l*.; from Itoku about 80 heads, 20*l*.; from Igbein, Itori, Imo, and Obba, will amount to 20*l*. Now this people are strictly forbidden to go to Church or communicate with us, a public crier announcing it by knocking the gongon, on pain of death: the way to my house is watched day and night.

Thus my increasing Congregation is at once reduced to a few Sierra-Leone emigrants, with a few Natives from other parts of the town where persecution has not yet reached; my 50 Communicants to 24; my 48 Candidates for Baptism to only 9; the 36 School-children to 16. With a few exceptions, nearly all these are Sierra-Leone emigrants; but happily the Congregation at Ake* continues at present unmolested, with the exception of a few from Itoku, where the persecution first broke out.

One man in Itoku, after he was tormented in confinement for about six days, twice had his food poisoned in order to procure his death; but, by the mercy of God, his life is still spared, and he is now able to go about his work, which ought to be a sufficient reproof to these cruel Priests for their wickedness. A poor woman in the same place is still suffering, and is supposed also to have been poisoned.

We have several times been to Sagbua to learn what steps to take in this case; and it comes to this, that we must give some cowries to the War Chiefs, that they may be able to call a meeting and talk the matter over—if possible, to put things to rights again, but if not, at least to ascertain who are for and who are against us. He and the War Chiefs wish us to go on with our buildings in the new Station, and to take no notice of what Itoku and Igbore have done against us.

In order to insure the protection of our Mission from the insinuation and malice of these greedy and crafty Priests, whose object is nothing else but gain, but whose trade is felt greatly to be on the decline, we shall take into consideration, at a full Meeting, the pro-

priety of paying an annual tax to Government, as is done at Badagry.

The real causes of this persecution are as follows—

1. The death of one baptized Native Convert, the only one which has taken place during the three years we have been here, gave rise to this persecution. The man was employed by Mr. Hinderer as a horseman. When he was taken ill he went into his house; but as Mr. Hinderer was desirous of taking every possible care of him, which could not be done in the man's house, he was asked to be removed to a part of Mr. Hinderer's, in order to be under immediate care, both as regards medicine and attention: however, he died three days after his removal, his mother and wife being present the whole time. By permission of the head relative, his remains were decently interred the next day in the churchyard, attended by a great multitude. Here one of their customs was broken through.

2. Beside the elders, called Ogbonis, who literally make it their trade to receive large sums from the relatives of the dead before they permit the burial of the body, the common people also claim a certain sum of cowries at the death of any of their members who is not Ogboni: this man belonged to the last class. We did not make any inquiry about their custom, because we were permitted to bury the dead in our way. It was the day after the funeral that this was made an occasion of grievance to carry out their long-meditated designs, to detach the people from the Church by persecution.

3. It is a notorious fact, that the Priests and Priestesses are deserted by a far greater number than we can imagine: they feel this, and are therefore very uneasy about our proceedings, which, in a very few years, would threaten a complete overthrow of idolatry in Abbeokuta. Therefore we have been watched everywhere, to catch a word against Oro and Egungun from us, in order to make that a pretence; but we have been too careful in these things. However, the keen and observing eye among them can see at a distance the blow which Christianity is levelling against every other system.

4. But I must also tell you facts which no doubt will grieve you, as they did us; namely, that some of the Sierra-Leone emigrants* are strongly suspected, both by our-

* The capital, where the Head Chief, Sagbua, resides.

* Many of the emigrants who returned from Sierra Leone did so because they found themselves hindered in their idolatrous practices by the spread of the Gospel in that Colony. *Vide* p. 136 of our Number for October 1849. Some there are, also, who have gone back from their Christian profession.

selves and Natives, to be the instigators of this persecution. They are living in polygamy, as the Heathen do, and many of them worship country gods and make sacrifices; whereas the Natives are separating from their wives, and the unmarried determine to marry but one. Such, being tried and proved sincere, are baptized and received as Communicants, many of whom are learning to read, to the great disgrace of many among the emigrants, who know not a letter. The respect paid to the remains of Church members by taking them into the Church, and reading the Burial Service over them there, is not paid to those of backsliders, which are conveyed to the church-yard direct, where the Burial Service is performed. Hence arises that heart-burning against our consistent Native members, and the constant complaint against them that their religion is too strict: they ought to do things by degrees. The Priests point at them for examples to our Converts, and the Converts return it to the Priests, that the conduct of the emigrant is not pointed out to them by their Ministers for imitation.

These I conceive to be the grounds of their persecution, although they would not give it out as the cause.

Though the unthinking Priests, "whose god is their belly," would be glad to have us out of the way, yet there is a powerful check to this, which weighs more with the War Chiefs and the public at large than any thing else—the preservation of their country from destruction. The links we at present form with Badagry, and with the ships of war, and the British Vice-Consul at Whydah—through whom any communications from us can reach the King of Dahomey, who is the modern Sen-
nakerib to this part of Africa—make every

one to dread the idea of our leaving Abbeokuta, and expose the country to the powerful Dahomians. All these things, in the providence of God, together with the expected return of emigrants from Sierra Leone, are made subservient to our protection in this remote part of Africa.

A fortnight ago, Messrs. Müller and Hinderer could not even take a walk through the streets without meeting with insults from the Babbalawos; but things are turning otherwise. Mr. Müller went to Toko Chapel last Thursday, and had a good Congregation to hear him. Itoku Chapel, being on the ground of our persecutors, cannot be made use of at present; but I hope matters will assume a brighter aspect, when we hope to be able to go on with our work as usual.

By this I hope the Parent Committee will be fully apprised of our present position, so that they may know what mercies we need when they ask them for us, our people, and for our Mission, at the throne of the great Head of the Church, and of the work in which we are engaged.

Persecutions originate with the great enemy of God's truth. He is successful in the object which he has in view, when the new converts become terrified, and relapse into heathenism. When, through grace, they stand fast, he is defeated, and the effort recoils on himself. We thank God for the constancy of our native brethren at Abbeokuta. The things which have happened unto them will be found to "have fallen out rather unto the furtherance of the Gospel."

LETTERS AND JOURNALS OF MISSIONARIES.

East-Africa Mission.

NARRATIVE OF A JOURNEY TO MADJAME, IN JAGGA, BY THE REV. J. REBMANN.

(Concluded from p. 276 of our last Number.)

On the following morning, Jan. 7*, I understood that the King forbade his people, on the punishment of death, to visit me, meaning thereby to prevent them from begging any thing from me. Though I considered this only as a mere threat, yet it shows the despotic power invested in this mighty African Prince.

* It will be remembered that the Narrative broke off, in our last Number, just as Mr. Rebmann had entered the Jagga territory.

Muigni Wasiri—by the Jaggas called Nasiri, a Suahéli-man from the Pangani, who has been living in Jagga for about six years, and is now employed by Mamkinga as his physician and sorcerer, which in these countries is one and the same thing—called on me, as having been sent by the King to look after the present which I had brought for him. The King had heard that by my long stay in Kilema nearly all my goods had gone away, so that only a few things remained for him, but had said that I was, notwithstanding, his guest, as he would not have my goods, but myself. Muigni Wasiri, who enjoys the confidence and friendship of the King in a high degree, is now, from his long residence in Jagga, rather a Heathen than a Mahomedan. He wears his clothes

like the Jaggas, and it is said that the King obliged him to eat such flesh as is declared "haram" to the Moslems. It is a remarkable fact that Mahomedanism, on the east coast of Africa, has told very little on the minds of the Heathen, even a few miles distant from them. The reason is, on the side of the Mahomedans, a want of bigotry which usually characterizes them in other quarters—they even give up praying, and all ceremonies connected with it, as soon as they are travelling inland; and, on the side of the Heathen, a very complicated system of old usages, ceremonies, and festivals, the existence and power of which, in the minds of these pagans, especially the Wanika, we had not anticipated to that extent in which it now by degrees comes to our knowledge. Though the Wanika have no human King to rule over them, and make them strong by keeping them together, yet they are far from being every one his own master, but are subject to their "ada" (custom), which reigns over them, and regulates not only their political, religious, and social affairs, but even their agricultural business, so that a man cannot even sow his seed at the time he might like himself.

A striking instance how Mahomedans who came to dwell in the interior of Africa, instead of turning the Heathen, among whom they lived, to their own false creed, themselves turned Heathen, is afforded us in the history of Muigni Mkoma, who about 150 years ago left his home, the Pangani River, and came to dwell in Jagga, where, by some means or other, he was respected as a great man, and, indeed, became the founder of a new dynasty, he being the great-grandfather of Masaki, the present ruler of Kilema. Masaki's father is Djeguo, Djeguo's father Kombo, and Kombo's father Muigni Mkoma, called by the Jaggas Rongoma. Now there is not a vestige of Mahomedanism to be recognised in the now widely-spread offspring of Rongoma; and the only proof you have for the truth of the tradition of the origin of Masaki's family, consists in the fair whitish-brown colour, by which they are easily distinguished from the original Jaggas, whose colour is a darkish black. In the features, also, a difference is to be discerned. Muigni Mkoma's history is in some way connected with the history of the Wanika tribe of Rabbai, among whom we have our Missionary Station; and I shall therefore mention another particular, which elucidates the tradition of the Rabbai people, that their forefathers came from Rombo in Jagga. The Jaggas among whom—Marango and Kilema—Muigni Mkoma dwelt, one day slaughtered a cow, at the divid-

ing of which Muigni Mkoma laid claim to such parts as are usually considered the best, pretending that in his own country he was a King. Half of the party were willing to acknowledge and gratify his claims, but half refused. Those who refused separated themselves, and went to the neighbouring district, Rombo, where, again, some strife broke out among themselves, which induced two of them to seek another home at a greater distance, which they found near the sea-coast at Rabbai. Those two, who were brothers, are said to have been Mfumo and Ndikao.

On the 8th of January the King, before he had come to meet me, sent me a cow, with which he nearly paid in advance the present I was going to give him.

In the evening Muigni Wasiri came again to ask me for several medicines, especially against the devil. At this I took occasion to give him some explanation about medicines in general, and to tell him what was my proper calling and business, which in this part of Africa was something quite new, but not so in the W. and S. of this Continent, where Europeans have been teaching the Heathen the Word of God for many years. Such accounts corrected, in some measure, the erroneous ideas which he entertained of Europeans, who in these countries are considered the greatest sorcerers of the world, able, for instance, to transform a human being into any thing else they please. Muigni Wasiri then told me that Mamkinga also would be willing to have such people as we were in his country.

For a personal interview with the King I had to wait till the 12th of January. In this the sorcerers of the King seemed to have a great part; for I was told that on the coming of a stranger a medicine of a certain plant or tree must be fetched afar off, and mingled with the blood, &c., of the sheep or goat from which the kishogno of the King himself is to be made to his guest. And what is to be done with that strange mixture? It is designed to besmear or sprinkle therewith the stranger before he is allowed into the King's presence. So it was when, in the evening of that day, the King, with a great retinue, made his appearance. Instead of having now at once the interview which I had long wished for, I was first requested to keep within my dark hut, while the animal without was strangled in order to make the above-mentioned mixture, which, however, was not only intended for myself, but also for getting rain; and so it was, that no sooner had the sorcerer got ready his charm, than the rain, amidst thunder, poured down in streams, exciting the deluded spectators to congratulate the suc-

cessful magician in these words — “Hei Muanga wa Mangi! hei Muanga wa Mangi!” (Well done, O sorcerer of the King!) “Muanga” (sorcerer) being even a title of distinction with the Jaggas. The rain beginning to fall just at the desired moment, was probably calculated upon by the shrewd and clever sorcerer, who commonly combines some real knowledge of nature with his deceitful arts. Now in no country of the world can it be easier than in Jagga to prognosticate rain, where you daily see the whole process of clouds coming to existence; for as soon as the sun begins to become a little hot, you observe thin vapours hovering about the snow, which very gradually condense into thin clouds, so that about noon you will hear some thundering; and with a little exercise of daily observation, and the study of the seasons, you will soon be able to prognosticate rain almost to an hour. When the rain began to fall, I was requested to go out of my cottage; and while I stooped under the low opening of it, the sorcerer, without asking permission, sprinkled with the tail of a cow his dirty medicine into my countenance, and over all the fore part of my body. My guide, Bana Kheri, had to submit to the same sprinkling; yea, as I afterwards saw, even a bottle which I had presented to the King had not been spared the sorcerer’s medicine. It was good that I was not asked for permission, for else I might have been rather obstinate in refusing it.

When the rain was over I was called to the King, in order to have the kishogno made by his Majesty himself. This being finished, I had again to enter my cottage, where the King and the great men around him followed me, in order to get his present, and to hear what I had to tell him. It was evident that he cared less for the present than for my own person. I held out the Bible to him, and told him that our occupation was only about this book, which contained the Word of God, and which we would teach all nations. The object of my journey was not to buy ivory and slaves, but to make friendship with him, and to ask him whether he, too, wished for people in his country like ourselves. If this was the case, I would write his wish to those who sent us, who would take care to send others like ourselves; but as our country was very far off, I could not tell him at what time his wish might be fulfilled. The King was much pleased, and said, “How can I refuse this man?” He then examined the few things I had still to give him, of which a certain kind of bead and a white bottle seemed to please him most; and after giving orders that for

the time I should remain in Madjame I should take my lodging with Muigni Wasiri, who was nearer to the King than Kilevo, he retired.

On the following day, January 13th, he presented me with a sheep, and promised to aid me as to a speedy return.

In the evening I learnt from Muigni Wasiri the names of the countries which are situated west and south-west of Madjame. Madjame itself is said to extend three days from east to west; in which account it is, however, to be remembered, that these people are not in the habit of giving you the absolute distance of any place, as they do not abstract the time spent in staying in each day’s march. Its breadth from north to south is only about ten or twelve miles. It is bounded on the north and north-east by the Kilimandjaro, from the foot of which I was not distant more than three or four miles; on the east by the river Weriweri; on the south by the Masai; and on the west by Uro, which, it seems, like Meru, which lies to the west of Uro, still belongs to Jagga. The Mangi of Uro is Luágäti, and the Mangi of Meru, Muigni Máläki. From Meru you go westward, or north-west, to Arussa, Mlósó, and Djodjo. From Djodjo, having passed three days through a wilderness, you will arrive at a large lake called Rō, which during the rainy season is said to be so large as to create considerable surfs when the wind blows over it, but in the dry season will dry up, and leave behind a crust of salt, which is made use of by the neighbouring Natives, but does not appear to constitute an article of commerce. The lake Rō is in or near the country Itandu, where the Kilimandjaro is still to be seen. From Itandu you pass through Ramba and Ukimba to Uniamesi, which name appears to comprise an immense tract of country in Central Africa. Another lake of considerable size is very near to Madjame, on the north-western foot of the Kilimandjaro, where most likely the snow-water does not immediately drain to the coast, as is the case on the south side of the large mountain mass, but gathers at a low place, and thus forms a lake, which is called Luaya, on the banks of which, as may be expected, much ivory is to be found. Not far from the lake, to the north and north-west, are the Wabilikimo, literally meaning, “the two-measuring;” i. e. men who measure only twice the length of the fore-arm, from the elbow to the top of the middle finger, which, of course, is an exaggeration; but they are actually a diminutive race of men, called by the Jaggas Wakoningo.

One day’s journey south-west of Madjame are the Wandorobo, from whom you have to pass through a wilderness for seven days,

when you will arrive in the country Uniemi, where a King still more powerful than Mamkinga is said to reign. From Uniemi it is still three days to Ugogo, which is also near to Uniamesi. Between Uniemi and Ugogo is a country called Magassi, which is governed by a queen called Mbalamba. Another country in the neighbourhood of Uniemi and the lake Rō is Urangi.

On the 16th of January the King called on me again, when I asked leave of him to return to the coast, but he told me that he must first *sweep me the way*. These words referred to the hostile behaviour of Mdjau, who, when I passed his country, Kindi, had threatened the King that he would kill his guest.* Mamkinga first kept quiet at these words, until he was still more grossly offended by Mdjau's stealing a number of his (Mamkinga's) cows. At this Mamkinga determined to make war with his neighbour, in order to bring him to his senses. He called in to his assistance Kilevo, the son of Kashenge, who is reputed as a great warrior in Jagga, by which art Lambongo, the country of Kilevo, was reconciled again to Madjame. Wherefore, on my return to Kilema, I was no more obliged to pass through the uninhabited part of Lambongo, as when we were going to Madjame, but passed near the residence of Kashenge and his son Kilevo, whose brother had an interview with my guide, but not with myself, which cannot be done without first making the kishogno. On the following morning Mdjau was actually severely chastised by Mamkinga, who took from him several hundreds of cattle, and killed about twenty of his people. At noon I saw with my own eyes the prey of cattle being driven in. But while the King was thus engaged in the north-east part of his country, the Masai broke in on the south-west, and drove away a herd of cattle. Of them the King intended to take vengeance after that I should have returned to the coast.

At my interview with the King, on the 16th of January, I also mentioned to him our desire of making a journey to Uniamesi, before I myself or a friend of mine would come to dwell with him; and asked him whether he would give us—be it my brother, Dr. Krapf, or myself—some soldiers to protect us on the road, so far as it was to be considered dangerous on account of the Masai and Wakuafi, which he very readily promised to do. The only fear is, that you cannot rely on the words of these people, who will just tell you what at the moment they think will please you. As, however, our journey to Uniamesi is not made

without the conviction that it is the Lord's will that we make it, and that we make it in the next time, and through Madjame—which, it is to be remembered, is not the usual road to Uniamesi, but that of the Pangani river, and other starting-points south of the Pangani—we may hope and trust that though the King, left to himself, might break his word and promise, yet his heart will be turned as a waterbrook to run in the direction desired by God, who is the Almighty Saviour of Africa, and who, in His own time, will open the inmost parts of this continent; not indeed for the sake of gratifying the curiosity of geographers, but for the sake of the desire of His children to preach the Gospel to every creature. It must indeed be hateful to our Lord Jesus Christ, who gave His life as a ransom for every African as well as for every European, to see Christians care far more for a dwelling-place than for its inhabitants. They will exactly know where the rivers rise and end, and how the country through which they pass is shaped, but will not lead them to the streams of life, and show them the heavenly Canaan, the knowledge of and pilgrimage to which is the one great thing which makes the African as truly happy as the European. Had Christians quenched the thirst, and put the Africans in the right position on their way to eternity, the positions of the sources of the Nile, and the great lake in the heart of this continent, would no doubt have long ago been most accurately determined. But he who himself does not drink of the Water of Life and eat of the Bread of Life, and is himself not in the right position with respect to the invisible world, cannot understand this language, and will rather waste his money for nothing than give it for the one thing needful; and thus learn that godliness is profitable to all things, geography not excluded.

The King being in the habit of keeping strangers a very long time with him, and, above all, being desirous to accustom himself to me, made me stay with him until the 29th of January.

Though he was entirely disappointed as to his expectation to get, in the Msungu, a mighty sorcerer and physician, yet I was repeatedly assured of the King's great affection to me. Had I not been very importunate in asking leave for my return, he would have kept me still longer with him; yea, he would have been very glad had I at once taken my residence with him. His own son, I was told, he would have given me for instruction. Before I departed I spoke more fully to him about our journey to Uniamesi, when he again gave me his word to exert himself toward

* Vide p. 276 of our last Number.

the prosecution of it, and gave me, without my request, a man to go with me to the coast, who was to ascertain on the spot what people we were, and especially what was the true relation between myself and my guide, Bana Kheri, who, though at home a very poor man, made himself very important in those countries, and tried very hard to make people believe that the journey was his, and that I, as it were by permission only, accompanied him. This he did with a view of getting presents for himself at my expense; but as Mankinga had no reason to think himself under obligations to him, as Masaki in Kilema, all his intrigues entirely failed.

On my return to Kilema, I passed the river Weriwari, and the districts of Kindi and Lambongo, about two or three miles further to the north, so that I came still nearer to the foot of the snow mountain, which here rises very abruptly from the plain of Madjame and Kindi; but from Lambongo to Kilema and Useri the elevation is very gradual. I slept again in Uru with Mawishe, who gave me about fifteen soldiers more for my protection, because the road from here to Kilema, leading through a thick forest, had, since my departure from Kilema, been endangered by Kirūme, the rebellious son of Muámino—the old Mangi of Kirūva—who was on the point of making war with Masaki, because the latter had sided with the Wagono—called by the Jaggas Wawenu—in their depredatory excursions into Kirūva. This was owing to the feeble state of affairs in Kirūva, where half of the soldiers adhered to the old father, and half to the rebellious son, who wanted to make himself the only ruler of that country. Kirūme extended his enmity from Masaki to his strangers, of whom he knew that they were about to return from Madjame, and therefore waylaid them. In a deep valley, called Mrsóngá, not far from a pretty cataract of about 150 feet—from whence, after a steep ascent, the way soon led into that infested forest—all the soldiers, and my own people too, had a certain medicine put on their foreheads, to render them secure against the enemy; while another part of the medicine was blown up from the hand in small doses: it was something like tobacco. Their fears proved to be true; for about something more than the middle of the forest, on the top of a high mountain, Kirūme, assisted by his friends the people of Modji, which lies west of Kirūva, had actually been endeavouring to obstruct our way by putting wood in it; but seeing they were inferior to us with regard to number, they fled, and we were delivered. I did not, at the time we passed through the

forest, give way to their fears, nor did I even believe the report we previously heard in Uru, that we were waylaid; but only afterward learnt the true position in which I was, and convinced myself of the danger I had been in. Thus God, in His gracious providence, watched over me when I did not know it, nor would believe the frightening report, because these people will feign dangers where there are none.

We then safely passed the forest, and arrived in Kilema about four o'clock in the afternoon. When I had stayed here some days, Kirūme—on the 1st of February—actually broke in upon Kilema, to take vengeance on Masaki himself; but the rebellious son was much beaten, and driven back by the soldiers of Masaki, who killed about forty-five—another report said sixty—of Kirūme's people. When Masaki returned victoriously, I saw the clothes of the slain carried about on their weapons—chiefly spears, only few arrows—and hung on trees. My heart wept at this sight; the more so, as the battle stood also in some relation to myself, Kirūme having intended to take vengeance on the innocent strangers that were coming to Masaki from Madjame.

On February the 6th I took my departure from Kilema, and returned to Rabbai, by Bura and Kadiaro, in ten days, having stayed some days on the road, as some of my people had become unwell. On the evening of February the 16th our gracious Lord prepared us the great joy of seeing each other again, after I had been absent on my journey upward of three months.

THE various providential circumstances which have concurred to open to our Missionaries a way of access into the interior, from that part of the East-African coast to which their steps have been directed, are remarkable, and well worthy of attention. Some influences, which would have proved serious if not insurmountable obstacles to any effort of the kind, have been removed, or prevented from extending themselves, while others are found to exist of a favourable character, and calculated to facilitate their researches. We may briefly advert to some of these.

1. The subjugation of the Mombas-Arabian dynasty by the Imaum of Muscat. From all that they have been able to learn concerning this dynasty, our Missionaries have not hesitated to express their conviction, that, under it, they would not have been permitted to establish themselves among the Wanika, nor to travel into the interior.

2. The removal of the Wakuafi from the intermediate position which for some time they had occupied between Mombas and the interior to the east and south-east. This fierce, nomadic people, issuing from their primitive seat toward the centre, had grievously harassed the Wanika and other tribes, compelling them for security to reside in fenced villages. The road to Jagga, as well as that pursued by Dr. Krapf to Usambára, had been long and grievously infested by them; but latterly they have been chased away by the Masai, a pastoral people from the interior, who have thus cleared the roads by destroying the Wakuafi and repulsing the Gallas, who since then have ceased to intrude themselves into these districts. Thus Mr. Rebmann, with a few attendants, has been enabled repeatedly to travel over districts which had once been so endangered, that the Suahéli traders were obliged to carry with them 500 fire-arms, "while," as he says, "I had nothing more than an umbrella." The great plain formerly occupied by the Wakuafi is now left almost entirely to wild beasts.

3. The fact that, in this direction, Mahomedanism seems to have lost that proselyting energy which has so remarkably distinguished it to the north of the equator. Mr. Rebmann, in that portion of his Journal which is published in this Number, has given a remarkable proof of this. About 150 years ago, a new dynasty was founded in Jagga by a Mahomedan from the Pangani River, named Muigni Mkoma. Yet, instead of his Mahomedanism having been perpetuated in his successors, and extended amongst the Jaggas, his descendants have lost all trace of it, and are only to be distinguished from the other Jaggas by their features and fairer complexion. When we consider what a barrier Mahomedanism proves wherever it has once established itself, we recognise in this circumstance a most providential interposition. The highway through the tribes which intervene between the coast and the centre has thus been kept free from this great obstruction. Heathenism is as a waste, a desert which needs to be reclaimed, but one where the instrumentalities necessary for the accomplishment of this great result may be brought into operation. Mahomedanism is a precipitous barrier of rock, through which the force of earthquakes will alone suffice to open a way.

4. The relation between the language of the people in the interior, so far as our Missionaries have penetrated, and those on the coast. Mr. Rebmann mentions that the language of the Jaggas possesses this affinity, and that they understand the language of the Wanika sufficiently for purposes of trading. To this we might add, the commercial intercourse existing among the different tribes, especially through the Wakamba, the principal traders between the interior and the coast. They travel in caravans of from 200 to 500 men, carrying their commodities on their shoulders, and frequently requiring from four to six men to carry one elephant's tusk of the largest size. They bring rice, cattle, ivory, and slaves from the interior, where the main body of the tribe resides, at a distance of from 400 to 600 miles from the coast.

5. The anxiety of the different Chiefs to open an intercourse with Europeans, that thus they might be enabled to dispose of their ivory, of which many of them have accumulated much, and to receive in exchange for it European goods; and, in connexion with this, the welcome reception which, in every instance, they have given to our Missionaries, and their anxiety that they should come and settle among them.

6. The monarchical form of government which prevails amongst the inland tribes, which Dr. Krapf considers more favourable to Missionary effort than the Republicanism of the coast.

7. And, lastly, the vicinity of the mountainous districts to that portion of the coast which was selected by Dr. Krapf as the most suitable for Missionary operations, and that in utter ignorance on his part of this important circumstance. The upland character of the interior, approaching so near to the coast at this particular point, perhaps more so than at any other, has elevated the European at once above the unhealthy influences below, and presented a way of access admirably suited to his constitution, by which he may proceed to the countries beyond.

The time and place selected for the commencement of our operations on the East-African coast have been most felicitous, selected not by us but for us. Shall we not go forward with holy energy and comprehensiveness of effort, assuredly gathering that the Lord has called us to preach the Gospel to the tribes of the interior?



NAGAS, ONE OF THE HILL TRIBES OF ASSAM.—Vide pp. 318—321.

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[VOL. I.

ORIGINAL COMMUNICATIONS.

THE HILL TRIBES OF ASSAM.*

THE mountain barriers which border Assam on every side, except where it opens out on the Rungpur and Rangamatty districts of Bengal, are occupied by various tribes, many of them the offshoots of nations lying in the interior of Asia. These advanced portions of remote races abut on the frontier line of Assam in a very singular manner. Perhaps there are few countries where tribes so many and diversified are found included within so limited a circle. The dissimilarity of language which prevails amongst them is very great; so much so, that sections of the same race, the Nagas for instance, are unintelligible to each other.

Here there is a large field for the exercise of Christian philanthropy. Distinct from the Hindus in habits, language, and religion, they are all in utter darkness, and all miserably degraded. On these tribes the Gospel might be brought to bear, and, with its wonted power, adapt itself to the various modifications of sin and sorrow which are around. Assam would thus eventually become a grand centre of Missionary effort. And in affinity, as these border tribes are, with numerous nations lying beyond them—in Birmah, the south-west provinces of China, and Thibet—they might, when evangelized, become the medium through which the morning light of Christian truth should dawn on extensive regions, whose midnight gloom has never yet been broken.

Before the establishment of British rule in Assam these Hill tribes were the scourge of the valley, continually invading it, levying black-mail on the unresisting lowlanders, and carrying away numbers of them into slavery. We trust the time is not far distant when the tide of conquest shall be reversed, when the glorious Gospel shall penetrate these mountain fastnesses, and subdue the wild inhabitants to the yoke of Christ.

During the cold weather the Tezapore Station is visited by several of these tribes, the Booteas, Akhas, Kuppah Choor Akhas,

and Duphlahs. All these receive pensions from the Government, in compensation for the tax which they were accustomed to levy on the valley population.†

The Booteas, as the most westerly on the north of the valley, first claim our attention. Some of them are the subjects of the Deba and Dhurma Rajahs of Bootan; others, tributary to the Deba and Dhurma Rajahs of Lassa. We have therefore already in friendly communication with us some who are included amongst the subjects of Thibet, and we may thus trace the early formation of those connecting bonds by which the Gospel, penetrating through the passes of the Himalaya, shall be felt within the limits of that secluded empire.

Bootan is a tract of mountainous country, extending, from the southern declivities of the great central chain of the Himalaya, to the foot of the inferior heights which constitute the northern boundary of Assam. Alpine glens, overshadowed by mountains rising above them to the height of from 4000 to 6000 feet, alone diversify its characteristic ruggedness. Numerous and rapid rivers, whose sources are in the mountain barriers which separate it from Thibet, force their way through narrow gorges and rock-obstructed channels, until they pour their contributions into the mighty Brahmaputra.

The Bootan form of Government is modelled after that of Thibet. In that kingdom the Grand Lama, the supposed incarnation of Buddh, is regarded as the mysterious Head from whom emanates all authority, ecclesiastical and civil; while the Deb Rajah, as acting for one who is too isolated in his sanctity from temporal affairs to exercise the authority which properly belongs to him, is considered as the Executive Power of the State. So in Bootan, the Dhurma Rajah is supposed to be Buddh clothed with human form, while the

* Vide our Number for March, pp. 245—247, and for last month, pp. 291—300.

† It will add much to the interest of our subject, if the reader will refer, as he goes along, to the Map of Assam given with our last Number, in which the localities occupied by the various tribes are laid down.

Deb Rajah is the Secular Head. The practical working of the Bootan Government does not verify its high pretensions: it is peculiarly oppressive, and comprehends every element of deterioration. When the head of a family dies, the whole of his property becomes escheated to the State, and the widow and orphans are left in destitution. Peculation prevails through every branch of the Executive, and the insecurity of property strikes at the root of all national prosperity. In terracing their fields the Booteans use much pains, and their mode of irrigation is ingenious; but the agricultural capabilities of the country are on a limited scale, and the refuse of miserable crops of unripe wheat and barley, imperfectly ground and made into cakes, constitutes the food of the great body of the people.

The Bootea is clad in a long loose robe, with a leathern belt. To protect himself against the snows he wears shoes of buffalo's hide, with cloth leggings gartered above the knee. A fur cap completes his personal equipment. His language is a dialect of the Thibetian, and his religion Buddhism. He is ignorant and superstitious, his habits indolent, his conduct immoral. All ranks are addicted to inebriating liquors.

Large tracts of productive country, leading up to the mountainous passes into Bootan, had many years ago been granted by the Assamese Government to the Rajahs of Bootan, so that the Booteas might be able to cultivate rice and other necessities which could not be grown within their own limits. The arrangement of tenure was singular. These Dooars, as they are called, were to be consigned to the Booteas for eight months in the year, and for the remaining four to revert to the Assamese Rajahs. For some time after the establishment of British ascendancy this arrangement was continued. But the oppression exercised by the mountaineers was intolerable. Hundreds of people every year left these unhappy districts to place themselves under British rule, and the fertile Dooars were rapidly reverting to a barren wilderness. At length, the murder of a Kachari* Chief by the Booteas decided the British Authorities to attach the Dooars to Assam. Small annual sums, by way of compensation, having been granted to the Bootean Chiefs who had possessed this right of entrance, the feelings of hostility excited in the

first instance by so stringent a measure have been allayed, and many of their people come down annually to Tezapore for trading purposes, as well as to attend the temple at Haju.

The Akhas, and Kuppah Choor Akhas, occupy the hills between Bootan and a portion of the Durrung frontier. Of these fierce tribes we know but little. They are armed with bows and arrows and long swords, but are destitute of fire-arms. They cruelly harassed the people of the plains, giving no quarter, and killing indiscriminately men, women, and children. On the annexation of Assam to British India measures were taken to prevent their depredations; but with their usual restlessness they continued to infest the frontier, surprising, in 1835, a stockade in Char Dooar, and cutting off a small detachment of the 1st Assam Light Infantry in charge. From that time until 1842 these tribes were treated as outlaws, and a reward offered for the capture of the Kuppah Chief called the Taggee Rajah. He surrendered himself in 1842, and was subsequently released, and pensions settled on him and four of his subordinate Chiefs on condition of future good behaviour.

The Duphlahs occupy the mountains to the east of the Akhas, as far as the Subanshiri. They also were accustomed to levy contributions on the people of the Dooars, and numerous were the murders committed by them. Happily for the inhabitants of the valley, their division into innumerable clans, and the jealousies prevalent amongst the Chiefs, prevented any thing like concerted action, and their irruptions have been always on a small scale. In 1837-38 they agreed, on the payment of a small pension, to cease their depredations. The Duphlahs on the lower ranges are now in communication with us. They use swords and poisoned arrows as weapons of offence and defence. Beyond them are still more numerous and savage tribes, called the Abor* Duphlahs. These never appear in the plains, being apparently prevented by the clans who are pensioners on the British Government. From the information given by a few Assamese slaves, who had escaped from the interior hills, it would appear that the villages are large and numerous, and

* The Kacharis are a hardy and laborious race inhabiting Chatgari, a frontier district to the north of Desh Durrung. They have adopted, to some extent, the customs of the Hindus.

* Aboree, in the Assamese, signifies unfriendly. This word prefixed to the name of any particular tribe, as the Abor Duphlahs or Abor Nagas, signifies that portion of the race which is hostile and independent. Bor has the opposite signification.

that the inhabitants have abundant supplies of grain and cattle. The Duplah Chiefs are said to have a great number of Assamese slaves.

The more eastern tribes are the Abors, the Mishmees, the Khamtis, and the Singphoos. The Mishmees are in direct communication with the Lamas. The Khamtis are an offshoot of the numerous people called by the Burmese Shyans, by the Chinese Low or Lao, and by themselves Tay, pronounced Tie, the parent stock of Assamese and Siamese. The Khamtis resemble the Chinese more strongly than the other border tribes; and their purely monosyllabic language seems connected with some of the Chinese dialects, especially the Mandarin, or Court Language. The Singphoos are a branch of the Sing-phoos, or Sink-phoos, called by the Birmans Them-baw, who occupy both sides of the higher regions of the Irrawaddy, and extend from the Patkoe Hills to the borders of China. Some are under British, some under Burmese rule, and some are independent. The language is cognate to the Burmese, and the grammatical construction precisely the same. These races, from their consanguinity with the Indo-Chinese nations requiring a more extended consideration than we could give them in this paper, must be reserved for another opportunity.

Passing over, therefore, to the south frontier of Assam, we shall proceed to review some of its border Tribes, beginning from the west.

First, the Garos, or Garrows. A triangular extent of mountainous country, interposed between the Khassia hills on the east and the Brahmaputra, constitutes the home of these people, the tallest and most powerful of all the Hill Tribes. The face of the country consists of a succession of hills, from 100 to 3000 feet high, interrupted by narrow vales, through which numerous small streams pursue their course. The more elevated parts are covered with magnificent forests. The soil is generally good, and capable of yielding an abundant produce. Cotton is the principal object of culture, and forms the staple of an increasing trade with Assam; the total amount sold by the Garrows in 1809 not having exceeded 9000 maunds, while in 1841 it had reached so high as 60,000. Regular markets are held along the borders, where they exchange their cotton for salt, rice, dry fish, tobacco, and betel-nuts.

In passing over the Garrow Hills, the land may be seen in all the different stages

of Garrow fallow-land; this people, when they consider that a portion of land has been exhausted by successive crops, allowing it to rest for seven or eight years before they resume its cultivation: at the end of this period, quick-growing trees and shrubs have nearly converted it into a forest jungle.

The Garrows are divided into numerous petty tribes. They are almost entirely destitute of clothing. The women, who are of exceedingly plain appearance, case their necks in a mass of chains and other rude ornaments, while fifteen or more brass rings, introduced into the lobe of the ear, extend it, by their weight, until it nearly touches the shoulder. Although they take their full share of hard labour with the men, they are possessed of unusual privileges, and are permitted to have a voice in all public business.

The houses of the Garrows are built on piles, and are from 30 to 150 feet long, and from 10 to 40 feet broad. The roofs—which are finished with bamboos, mats, and strong grass—in the houses of the chief men are exceedingly well executed.

Their funeral ceremonies are among the most remarkable of their habits. A pile is erected within a few yards of the house, on the top of which the body, having been kept four days, is placed in a small boat. The nearest relative kindles the pile at midnight, after which they feast and make merry. During the four days in which the body has been lying, a body of armed men, sallying from the hills, attack and slay wherever they find an opportunity, and bring back the scalps to burn with the body of their friend. As habits of intoxication are very prevalent amongst them, murders are of frequent occurrence. A Garrow man is never seen without his sword: he never lays it aside, even when loaded with the heaviest burden.

They worship a god whom they call Sall Jung, but they have no temples. They make their offerings before a dry bamboo, fixed in front of their houses, the branches of which they have adorned with tufts of cotton, thread, and flowers. Brahminical doctrines are extending among them, especially among the southern Garrows.

In our Number for March we mentioned the Deo Korahs, a small kind of dishes made of bell-metal, and beautifully embossed, which the Garrows hang up and worship as household gods. They affirm that if a person pays his devotions with increasing fervour to one of these, he will be rewarded by seeing the embossed figures gradually expand; and that the individual who neglects such prayers, and the monthly sacrifice of a fowl, will be

punished by some bodily ailment. Let it be remembered that this dark tribe are now in communication with us, and have a claim on us for that Gospel which we have, and they so much need.

The Cossyahs, or Khassias, occupy a mountainous tract having Kachar on the west, Assam on the north, the Garrow Hills on the east, and Sylhet to the south. A closely-wooded tract, rising from the Assam Valley by a succession of gentle undulations for twenty miles, reaches first the village of Mopea, 2746 feet from the sea level. From thence the ascent continues, until the northern crest of an elevated plateau is attained, extending to the south a distance of thirty-five miles. Then, by a more rapid declivity of about seven miles, it descends to the plains below, from which the steep face of the range appears to rise almost perpendicularly to the height of 5000 feet. This region is occupied by the confederated Khassia States.

Each State has a Chieftain at its head, who has conjoined with him a Council, without whose sanction nothing of importance is undertaken.

Large quantities of potatoes are raised on the Cossyah Hills, which are brought down and sold in the Gowhatty market. The Natives are, however, indisposed to more labour than their absolute necessities render imperative. Of a volatile disposition, they saunter about the hills and valleys in search of pleasure, amusing themselves with fishing, bird-catching, and hunting, while the women are left to provide for the wants of home. They are unlike the Garrows in their personal appearance, and want that peculiar conformation of the eyelid which marks the eastern nations of Tartar extraction. Their religion is an impure Brahminism, which is of comparatively recent introduction. They will not eat beef, but use pork and poultry, and intoxicate themselves with strong liquors.

In the year 1829, two British officers and fifty or sixty native subjects, who were employed in opening through the Cossyah country a more direct communication between Assam and the more southern provinces of Sylhet and Kachar, were cruelly murdered by order of the Cossyah Rajah of Nuncklow. British troops were immediately advanced; and, all opposition having been overcome, this mountain district was placed under the superintendence of a Political Agent for Cossyah affairs.

The numerous tribes which are classified under the generic term Nagas, occupy a mountainous country extending from the

Kopili* River, and the eastern frontier of Tipperah, to the hills which divide Assam from the Bor-Khamti country, in long. 97°. On the north lies the valley of Assam, and on the south an imaginary line nearly corresponding with the 23° of north latitude. They are called by the Assamese, Nagas, a name unknown amongst the Natives themselves, and the origin of which cannot be traced. Some have supposed it to be derived from a Sanscrit word which signifies "naked," and that they have been so called because of the scantiness of their dress; but, if this had been its meaning, it would have been much more appropriately applied to the Cossyahs and Garrows. By the Birmese they are called Kah-kyens, the name of a people in the further Peninsula of India, who differ from Chinese and Birmese, and extend from the Irrawaddy to China, and from Bamoot† to Thibet.

Destitute of any common appellative, and so diverse in their dialects that two contiguous tribes from amongst these numerous communities will be found unintelligible to each other, except so far as they can make use of a third language, there is still some common tie which binds them together, and keeps them distinct from the other nations around them. With these they will not intermarry, which they constantly do amongst each other.

We shall advert to some features of national peculiarity. Polygamy is unknown amongst them. Like Jacob of old, the Naga youth serves the father of his intended wife for a term of years, more or less prolonged according to the girl's age. When the time of marriage has arrived, the parents of the young couple unite in erecting for them a house, and supplying them with a small stock of pigs, fowls, and rice. The Naga bride, from previous training, is no stranger to the domestic duties which devolve upon her. Her services are valuable, and duly appreciated by the husband, who attaches himself to his chosen wife with a fidelity and correctness of conduct deserving of imitation in more civilized countries. He treats her with much kindness, and is prompt to avenge any insult or injury which may be offered her.

There are also other points in their moral character which contrast favourably with the

* The Kopili River, flowing from the southward, joins the Kolong, a large tributary of the Brahmaputra, which flows into the main stream to the east of the Meekir Hills.

† Bamoo, a town on the Irrawaddy, 170 miles north of Ava, and twenty miles from the province of Yunnan in China.

generality of the border tribes. Theft is abhorred among them, and is of rare occurrence. When detected, the offender is punished in the same way as in cases of adultery, by decapitation; or he is tied by cane cords to a tree, and there crucified. They are also said to be a truth-telling and candid people, contrasting strongly in this respect with the falsehood and deceit which are so prevalent amongst the Hindus.

But they have their dark shades of character. They are bloodthirsty and revengeful. Under the influence of jealous feelings, the different tribes are engaged in continual hostilities with each other, which are sometimes carried on to the utter destruction of a tribe, its cattle, stores, and property.

To surprise the tribe or village which they have decided to attack is their grand object, and comprehends their whole science of war. Each man provides himself with sword, spear, a small basket of rice, and a hollow joint of the bamboo filled with water. Stealing along under the shadow of the night, they surround the doomed village, and, rushing forth with terrific shouts at the break of day, cut down all they meet. None are spared. Having destroyed every thing in which there is life, they return to their own village, generally on the same day, taking with them the heads, hands, and feet of their victims. Their rejoicings are prolonged for several days: the heads of their enemies are ignominiously exposed, while the warriors vaunt of their deeds before their assembled friends.

Sometimes they openly defy their enemies. Large bodies opposed to one another take the field, and fight with the ferocity and desperation of those who are resolved neither to give nor take quarter. Between the tribes on the lower ranges adjoining Assam, and the Abor-Nagas on the higher ranges, deadly feuds exist; the former, with a jealous monopoly of the advantages which they derive from commercial intercourse with the valley, shutting out the latter, and resolutely debarring them from all access to it.

These murderous propensities seem to be strongly rooted in the character of the Nagas. If a friend is slain, nothing will tranquillize them until they have avenged him. Day and night the vindictive purpose is pursued. They never weary until they have surprised some one individual of the enemy; and the feud is not unfrequently transmitted even to the second and third generation.

In these dark traits the New Zealander, in his once-ferocious state, is brought to our remembrance. How decidedly the Gospel

has there manifested its transforming power! There was a time, within the memory of many, when English settlers would as soon have thought of locating themselves amongst the revengeful Nagas as amongst the tribes of New Zealand. How marked the change when New Zealand, once stained with blood, affords to many an English emigrant the prospect of a peaceful home! And shall we not rejoice in the glorious issue of what appeared to numbers a doubtful experiment—the attempt to evangelize a race so cruel and revengeful, and bring, without delay, the same instrumentality to bear upon these Naga tribes, who have instruments of cruelty in their habitations, and the lust of warfare in their hearts?

We have referred to the absence of polygamy amongst the Nagas. The following national custom, in connexion with marriage, is also very singular—

“A widow, having no children, cannot marry a stranger, but must marry her late husband’s brother; and if he happens to be a mere boy, she will still live with him as his wife: nor can the boy take another damsel: he *must* marry his brother’s widow. The custom is one of great antiquity, and apparently cannot be infringed. If the widow has one or two children she cannot marry again, but must remain in her own house.”*

The practice of tattooing is another peculiarity which has not come under our observation amongst the other tribes. It is an honourable badge, conferred on those who have distinguished themselves by the murder of an enemy. He who has slain one man is tattooed in one arm; he who has slain two, in both arms and in the body; and he who has slain three, as the highest distinction which can be conferred on him, is tattooed in the face and the sockets of the eyes. The Kahkyens in Birmah, around Mogoung, are similarly distinguished by tattooing between the eyes. The operation is a most painful one, nor is it before the expiration of twenty-five days that the patient is sufficiently well to re-commence his usual employments.

Another singularity of the Nagas is, that they never use the bow; while we have found the other tribes armed with it, and using poisoned arrows. They are ready to admit its usefulness, and the advantages of which they deprive themselves; but it is evidently an old national custom, the force of which overpowers every other consideration. Some of the Naga tribes use a long spear, others the tomahawk; but the javelin is the universal weapon. Their

* “A Sketch of Assam,” by an Officer, H. F. I. C. S., p. 167.

shield consists of a long mat, lined inside with leather or thin boards.

"The war-dress of the Nagas consists in a number of odd contrivances, to give themselves a fierce appearance. They bind up their legs with brogues of parti-coloured rattans, and adorn their heads and necks with bands of the same. On their heads they wear bunches of feathers, intermingled with plates of brass and the horns and teeth of wild animals; and, as though their appearance were not sufficiently fantastic, they affix a bunch of hair to supply the deficiency of a tail.

"The war-dance is very striking. In this the women dance in an inner circle, whilst the men, holding up their weapons in their hands, dance round them, beating time, and singing in strains of wild and plaintive melody. The women, on such occasions, are neatly dressed in long dark blue or black garments, ornamented with all their finery of beads and brass rings about their necks. They move in slow and decent movements; but the men, arrayed in their full war-dress, enter with enthusiastic ardour into their several parts: they exhaust themselves by perpendicular jumps and side leaps, in which they exhibit considerable agility. On the whole, their gestures, their countenances, and their voices, are exceedingly wild, and well adapted to their various situations."*

The funeral ceremonies among the Nagas are also singular. Sudden death, or short illness, are looked upon as unfortunate. When death occurs after lingering illness, a platform is raised within the house, on which the body is placed, and watched day and night; such provision as the individual had been accustomed to use when living being placed on the ground beside the remains once every month. Where the illness is of short duration, the platform is erected in a neighbouring jungle, and the corpse, being folded in clothes, is placed on it, and left to decay. After a certain period the funeral ceremonies take place, which are thus described by an American Missionary, who had been an eye-witness of them on one occasion—

"This day was the completion of the sixth month after the death of a wife of one of their Chiefs. Their custom is, to allow the corpse to remain six months in the house, at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning, two large buffaloes, several hogs, and a great number of fowls, were killed for the occasion. About noon, numbers of

Nagas from the neighbouring villages, dressed in a most fanciful manner, and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony with the music of drums, they marched to the house where the decaying corpse lay, each man bearing a shield, a spear, and a daw. They then commenced singing and dancing, with such a regularity of step and voice as surprised me. They sang in the Abor tongue; and my interpreter informed me that all their songs are borrowed from the Abors, with whom they hold daily intercourse. I was allowed to attend, in company with two of the Chiefs, who interpreted to me the song, the substance of which is as follows—'What divinity has taken away our friend? Who are you? Where do you live? In heaven, or on the earth, or under the earth? Who are you? Show yourself. If we had known of your coming, we would have speared you.' The above was first pronounced by the chorister. The whole company then answered it by exclaiming 'Yes,' at the same time waving their huge glittering spears towards heaven, in defiance of the evil spirit who was supposed to have occasioned the death. The chorister continues, 'We would have cut you in pieces, and eaten your flesh.' 'Yes,' responded the warriors, brandishing their daws as if impatient for battle. 'If you had apprised us of your coming, and asked our permission, we would have revered you; but you have secretly taken one of us, and now we will curse you.' 'Yes,' responded the warriors. This is the substance of what they sang, though varied, and repeated many times. The noise of music and dancing continued nearly all the night."

Poor dark people! How utterly ignorant they are of Him, in whom they would be privileged to give utterance to expressions of a far different import, and to say, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

After the conclusion of these ceremonies a new platform is erected; the weapons that belonged to the deceased are ranged around the bier; nor would any one think of appropriating to himself any thing that had been used by the deceased during his life-time.

The Nagas, in personal appearance, are described as dark in complexion, of athletic sinewy frames, their wild countenances rendered still more so by the tattooing which they have undergone.

Their houses are built up with gable ends, the caves being brought close to the ground so as to form a kind of verandah. Here the

* Robinson's "Descriptive Account of Assam," pp. 394, 395.

women sit and weave the narrow cotton cloths which are used for clothing. Within, the house is "divided into two or more rooms. The outer room answers the purpose of a granary, and contains large, round, wicker-worked bins, in which the grain is deposited, covered over with large wooden planks, on which the men usually recline, basking away their time over blazing fires. The interior rooms accommodate the family and the cattle."*

The Nagas do not cultivate extensively. Some of the tribes carefully terrace up the hills, wherever irrigation can be had; but generally they are not laborious. Rice is the chief object of cultivation. The more wealthy have herds of cattle, which they procure from the plains, and pigs and poultry are abundant in all the villages. From the seed of a species of grass they succeed in brewing an intoxicating drink. The ingenuity with which man finds for himself some intoxicating medium is remarkable. It is an evidence of a fallen state. Self-recollection is peculiarly distasteful to him, and he endeavours to escape from the reality of things amidst the dreamy illusions of a temporary excitement.

There is nothing like general government amongst the Nagas, each tribe being independent of the other. In every village there is a Mooring, or hall of justice, where the whole Raj, or populace, assemble, and all matters of importance are discussed. There is a Chief Magistrate, called the Khonbao, whose office it is to execute the decisions of the Council. He is assisted by two deputies, called the Sundekae and the Khonsae. The

office of Khonbao is hereditary, the eldest son invariably succeeding. If there be no children, the wife succeeds. A stranger visiting the Naga country must visit the Khonbao in the first instance, otherwise no hospitality will be shown him; and without a guide who knows the language, the roads, and villages, his life would be in extreme danger.

The Nagas believe in the existence of one who is supreme in power, and whom they call the Great Spirit. They dread his anger, and seek to avert it by various sacrifices. They have no specified form of worship, no temples, and no priests. They are much governed by omens in all their proceedings. When any thing of importance is about to be undertaken, new-laid eggs are produced, which are invoked to speak the truth, and not mislead by false signs. They are then perforated and placed on the fire, and the decision is according to the appearance of the yolk. Sometimes a piece of the Bujjal Bamboo is put into the fire. If it crackles and falls out of the fire on the left side, it is a good omen; but if on the right, it portends evil.*

The Rev. N. Brown, of Sibsagor, is of opinion that the Birman, Singphoo, Naga, and Abor languages are very close relatives. As yet, however, the subject has been but very little investigated.

The Naga tribes which border on the valley are in possession of salt wells, from whence an immense quantity of salt is produced. This has been the means of opening a communication between them and the inhabitants of the valley. They come down to the markets to exchange their salt, as the Garrows do their cotton and the Cossyals their potatoes, for grain and other articles which they need. Thus a good understanding has been promoted, and the people of the plains have been permitted access to the Naga Hills. When shall the Nagas receive of that Salt which is good, and when, having salt in themselves, they shall have peace with one another?

* "A Sketch of Assam," p. 156.

RECENT INTELLIGENCE.

Calcutta and North-India Mission.

We introduce the following short but encouraging extract from a Letter of Mrs. Weitbrecht to a friend in England, dated Burdwan, March 5, 1850—

"My dear husband has become quite strong, and has been constantly out on tours
VOL. I.

for the last four months. He has met with much to encourage him, and says he never was more cheered at any time, or more led to hope that the time of India's redemption is approaching, when the glory of the Lord shall arise upon her. His tours have been very extensive, and in many places the native gentlemen were really kind to him,

and loaded him with presents of fruit, vegetables, fish, &c. Sometimes intelligent youths were so desirous to obtain Gospels, that they willingly paid for them; and the spirit of the people was so teachable, that it was pleasant to sit down and talk to them. On Christmas-day we opened our new Church for Divine Service, and it was quite filled with attentive worshippers, chiefly Hindus. The Rajah of Burdwan and his suite were present. He followed the prayers, and listened with much apparent attention to the sermon, and gave £20 at the collection. He was splendidly attired in oriental style; and it was a touching and interesting sight to observe rich and poor among the Natives intermingled with Europeans and East Indians, all engaged in the same solemn act in this House which has been erected to the glory of the one true and living God. I wished it had been possible to transport some of our dear friends into our midst, when the choir of native boys and girls chaunted in beautiful melody a Christmas Hymn. One dear child, who united in that song of joy, is now, I trust, singing, in yet sweeter melody, to the tune of the redeemed before the throne of God in heaven.

"Since I last wrote we have had, indeed, to weep and rejoice alternately. Three from our ranks, beside a little visitor, have been called away within the last three months; but I believe I may say, 'these all died in faith.' While, therefore, we mourn the loss of such promising ones, we bless God, and take courage; for these are the cases in which, while we sow in tears, we may be sure of reaping in joy."

North-West-America Mission.

OVER the extensive territories granted by Charles II. to the Hudson's-Bay Company, under the title of Rupert's Land, various tribes of Indians are thinly scattered. No fewer than seventeen tribes have been enumerated by the Bishop of Montreal as occupying the country to the east of the Rocky Mountains. Of these, the Sarcees, who hold the upper parts of the Saskatchewan River, are the boldest: they all have horses and fire-arms. These, with four other kindred tribes, are known by the general name of Blackfeet Indians, although speaking different languages, and are at continual strife with the Assiniboina or Stone Indians, the Crees, and the Saulteaux or Ojibways, who inhabit the lower parts of the Saskatchewan, the upper part of the Red River, and the Swan River.

The Crees are the most numerous of the

tribes, and are divided into the Saskatchewan Crees, and the Swampies, around the borders of Hudson's Bay, from Fort Churchill to East Main.

The Saulteaux, a branch of the Chippewyans, were formerly the most powerful tribe; but through their indolent pride, and unwillingness to become, as they say, "troublers of the earth," they have dwindled down to 3000 or 4000 in number.

The Gospel of Christ is the one thing needful for man, wherever he is to be found, or in whatever state, whether of comparative civilization or the reverse. This alone can reach and remedy the deep-seated evils of his nature.

A strong sense of need appears at the present time to be moving the hearts of many of these Indians. They are an humbled race, broken down from the position they once occupied as undisputed lords of the American Continent. Some tribes are left few in number, with difficulty obtaining enough to sustain life, often in extreme want; and there is many an Indian, on whose heart there lies the consciousness of misery, who longs for relief, and knows not where to find it: "they seek water, and there is none, and their tongue faileth for thirst." To such the sound of Gospel mercy is welcome when it comes, though it come faintly and from a distance—from the Red River or some other centre of Missionary effort. The heart receives and closes upon what it hears, as if resolved to retain it. The inquiring Indian, in his intense desire to know more of the love of Christ, is found to extract from the smallest possible amount of opportunity a sufficiency of instruction and support to keep alive the newly-implemented principle. Some interesting cases of this description were mentioned in the first Letter written by the Bishop of Rupert's Land, on reaching York Factory in August last.* Such Christian inquirers resemble the tree that, growing out of the side of a precipice, from the interstices of the rocks into which its roots have insinuated themselves draws its supplies of life.

It is most important that the Gospel should be given as extensively and expeditiously as possible to these Indian tribes. Subdivided as they are into so many sections, speaking different languages, we need a native agency to do this work—a multilingual agency like that which stood forth on the Pentecostal effusion of the Spirit, or like that which, in the providence of God, has been formed for us on the west-coast of Africa. The history of Henry Budd sufficiently proves what may

* *Vide* p. 180 of our Number for Dec. 1849.

be done, under the blessing of God, with an Indian boy. We want a Missionary College at the Red River; and, in the belief that students will not be wanting, the Church Missionary Society has granted 500*l.* from the Jubilee Fund for the erection of the necessary buildings. This is one important department of labour which the Bishop of Rupert's Land has gone out to originate and carry forward. It will be his to collect the materials—rough ore in the first instance, but which, submitted to the purifying action of Christian truth, will be refined, and, by Divine power, put forth in answer to prayer, be moulded into a suitable instrumentality.

We now rejoice to add that the Bishop has reached the Colony,* and that his work has commenced. Closely bound up as the best interests, the future prospects—nay, perhaps the very existence, of the Indian tribes in Rupert's Land are with the action of this Episcopate, we view his proceedings with the deepest interest, and desire to express our thankfulness for the earnest and hearty manner in which he is identifying himself with the valuable labours of the Society's Missionaries.

The following are extracts from a Letter dated Red River, Nov. 22, 1849, and addressed to the Honorary Clerical Secretary—

"When we parted at Gravesend, I remember your expressing a fear that I should be disappointed, on my arrival at the Red River, in the religious state of the Settlement. Let me say that my first impressions have been very different. I have found all in a more advanced and settled state than I could have anticipated.

"Having more important and pressing matters to write about, I need say but little regarding our journey up the country from York Factory. We found it more agreeable than we had expected: the musquitos had disappeared, and the heat was not at all oppressive. The first week was rather uncomfortable from rain, but during the rest of the route the weather was fine, so that we enjoyed the novelty of the Portages. They certainly must be seen and passed over to be understood: friends at home have but little idea what our luggage has to experience, when, in passing over thirty-six Portages, it is taken out of the boat, and then repacked, at each.

"We had one Sunday at Oxford House, and arrived at Norway House the next Sunday

afternoon. At the former I had Afternoon Service, at the latter Evening Service, at which Mr. Hunter read prayers for me.

"We were in great hopes of reaching the Indian Settlement, on the Red River, before the following Sunday, but contrary winds detained us on the lake. We had in consequence Morning and Afternoon Service on Lake Winnipeg, in our tents. The day was very wet, but, by joining two tents together, we formed a little Chapel for ourselves, in which I preached in the morning, and Mr. Hunt in the afternoon. It was Wednesday forenoon before we reached Mr. Smithurst's house. He had been on the look-out for us for many days: indeed, Major Caldwell, the Governor, had been with him the Saturday before, hoping we might arrive to spend the Sunday there.

"The Church of the Indian Settlement was very familiar to us from the sketch in the Bishop of Montreal's Journal, and in your own Missionary Records. We all visited the Church and Schools before leaving. I would have called on the Chief, but I was anxious to press on, and reach the Lower Fort that evening. Pigwys, the Chief, had, however, hoisted his flag in honour of my arrival, and he since came up to see me, when I presented him with two handsome bows which I had brought from England. He seemed much pleased with them, and also with some books which I gave him; nor was he less delighted at hearing some sacred music, played by my sister, on the instrument which came out with us in the 'Prince Rupert.' He wore, as usual, his medal (one of George III.), which is with them the badge of royalty, the same as a crown with us: to take away the medal is thus the same as to dethrone.

"All is most comfortable at and around the Church, and School, and Parsonage-house. Indeed, Mr. Smithurst's is, perhaps, the best-arranged house and garden in the Red River. He excels much in such plans, and the whole aspect of the Missionary Farm is most creditable to him.

"In the Church the Services are performed with the greatest order and regularity. The whole is really an Indian parish, and presents very much the air of a parish at home.

"A sail of about twelve or fourteen miles brought us up to the Lower Fort, where the Company had placed at my disposal a very comfortable and commodious house. Mr. Smithurst accompanied me in the boat, and Mr. James was ready to meet me here. All gave a most cordial welcome, and it seemed a day of joy to receive a Bishop for the first time among them. The following Sunday I

* A brief historical review of the Red-River Colony was given in our Number for January last, pp. 211—216.

preached for Mr. James at the old Rapids Church, four miles from the Lower Fort. It was densely filled, and many were outside at the door and windows, endeavouring to see and hear. I preached from the same text as at York—2 Cor. x. 14.—wishing to place it before them as the text which dwelt most on my own mind in meeting them for the first time. In remembrance of the many mercies we had received by land and sea, I invited them to the Lord's Supper for the next Sunday; and although it had not been one of their usual periods for the administration of the Sacrament, I was not a little delighted to find no less than 167 Communicants; this, too, in a Church which would not hold above 300. The appearance of the Congregation is very devotional: they respond well, they sing with heart and soul. The first burst of music, when they all joined in the Psalm of praise, quite upset and overpowered me: indeed, I have not heard any sound sweeter to my ear since leaving England. The more I have seen of that Congregation the more I like them.

"The old Church is fast falling into decay; but the new one is, in the providence of God, nearly completed. It is a stone edifice, very creditable to all concerned, considering that there are not any regular architects, nor even any very accomplished masons or carpenters. All have done their utmost: some have furnished wood, some labour: one has made the pulpit and reading-desk, and they would, I think, do credit to many Churches at home. The young ladies have given the hangings for the pulpit, reading-desk, and communion table. The young men have given the stoves, which are a most necessary thing in this climate."

The next Letter is dated January 22d, 1850. It is full of interest.

"It is with much pleasure that I would now commence a short account of the occurrences which have taken place among us since the date of my last. A good deal has been crowded into this short space of time; and I think I may safely say it has been to all of us a season of much comfort and happiness—one, to which we shall always look back with the liveliest gratitude.

"*The Consecration.*—At the date of my last I was anxiously anticipating the approach of December the 19th, the day which I had appointed for the Consecration of the new Church at the Rapids. Through the great exertions of all concerned, the Church was in such a state as to admit of this taking place on the appointed day.

"The morning was very sharp and cold, and we had to start betimes to accomplish the distance, about fourteen miles, in sufficient time. The sight on the river was a very pretty one; and, if it could have been witnessed from the bank by friends at home, it would, I am sure, have yielded them much gratification. We were quite a cavalcade: twelve carioles one after another, from this end of the Settlement, and, as we approached the Church, many more fell into the line. At times the sun shone brightly on the pure surface of the snow, and caused a dazzling reflection, and all this was heightened by the pleasing sound of the bells on many of the horses.

"The Church was extremely well filled before the commencement of the Service, and the greatest attention prevailed throughout. There might be from 700 to 800 present. Many were there from the Indian Settlement, many from the upper end of the Settlement.

"I was assisted by Mr. Cockran and Mr. Hunt, as Chaplains, with Mr. Smithurst and Mr. James. After the special Service, the Morning Service was read by Mr. James, and the Communion by Mr. Smithurst, assisted by Mr. Cockran and Mr. Hunt; after which I preached from 2 Chron. vi. 40—'Now, my God, let, I beseech Thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place.' I cannot describe my gratification and thankfulness, nor can I reflect without self-abasement on the toil and labours which others have endured in laying the foundation of the Church of Christ in this land, while I have at once so much enjoyment in reaping the fruit of their self-denial—of their days and years of constant hardship. May God bless and guide me in raising the superstructure! May He enable me, in His mercy, to strengthen and consolidate the whole!"

In this Church, on the next Sunday, followed the Ordination of Mr. Chapman, who went out with the Bishop from England.

"*The Ordination.*—On our arrival at St. Andrew's Church, on the morning of the following Sunday, we found the attendance even larger than on the Wednesday; many having been necessarily absent on the previous occasion, occupied in the business and employment of the week. The Service was divided pretty much as before: the same Clergymen were present, with the exception of Mr. Hunt, who kindly undertook the duty at the Upper Church, in order that Mr. Cockran, who had been present during Mr. Chapman's examination, might

present him to me for Ordination. I preached myself from the verse following my former text, 2 Chron. vi. 41—'Now therefore arise, O Lord God, into Thy resting-place, Thou, and the ark of Thy strength: let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.' Mr. Chapman was then presented to me by Mr. Cockran, and, after the usual solemn questions, was admitted into Deacons' Orders, and read the passage appointed for the Gospel. It was a great comfort to feel in this, my first Ordination, that I was laying hands on a tried and faithful servant of God, one who, in another capacity, had already been much blessed, and who had thus purchased for himself a good degree and promotion in the Church of God. But the most interesting part of the Services of the day remains to be mentioned. I had given notice of the Holy Communion, but was little prepared for so large a number of Communicants. Above 250 remained to partake with us of the memorials of their Saviour's dying love. All drew near in the most devout and reverent manner, the lips of many moving in prayer, and several of them in tears, as they received the sacred elements. It was indeed a day of much joy, a day to be much remembered: the first Sabbath in that Church, the first Communion, and the Ordination of another Minister of God's Word.

"*Visit to the Indian Settlement.*—From the Ordination on the 23d I went on to the Lower Fort, and, the following day, proceeded to the Indian Settlement, having promised to assist Mr. Smithurst on Christmas-day. The ride from the Fort to the Indian Church is the prettiest in the Settlement, and the day was bright and beautiful, so that I saw it to great advantage. The greater part of the day you drive through the woods, until you suddenly come on the river at a small island, where the river widens and forms a larger sheet of water, almost like a lake, between the island and the Indian Church. The flag was hoisted in front of the house of the Chief Pigwys, and before Mr. Smithurst's house, in honour of my arrival. In the afternoon I visited the Chief, and conversed with him for some time; and, hearing that his grandson was to be baptized the next day, I promised to do this myself. In the evening, according to good old English custom, Mr. Smithurst distributed some meat and vegetables among the poor: he gave six pounds of beef and a quarter of a bushel of turnips to each of the widows of the Settlement: their number he found to have increased by deaths to 23. We had Service in the Church in the evening, as they have always a short Indian

sermon, bearing on the Sacrament, the evening before every administration of the Lord's Supper.

"The following morning, the weather had entirely changed: a very high wind, with a severe and drifting snow-storm. We found, notwithstanding, no empty places in Church. Above 250 assembled to celebrate the birth of their Saviour, and out of these 86 joined together in commemorating His dying love at His Holy Table. There is a remarkable stillness during Service in the Indian Church, great reverence of manner, and we noticed here, as at St. Andrew's Church, that many of them were in tears while kneeling to communicate. Mr. and Mrs. Hunt had joined us, having been prevented from attending the Lord's Supper with us at St. Andrew's Church. They were eventually storm-staid, and unable to return that evening; so we talked much of the delight of seeing so many congregated to celebrate Christmas-day in so distant a land; and we thought of friends at home, who had used the same Services, and partaken of the same feast of love. I preached in the morning from St. Luke ii. 15, telling them that I felt grieved that, as it happened, they were the last to hear my voice among them from the pulpit; but that I could not have had a more suitable day, to appear for the first time, than that on which we hail the glad tidings of great joy, the birth of the Infant Saviour for the redemption of a lost and guilty world. In the afternoon the first part of the Service was read in English by Mr. Hunt; the remainder, from the Second Collect, in Cree by Mr. Smithurst. I then baptized the little grandson of the Chief, the son of his *eldest Christian* son; after which there was a short Indian sermon, a translation of one, on 'the Image of God,' in Jowett's Christian Visitor. This was read by the Schoolmaster. He prepares it over-night, and reads it off fluently. This is found here, as in New Zealand, to be much better than to have the words of the Clergyman translated by an interpreter, sentence by sentence. The singing in the afternoon was remarkably good: they seem to enjoy it themselves; and, having been well trained by Mr. Smithurst, with some additional instruction by Mr. Hunt, they can now sing, taking parts, extremely well. We had the usual Christmas Hymns—'While shepherds,' 'High let us swell our tuneful notes,' 'Hark! the herald angels sing,' &c.—and, at the conclusion, the Evening Hymn to Tallis's beautiful original melody. I could not restrain the expression of my pleasure after all was finished, and told them how much I had enjoyed the Services of the day, and how much I was delighted to find that

they could join in such a way in the praises of our Heavenly Father.

"Next morning, before I left Mr. Smithurst's house, the Chief called. I found it was to present a Calumet of Peace. It is a pretty one, with an ornamented handle. The mouth-piece is from the celebrated red-stone quarry mentioned by Catlin. It had been given to the Chief in a war with the Sioux, and he begged my acceptance of it. Immediately after, I took leave, with many very pleasing recollections of my first Christmas in this distant and remote land.

"*Formation of a Church Missionary Association.*—On the last day of the year Mr. Cowley came in from Manitoba Station. While he was with us, I arranged to hold a Missionary Meeting, as I could then have around me all the Clergy of the Diocese, except Mr. Hunter, who was at too great a distance to come in. It took place on the 10th of January, and we then organized a Church Missionary Association for Rupert's Land. Several laymen assisted us on the occasion, so that we had in all ten speakers, besides the Chairman. The Governor, Major Caldwell, being an old friend of the Society, occupied the chair, and in his opening address gave me a very kind and cordial welcome. I took the first Resolution, which referred to the manner in which the Jubilee had been observed at home and abroad, and gave me an opportunity of stating many details, which were for the most part new to all here. The Recorder, Mr. Thom, made a most able and masterly speech—one which would form a good and complete treatise in itself—on the position and past history of the British empire, marking it out as the especial instrument in the hands of God for the spread of the Gospel. The attendance was unfortunately small, the day being bad, and the snow heavy on the river; and, being held in St. Andrew's Church, it was too distant for those at the upper end. Next year, if we live, we hope to have it at a more central spot. It has had, however, a most salutary effect from the interest excited, and this is sufficiently proved by the collections made.

"On the 6th, Epiphany Sunday, a most suitable day, I preached for the Society at the new Church. The collection, 3*l.*, may appear small, but I cannot speak of it without mentioning their noble exertions, which show that they are indeed giving beyond their power. The day before, they had met to arrange about the fencing-in of their burial-ground, when they subscribed 70*l.* at once, and also pledged themselves to a larger amount for the new School, which they purpose to build in spring.

"In the afternoon, on my way up, I preached

at the Middle Church, and there the collection was most gratifying—9*l.* 2*s.* in money; and, as some had said that they could give wheat, while they could not conveniently give money, there was in addition the promise of forty bushels of wheat.

"After these two sermons, I found that they were fully expecting one also at the Upper Church; so on the 13th I preached here, and the result was a collection of 15*l.* 5*s.* in money, sixty-four bushels of wheat, and twelve yards of native or country cloth. To this must be added 2*l.* 2*s.* collected at the Garrison Chapel on the 20th. If the wheat and cloth were converted into money, the whole would thus amount to 49*l.*—a large sum, considering the condition of the people. But there is, besides, the munificent donation of 50*l.* from the Governor, Major Caldwell. At the Meeting he handed a cheque for this amount to our Treasurer, and he thus became a Life Governor of the Parent Society. In organizing the Committee, from the great interest he has taken in the Society, and his exertions on its behalf before I was on the spot, I asked him to accept, as Governor, the office of Patron. I am myself President, the Clergy and nine laymen form the Committee, and Mr. Black, a very warm friend of the Society, is the Treasurer. This is of course a *General Branch Association* for Rupert's Land, which may eventually have subordinate Branches in the country."

Truly the Congregations at Red River have nobly responded to the appeals made to them on behalf of the Society. They gave as we might expect that they would do who had witnessed its operations and knew its value. May their zeal provoke many amongst ourselves, and draw out a full response from many a Congregation and Meeting in our own land!

Subsequently, the Bishop held a Conference with all the Missionaries assembled at Red River. Their opinion was asked as to the most desirable localities for the formation of new Stations. Several places are mentioned throughout the Bishop's correspondence as desirable to be occupied. 1. York Factory, at Hayes' River, Hudson's Bay, where the Bishop landed, in N. lat. 57° 2', & W. long. 93°. 2. Fort Churchill, two degrees to the north of York Factory, from whence, the Bishop observes, communication might hereafter be opened down to the English-River District by the Mackenzie River, where the Indians are eagerly asking after the Gospel. 3. Moose Factory, about 700 miles from the city of Montreal, and the Hud-

son's-Bay Company's principal dépôt on the southern shores of Hudson's Bay. 4. Fort Pelly, on the Assiniboine, about 394 miles, or fifteen days' journey, to the north-west from the Red River. The Bishop adds—

"A great preponderance of opinion was in favour of Fort Pelly. The Indians from that quarter have begged for a Missionary: a deputation for that purpose visited Mr. James a few months ago. They are reported to be very tractable and docile. It has the advantage of being at no great distance from the Red River: it could be visited at intervals, and superintended, from this. It would strengthen Mr. Cowley's hands, and might benefit his Mission ultimately; and, if it went on favourably, it would be a post gained in advance from the Red River, so that from it we might steal onwards for fresh conquests, if God so bless us."

The Bishop then appeals for help. How can we refuse him? Employed as he is in considering the wants of his immense diocese, and selecting the most available points for immediate occupation, in the hope of being enabled to advance still further into the wide regions beyond, how can we hesitate in giving him the additional men he wants? What a privileged position English Christians of the present day are permitted to occupy! What opportunities for usefulness! What urgent appeals for help from every quarter of the globe! What need to pray that the Spirit

of the living God may be poured forth in enlarged measure on the Church at home, that we may arise and do the Lord's work!

It is remarkable, that just as the Bishop, at sunrise, was entering the Red River, a faithful friend of the Society, and fellow-labourer in the Service of the Gospel there, entered into his rest—the Rev. J. Macallum. For sixteen years he had been engaged at the Red River in the important work of tuition, first under the Rev. D. Jones, and afterward on his own responsibility. During his illness of three months he anxiously expected the Bishop's arrival. The Bishop's first entrance into the Upper Church was to attend his remains to the grave. His house and library have been purchased by the Bishop, to whom, according to the terms of the will, they were, in the first instance, offered; and he intends to use this long-established Educational Institution as the nucleus of his projected School and College.

We trust that Mr. Budd and Mr. Settee will soon be under instruction for the Ministry. There are, beside, five young Natives whom the Bishop hopes to receive as free students during the summer; but some years must elapse before they can become available for actual Service.

On the whole, we commend this interesting Mission, the Indians and their deep necessities, the Bishop and his Missionary brethren, who are anxiously engaged in efforts to benefit them both temporally and spiritually, to the earnest prayers of our Christian friends.

LETTERS AND JOURNALS OF MISSIONARIES.

NARRATIVE OF A JOURNEY TO MADJAME, IN KIRIMA,* DURING APRIL, MAY, AND JUNE 1849, BY THE REV. J. REBMANN.

ON Mr. Rebmann's previous visit to Madjame,† Mamkinga had promised him, not only that he should have full permission to go forward, but that protection should be afforded him in that part of the road where danger was to be apprehended from the nomadic tribes, the Masai and Wakuafi.

In these expectations our Missionary, as we stated in our Number for March, has been disappointed; and finding it impossible, from the causes detailed in this narrative, to advance beyond Madjame, he was obliged to return to the coast. All access through that

country to the interior seems for the present to be precluded. The road, indeed, to the southward, through Ukambani, may be found more accessible. But it is not impossible, that, in the providence of God, further advance into the interior may be prevented until we have made good the ground which we have gained, and occupied it in all its principal points with Missionary Stations. God may be pleased to close the door against further discovery for the present, in order to remind us that the advance, which we have made into the interior, has been permitted only as an opportunity for enlarged Missionary operations. If, as new tribes open to us, and their Chiefs declare their willingness to welcome Missionaries as permanent residents among them, our efforts to evangelize the Natives do not increase, there is reason to apprehend that the range of accessible ter-

* The Natives of the country call it Kirima—the Suahélis, Jagga.

† *Vide* our Numbers for April and May.

ritory, if it do not diminish, will at least not enlarge.

When Taita and Madjame, Ushinsini and Unikani, shall be occupied, and the Chiefs and people begin to appreciate the value of Missionary labours, then, in the countries beyond, new openings will present themselves, by which the Gospel may advance, and facilities of various kinds will providentially concur to lead us onward in the very direction where the obstructions had seemed most formidable. It may be that Central Africa has been kept shut up, waiting for the Gospel; and that it will not open until Christian men arise in sufficient numbers, as messengers of peace, to ascend its mountain barriers, and win a way, not only into the heart of Africa, but into the hearts of its people. Can we wonder if such should be the case, when we remember how other regions—America, the maritime parts of Africa—have suffered, simply because their discovery by the world preceded the evangelical action of Christ's Church and people?

We now present to our readers Mr. Rebmann's narrative of his last journey to Madjame, in the hope of penetrating to Uniamesi.

We should not have undertaken this journey so soon after my return from my second visit to Jagga, had it not been for a native of that country, who, without my requesting it, had been ordered by his King to accompany me to the coast, and whose return to his country had been committed to our care. We might, however, have sent him back with some company of trading Suahélis; but, on the one hand, it was justly to be feared that by so doing we might incur the displeasure of the King, who certainly expected me to return to him with his man; and, on the other hand, a fair opportunity was presented to us of carrying out a plan, long before entertained and cherished—to proceed further into the interior by way of Jagga, for which purpose, too, the King had repeatedly promised me his aid. Stationed as we are on the east coast of Africa, which proves to present openings into the interior far better and safer than those of the west coast, the limits of our Missionary thoughts and labours can be no others but those of heathen ground still unoccupied by the messengers of peace. And as the first step to be taken for the evangelization of Africa is to make known its countries and people, we could not, and cannot, but think it our duty to take that step ourselves, inasmuch as we see ourselves

placed in circumstances which both enable and encourage us for it. Now a duty, if not timely fulfilled, will lie upon you as a burden, the removal of which, if delayed, is rather likely to increase in its difficulty than to decrease. Africa presents herself to us as entitled to accuse us of leaving her unvisited and unknown to those who would loose her bodily and spiritual fetters, and translate her into the liberty of the children of God. She has a right to accuse us as long as we have not tried every means in our power of gaining knowledge of her, especially if she herself also seems bidding us come. We see her standing with open arms to receive clothing and ornaments for her naked body, and we cherish the hope that she may also accept heavenly clothing and ornaments for her naked soul. But, alas! the following Journal presents a sad disappointment of that hope. Her desire after earthly goods seems to have entirely engrossed the longing after the higher and spiritual goods supplied by the Gospel. The King of Jagga, unmindful of his promise, instead of furthering my journey, prevented it, by depriving me of the goods necessary on the road, and denying me his soldiers to go with me until I should have passed the inimical Masai and Wakuafi. The interior of this continent will, perhaps, remain undiscovered, until God has visited it with some signal judgments to awaken its inhabitants to their lost condition, or until some providential change shall be effected in its internal and external relations, especially with Europeans. But even now we must not be dismayed from making another trial; the more so, as there is indeed no trodden road to Uniamesi by way of Jagga—which road lies further to the south, along the Pangani river—and another road may be tried through Ukambani and Kikuyu, the inhabitants of which latter country are stated to travel to Uniamesi on business, which is not the case with the Jaggas. These roads ought also to be tried before we give up the hope, not only of penetrating into, but of traversing, this continent from east to west.

It was on the 6th of April when both of us set out on the journey, Dr. Krapf being desirous to accompany me to Kadiáro, where we arrived on the 10th inst., and from whence, Dr. Krapf returning, I was to prosecute my journey alone. As the journey was intended to Uniamesi, we had of course hired more porters than on all our former journeys, so that the whole company consisted of some thirty men. I intended straightway to cross the wilderness which stretches between Taita

in the east and Jagga in the west, without entering or even approaching Bura.*

On the first day my people went just in the direction I desired; but on the second day from Kadiaro, after crossing the small river Madade, they, instead of crossing, went along the mountain range which extends from Bura to the south for a day's journey, and is wholly uninhabited, because they were afraid of cutting the Desert too far from the usual road, and in a direction which none of them had ever gone before. So it happened that we passed Bura very close, and hit on the same way which I had gone on both my previous journeys.

As the rainy season had now fully set in, my journey from Kadiaro to Jagga became exceedingly troublesome. Several times it rained almost the whole night, while I, like my people, was lying in the open air, with no other shelter but that afforded by an umbrella. At the same time the rain caused such a coldness during the night, that, notwithstanding my better clothing, I was obliged to take refuge at the fire, like the half-naked native travellers. Another difficulty of travelling at this season was the swelling of the Jagga rivers, the first of which, called Gōna, we had to pass on entering the territory of Kilema, on the 20th of April.† None of my people would venture to cross that river until I myself had made the beginning. I had twice crossed it before on my previous journeys to Jagga; but its volume of water was now greatly enlarged, and its current dreadful. The water reached above my loins, and its force required the utmost of my strength to be applied in stemming myself against it by means of a stick, in order to prevent it from taking me along with itself. The first who ventured to ford the river after me was a Suahéli man, who also carried the loads of all the thirty men over the river, they being afraid of fording it even without any load: it was not before several hours that the whole company had passed over. From the river we had still to walk the distance of about six miles; when, being again overtaken by heavy rain, we entered Kilema. How

glad I was to be enabled to spend another rainy night in some habitation, how narrow, dark, smoky, and miserable soever it might be!

Had it not been for want of food, and the constant rain, I should at this time not have entered Kilema at all, but proceeded at once to Madjame; for it was evident that Masāki, the ruler of Kilema, would not like to see so many goods passing by him to some other Jagga ruler, but would require a large portion of them for himself. The presence at Kilema, also, of Bana Kheri, my former guide to Jagga, would greatly make against my entering that territory; for not having, on a former journey, his avarice gratified to the degree he had fancied, he got displeased with us, and was reported to have declared that he would cause enmity against us in Jagga. And that I now was coming to Jagga in order to proceed to Uniamesi, without employing him as my guide, was still greater cause for him to be angry, he having formerly declared that without him we could never go to that country. Another reason to dislike my journey was given him in the circumstance, that almost the whole company of my porters, only two excepted, were Wanika, who, up to this time, were not in the habit of trading with Jagga, their trading-place being in the Wakamba country, Ukambāni; and who, by a character like that of Bana Kheri, might now justly be suspected of taking advantage of my journey to seize on the trade of Jagga, especially of Madjame. But notwithstanding all these untoward circumstances, which would greatly discourage my entering Kilema, I was obliged to do so for the above reasons—want of food and the rainy weather.

Bana Kheri, however, during my whole stay in Kilema—which, on account of the rain, and beggary of Masāki, lasted twenty-two days—showed himself well disposed toward me, for which indeed he had good reason, as, his means of subsistence at the time of my arrival being exhausted, he greatly wanted my help for himself and his slave. But his trickishness and wickedness were great enough to induce him to play his intrigues against me in secret, of which my Wanika porters had much to tell me; stating, on the one hand, that Bana Kheri was instigating Masāki to obstruct my journey as long as I refused to gratify all his demands; and, on the other hand, that he endeavoured to frighten them from going with me to Madjame, saying they would all be killed on the road.‡ And indeed so obstinate was Ma-

* *Vide* the Map in our Number for May 1849.

† On the preceding day I had got very near to a rhinoceros. All my people but one were just behind me, and, throwing down their loads, escaped in all directions. But seeing the beast, which at first stood and gazed on us, doing the same as they, they rallied again, surely believing that it was the power of the book which I carried with me—the Bible—that had scared the beast. They cannot understand that we carry the Bible with us for any purpose but that of guarding us against the dangers and perils of the wilderness.

‡ How remarkable that Bana Kheri himself was soon afterward killed, on his way home between Kadiaro and Kilibassi, which region he used to consider as perfectly safe as his home.

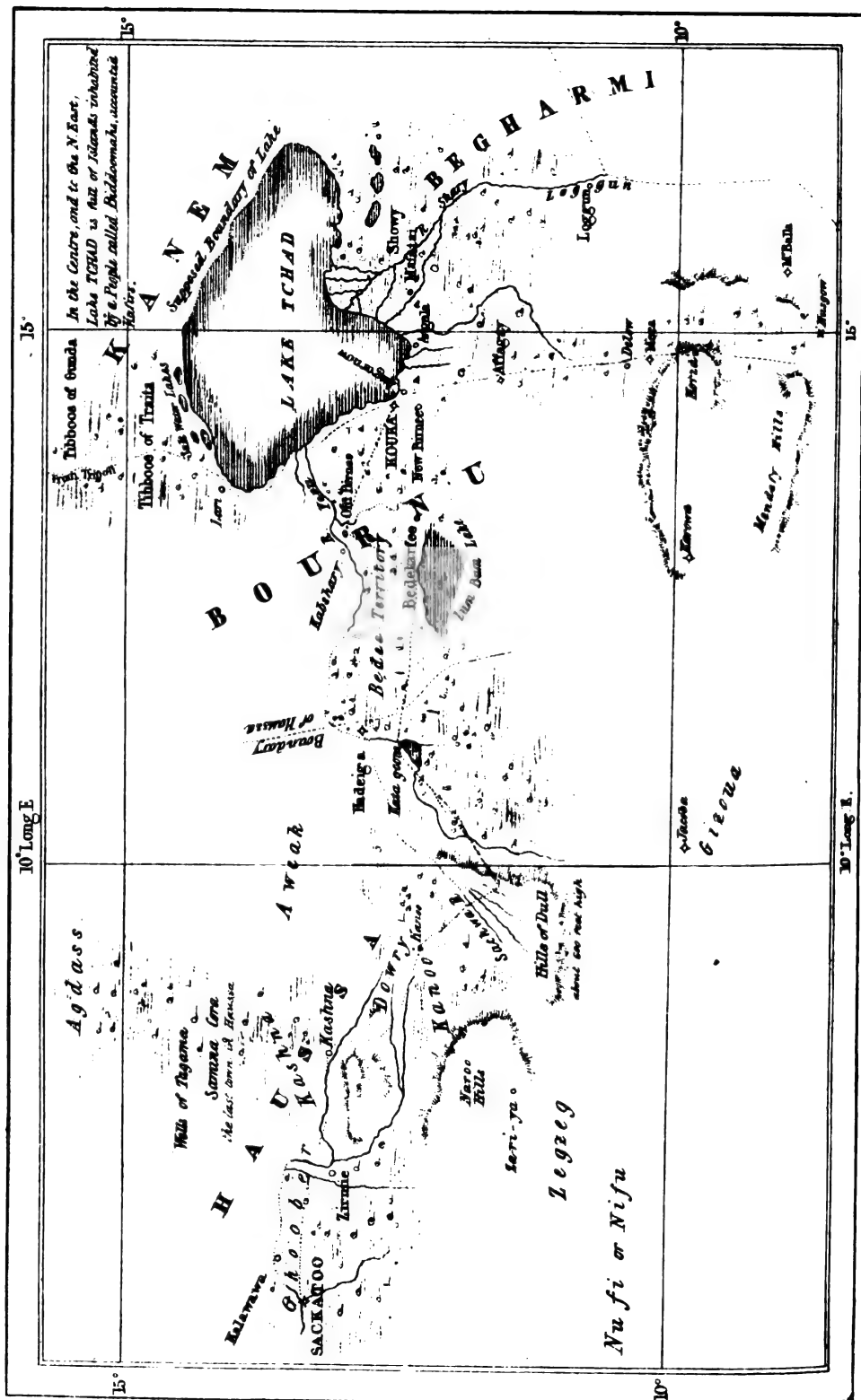
sāki in his begging, and so busy were the Jagga females in telling my porters the dreams they had dreamt of their destruction in case they should proceed to Madjame, that at last half of them lost all courage, and would in a hurry return to their homes, even at the expense of losing all their wages, as I threatened them. Masāki himself, however, conciliated them again, by conferring on them the signs of peace as used in that country; and which consisted in seizing my right hand, together with those of the chief of my people, and of those soldiers who were to escort us on the road to Madjame, and slightly spitting on them, saying, "Go in peace, and return in peace." Masāki, though desirous to stop my journey in order to gain from me as much as possible, could not dare altogether to frustrate it, because, in this case, he would most certainly have incurred the anger of Mamkinga, who is, as it were, the Emperor of Jagga, and some soldiers of whom were just staying in Kilema, who, it was to be expected, would inform their master of the Msungu's—European's—desire of coming to him. Beside these, there was a man of Mamkinga with me, who as mentioned above, had accompanied me to the coast, and with whom I was now returning. Providential it was, that already my former journey to Madjame had coincided with the rebellion which the Prince Kirūme, in the neighbouring territory Kirūva, had made against his old father Muāmīno, in consequence of which there was a continual interchange of soldiers and messengers between Mamkinga and Masāki, who sided with Muāmīno, all the time of the unsettled state of Kirūva. Without some soldiers of Mamkinga having been present in Kilema contemporary with myself, Masāki would never have assisted, or even *allowed* me to go to Madjame through his territory; but, displeased with my journey, he would have left me to go the untrodden and dangerous way through the wilderness outside of Jagga: for it was evident, from my first meeting with Masāki, that, from a desire after earthly goods, he meant to monopolize me, charging me, as he did, not to go to any other country.

The report goes, that he was killed by a party of Masai strolling about; but, as every body knows that at present the Masai in nowise frequent that region, it is more likely that he was killed by his own companions, on account of his proud, deceitful, and violent behaviour, which he evinced wherever he was. He would have been a very great obstacle to a Mission in Jagga, but now he is removed. What was laudable in him was his enterprising spirit, which rendered him a very great traveller.

Here you see the great difficulties which obstruct the way of an East-African traveller. Each ruler of a country considers the traveller who comes to him as his own guest, whose goods are to be bartered for ivory in his own country; or, if he allows the traveller to go onward on his journey, he thinks himself entitled to a considerable portion of the traveller's property, even a portion which far exceeds that which the traveller himself may be willing to give. Thus he is soon deprived of the means necessary to sustain him and his porters on the road, and is therefore obliged to return. This was the experience we made in Jagga. Whether the same difficulty exists in Ukambāni, the results of the journey intended shortly to be made there will show. My Suahéli porters told me that King Kmēri, of Usambara, would behave far otherwise toward the Suahéli travellers who passed by him on their way to Uniamesi, and assured me that he would behave likewise toward myself; and though he also wants to be proved in this respect, yet he may be more trusted in than the Jagga rulers, who, from considering their country to be a sufficient emporium, have no regard to the traveller's wish of going beyond their territory, while Usambara actually presents a frequented road to Uniamesi. Ukambāni, too, is more likely to present a thoroughfare to Uniamesi than Jagga, because the Wakamba themselves are great travellers, and therefore know also how to treat and respect such; which is not the case with the Jaggas, who never travel to another country, unless, which very seldom occurs, the King commands one or two of his soldiers to accompany a Suahéli caravan to the coast, and to return with it; for alone the Jaggas will never leave their country. With regard to the treatment of travellers, even of native travellers, it remains quite true what an Emnika once told me as a rule—"Men who do not travel have no understanding;" for it is not only the European, but the native traveller himself, that, by a people like the Jaggas, is disliked, or even denied proceeding to some other country; while, on the other hand, the foreigner, if his guide and porters are true to their engagement, will, if not always, yet generally, be allowed to pass on wheresoever the native traveller is allowed to do so.*

(To be continued.)

* From Jagga we shall not be able to go more inland, but by means of a Missionary Station. When the avidity of the Kings after clothing and beads shall have been somewhat gratified, and when they shall have obtained some knowledge of the Missionary's object, they may be well expected to allow him to visit other countries.



MISCELLANEOUS.

AMOUNT OF DISCOVERY TO THE EAST AND
SOUTH OF BOURNU.

(WITH A MAP.*)

BOURNU, in the act of recovering itself from the prostration into which it had been cast by the irruptions of the Fellatahs, and occupied in regaining its previous position of supremacy, at the period of Denham's visit† was in hostility with the surrounding countries. This state of things proved in the highest degree unfavourable to the prosecution of further discoveries. There was an evident unwillingness on the part of the Sheik to permit the advance of the Europeans beyond his frontiers. A variety of motives influenced him. Apprehensions were at first entertained that the White Men were spies, connected with some mysterious effort in preparation for the overthrow of Mahomedan power in Central Africa; and when the Sheik became convinced of the groundlessness of such suspicions, and began to feel kindly toward Major Denham, regard for the personal safety of his guest prevented him from acceding to his repeatedly-urged request, that he might be permitted to move about in different directions.

Still, such was the judicious conduct and untiring perseverance of this enterprising traveller, that he was enabled to accomplish much more than, under such circumstances, could have been expected; and he has transmitted to us information of great value, because it comprehends all that we possess with respect to the countries on the south and east of Bournu.

Amongst the various nations bordering on Lake Tchad Mahomedanism is dominant; but in the islands of the lake a formidable race of Heathen, called Biddoomahs, reject alike the political and religious yoke of the Mahomedans.

A voyage of five days is said to intervene before these islands are reached from the western shore. They are many in number, the two largest being named Koorie and Sayah. The language of the islanders is peculiar to

them, although somewhat resembling that of Kanem. Possessors of nearly 1000 large canoes, they rule the waters of this inland sea, on which they consider themselves invincible, and are so deemed by others. The Bournu people seem to have abandoned all idea of subduing them. Their proverbial saying is, that, instead of a large country and much cattle, they have a strong arm and a cunning head, and therefore they must take from such as are richer than themselves. Acting on this principle, they send out their piratical fleets of 60 or 100 large canoes. Armed with spears and shields, their hand is against all the dwellers on the mainland—Waday, Begharmi, Bournu—and every man's hand is against them. They are said to permit either the ransom of their prisoners, or their incorporation with themselves. Major Denham met with some of this race at Lari, on the north-west border of the lake. He thus describes them—

“They were amongst the most savage beings I had ever seen in the shape of men. The men, until they are married, wear their hair, and collect as many beads and ornaments as they can, which they wear round their necks; their hair is long, and plaited or twisted in knots; they have ear-rings also; and this collection of beads and metal is always given to the wife on marriage. The upper part of the face is very flat, and the eye sunk; they have large mouths and long necks; a sulky reserved look about them, any thing but agreeable. They have no style of salutation like other Negroes, who greet strangers over and over again, sitting down by them: these stand up, leaning on a spear, and looking steadfastly at you without speaking.”

The Shouaas Arabs are another peculiar race. They have scarcely any resemblance to the Arabs of the north. Their countenances are open, with aquiline noses and large eyes; their complexion a light copper colour; and their appearance resembling some of the best-favoured gypsies in England. Their Arabic is nearly pure Egyptian. They live entirely in tents of rudely-dressed hides, and huts of rushes, changing their abode on the approach of an enemy, or the failure of herbage for their flocks and herds. In these, and in canals, they are rich. Their camps are cir-

* This Map is part of a much larger Map given in Denham's "Narrative." We have been permitted to copy it by the kindness of the publisher, Mr. Murray.

† Vide "Bournu and its People," pp. 231—238 of our Number for April.

cular, and are called dowers, or frigue. Although always tributary to one Black Sultán or another, they hate and utterly despise the Negro nations. From the Dugganah Shouaas, whom he met on the east shore of the lake, Major Denham obtained some curious information with respect to the countries beyond. Having formerly been tributary to the Waday Sultáns, they had been in the habit of dwelling sometimes in the Bahr-el-gazal, sometimes by Lake Fittre. The former they described as a valley stretching north-east, full of trees and pasture, in which remained the dry channel of a stream which had once flowed through it from Lake Tchad. The valley, according to the traditions of their forefathers, had formerly terminated in a large lake, which was now dried up. They also stated, as the result of their own observation, that there was a decrease in the overflows of Lake Tchad. Lake Fittre, they said, was sometimes called the Darfur Water and the Shilluk.

In the Arabic manuscript written by Bello, the Haussa Sultán, and brought home by Capt. Clapperton in 1825, Darfur is described as an extensive country, containing woods, rivers, and fields fit for cultivation, and bounded on the west by the kingdoms of Waday and Begharmi. Throughout this region Mahomedanism has extended itself, and many of the inhabitants go on pilgrimage to Mecca.

The Shilluks are among the most important of the tribes on the banks of the Bahr-el-abiad, or White Nile: their territory interposes between the Nile and Darfur. It is singular that Lake Fittre should be called the Darfur Water and the Shilluk, as in some maps the kingdom of Waday is interposed between it and Darfur, the lake itself being placed sometimes to the north-east, and sometimes to the south-west, of Lake Tchad. Should either position be correct, it is impossible to understand why it should be called the Darfur Water and the Shilluk; and the probability arises that it has been placed far too much to the westward. The Arabs also stated that it is large, but not of the same magnitude as Lake Tchad; that it is fed by a river from the south-west; and that another river flows out of it. In the maps to which we have referred, rivers are laid down as flowing into the lake from the opposite points, south-east and east; the lake in one case being placed at the head of the Bahr-el-gazal, with which the Arabs have never identified it, and without any out-

let, in direct opposition to their express testimony; in the other case, being made to communicate with Lake Tchad by a river flowing out of it westward into the Shary, which is wholly unsupported by any evidence from Denham, who heard, indeed, at Loggun, of a more southerly branch of the Shary, but flowing to the eastward.* Concerning this he hesitates not to express his conviction that it enters Lake Fittre; and it is highly probable, that, flowing out in an easterly direction along the Darfur and Shilluk countries, it causes the lake to be sometimes called the Darfur Water and the Shilluk. It is remarkable that the expedition sent forth by the Viceroy of Egypt, in 1839, to investigate the sources of the Nile, found several tributaries flowing into the Bahr-el-abiad from the west, in the country of the Shilluks; one, the Bahr-el-adda, and another, the Bahr-el-nahas, which flows into Lake Couir. The Dugannah Arabs stated that the river which flowed into Lake Fittre from the south-west came from the Kerdie country, and that it was the same with the Nile.

The great river Shary, which flows into Lake Tchad on the southern shore, and the kingdom of Loggun, situated on its banks, were also visited by Major Denham. At a town called Showy, about fifty miles from its embouchure, they found the river half-a-mile wide, and running at the rate of two or three miles an hour. Opposite the town, a beautiful island, about a mile long, occupied the centre of the stream. Embarking in a canoe, they were carried down a distance of thirty-five miles, to a spot called Joggabah, or island. Here the river, alternating by handsome sweeps from one noble reach to another, pursued its course amidst banks covered with trees of rich foliage, around which a variety of creeping plants hung forth their variously-coloured and aromatic blossoms. Proceeding down one of the two channels into which the river is divided by the island, they entered the great lake, the heavy swell of which soon forced them to put back.

The capital of the kingdom of Loggun, situated on the Shary, was then visited. Entering at the western gate, the travellers proceeded along the principal street, of handsome breadth, having on either side large dwellings uniformly constructed, before the

* This probably is a distinct river from the Shary, but called by the Natives a branch of that stream, from the proximity of their respective sources.

entrances of which, leading into enclosed court-yards, a number of the inhabitants, with their slaves behind them, sat waiting to receive the White strangers. One, an individual of apparent consequence, bending nearly double, and joining his hands—the first salutation of the kind which they had seen—advanced toward them, followed by his slaves, bending still lower, and explaining that he was sent by the Sultán to welcome Kab n'jaffy (the White Men).

The next day Major Denham proceeded to visit the Sultán. Ten Negroes of high birth conducted the Europeans through the streets. In a large court, where several hundred persons were collected, a lattice-work was pointed out as the locality of the Sultán. On the removal of the curtain which concealed him, he was discovered on a carpet, enveloped in silk tobes, when the whole Court prostrated themselves, pouring sand on their heads, while frumfrums and horns blew their harsh salute.

The capital is computed to contain 15,000 inhabitants, their language being in close affinity with that of Begharmi, the adjoining country to the east. Around are the Shouaas, who bring abundant supplies of bullocks, milk, and fat, for which they receive in exchange tobes and blue cotton in stripes, the manufacture of the Loggun people. Every house has its rude machinery for weaving, and the free inhabitants of both sexes labour diligently at the loom. The linen produced is fine and close. It is made up into tobes or large shirts, or into lengths of fifteen or sixteen yards, which are then dyed by female slaves, the indigo which they use giving the material a deep blue colour. After three steepings, and alternate exposure to the sun, it is glazed, by being laid in a damp state on the trunks of large trees cut to a flat surface, and beaten on them with a wooden mallet, the linen being occasionally sprinkled with cold water and powdered antimony.

In Loggun Major Denham found the first metal currency which he had seen in Negroland, consisting of thin plates of iron, something in the shape of the tip with which race-horses are shod. They are made into parcels of ten and twelve, thirty of which are equal in value to a dollar. This currency is subject to fluctuations, according to the will of the Sultán, who, by proclamation on the weekly market-day, depresses or increases its value, according as may best suit his own proceedings in the way of sale or purchase.

The Loggun people are described as a handsomer race than the Bournuese, and far more

intelligent. Situated between the conflicting kingdoms of Bournu and Begharmi, yet indisposed to war, and intent on industrial occupations, their policy had been to remain neutral, and they had submitted to many sacrifices for the preservation of peace. The restoration of tranquillity was all that was needed to render Loggun a favourite resort for merchants. The Natives appeared to care but little about the Mahomedan form of religion; and on the arrival of the time when Missionaries shall be enabled to reach these interior districts, Loggun—from its position, and the character of its people—presents one of the most favourable spots on the north side of the equator for Missionary operations.

Begharmi is a large country, extending along the eastern bank of the Shary, between which and Bournu a savage war had long raged, characterized by mutual irruptions and invasions, the plunder and burning of towns and villages, and the ill-treatment of the captives. The Sheik of Bournu was said to have led into captivity 30,000 of the Sultán of Begharmi's subjects. Nor were the Begharmis slow to retaliate whenever an opportunity was presented to them. They were, however, inferior in courage to the Bournuese troops, and were most frequently defeated. On one occasion the Sheik had remained three months in the Begharmi territory, destroying by fire the deserted towns. The Begharmi Sultán, with all his family and slaves, had been obliged, as on previous occasions, to retire to the other side of a large river to the south of his dominions, where the Kaffirs or savages always afforded him shelter and protection. These people were described as resembling the sands of the desert in number.

Shortly after Major Denham's visit to Loggun, a decisive conflict took place between these nations, in which the Begharmis were completely defeated, seven sons of their Sultán slain, and of 200 of their Chiefs only one was said to have escaped alive. The markets were crowded with the prisoners who had been taken, and who were exposed for sale as slaves. They were cheap in proportion to their numbers; and Major Denham saw several fine boys and girls sold for two or three bullocks—in value ten dollars.

But the most important discoveries of Major Denham were to the south of Bournu, in the direction of Mandara, at the southern termination of which commence the mountainous ranges which occupy the centre of the African Continent.

Mandara, and Karowa to the south-west of it, had, previously to the commencement of the Fellatah irruptions, been governed by a Kerdie ruler. These heathen kingdoms were, however, laid waste by the same flood of Fellatah conquest which desolated Bournu. Eventually, a son of the deposed Sultán, after the example of El Kanemy, rising up to a renewal of the contest, wrested Mandara from the invaders, and, by a profession of Mahomedanism, securing to himself assistance which would have been otherwise refused him, was enabled to make good his position, and become the founder of a new dynasty.

The necessity of union against the common enemy, the Fellatahs, and the opportunity of procuring fresh supplies of slaves—which Mandara, from its vicinity to the Kerdie countries, was capable of affording to Bournu—soon convinced the Sheik how important it was that he should form a close alliance with this ruler. A league, offensive and defensive, was therefore entered into between the two kingdoms. It was consolidated by the Sheik receiving in marriage the daughter of the Mandara Sultán, the lady's marriage portion consisting of 3000 Kerdies, captured, by the united forces of Mandara and Bournu, from a country to the south-east called Musgow, where, perhaps, as many more were slain in the vain attempt to defend their families and homes.

Such are the scenes which are being continually enacted in Africa. The Mahomedans are the merciless oppressors of the heathen tribes. They think it lawful to be cruel to a Kaffir, and gladly avail themselves of such a pretext to accumulate calamities on their fellow-man. Thus their troops of armed cavalry are continually invading the heathen countries, burning the villages, slaying some, and enslaving others, of the inhabitants. On the southern limits of the Mahomedan states there extends a parallel of sorrowing tribes, troubled Heathen, which have no rest: they have trembling of heart, and failing of eyes, and sorrow of mind: their lives hang in doubt before them, they fear day and night, and have none assurance of their lives.* Only one way of escape from perpetual affliction presents itself, and that is to embrace Mahomedanism. By fire and the sword this fanatical scourge has extended itself; and if it has not penetrated into the heart of Africa to the south of the equator, it is because the mountain barriers provi-

dentially interposed in that direction have arrested its progress, by rendering the advance of armed cavalry impracticable, and thus affording a hiding-place and safe retreat from the combined action of bigotry, covetousness, and sensuality.

It was the advance of a considerable body of the Bournu troops, to co-operate with the Sultán of Mandara in an attack on the Fellatahs, that enabled Major Denham to penetrate into a region which had never before been visited by any European. They passed through countries which, once heathen, had been persecuted into Mahomedanism. As they approached the Mandara territories, they were met by the Sultán, at the head of 500 horsemen. They were "dressed in Soudan tobes of different colours; dark blue, and striped with yellow and red; bornouses of coarse scarlet cloth; with large turbans of white or dark-coloured cotton. Their horses were really beautiful, larger and more powerful than any thing found in Bournu, and they managed them with great skill. The Sultán's guard was composed of thirty of his sons, all mounted on very superior horses, clothed in striped silk tobes; and the skin of the tiger-cat and leopard formed their shabracks, which hung fully over their horses' haunches." Several men preceded, "blowing long pipes, not unlike clarionets, ornamented with shells, and two immense trumpets, from twelve to fourteen feet long, borne by men on horseback, made of pieces of hollow wood, with a brass mouth-piece, the sounds of which were not unpleasant."

The features of the Mandara people are less flattened than those of the Bournuese. The men are intelligent and lively, the foreheads high though flat, eyes large and sparkling, noses inclining to the aquiline, and wiry, curled hair. Their principal towns, eight in number, stand in a valley overlooked by the hills, amongst which are the habitations of the Kerdies. These poor people were filled with dismay at the appearance of such an imposing force in the valley. Ignorant against whom the thunderbolt of war was about to be directed, they endeavoured to divert it from themselves by sending presents to the Sultán. Many of them came bearing leopard-skins, honey and slaves, asses and goats, as peace-offerings. The Musgow people, mindful of the previous sufferings they had endured, sent two hundred slaves, and more than fifty horses. The appearance of this people was most peculiar, and is thus described by Major Denham—

* Deut. xxviii. 65, 66.

"Between twenty and thirty horsemen, mounted on small, fiery, and very well-formed steeds, of about fourteen hands high, with a numerous train, were the bearers of these gifts, and a most extraordinary appearance they made. I saw them on their leaving the Sultán's palace; and both then, and on their entrance, they threw themselves on the ground, pouring sand on their heads, and uttering the most piteous cries. The horsemen, who were Chiefs, were covered only by the skin of a goat or leopard, so contrived as to hang over the left shoulder, with the head of the animal on the breast; and, being confined round the middle, was made to reach nearly half-way down the thigh, the skin of the tail and legs being also preserved. On their heads, which were covered with long woolly, or rather bristly hair, coming quite over their eyes, they wore a cap of the skin of the goat, or some fox-like animal; round their arms and in their ears were rings of what to me appeared to be bone; and round the necks of each were from one to six strings of what I was assured were the teeth of the enemies they had slain in battle: teeth and pieces of bone were also pendant from the clotted locks of their hair; and, with the red patches with which their body was marked in different places, and of which colour also their own teeth were stained, they really had a most strikingly wild, and truly savage appearance. What very much increased the interest I felt in gazing upon these beings, who, to appearance, were the most savage of their race, was the positive assertion of Boo-Khaloom that they were Christians. I had certainly no other argument at the moment to use, in refutation of his position, but their most unchristian-like appearance and deportment: in this he agreed, but added, 'Wolla Insara, they are Christians!'"

Why they were so called Denham had no opportunity of discovering, the whole force, defeated by the Fellatahs, having been compelled, a few days after, to retreat in great confusion, and with very considerable loss. Whether there are races in the interior who retain the name of that Christianity which, in every other respect, they have completely lost, remains yet to be discovered.

After halting for a few days at Mora, the Sultán of Mandara's capital, the force proceeded to penetrate the mass of mountains to the south. The scenery, in richness and beauty, could not be exceeded. Interminable chains of hills rose on every side. On the east and west appeared a variety of lofty

peaks, and directly in front, to the south, Horza, the highest of them all, with the chasm through which they were to pass. The ascent continued as they entered this gorge. Precipices 2500 feet in height projected fearfully above their heads, the defile not exceeding 500 yards in breadth. Surmounting the pass, they entered on an extensive and thickly-planted valley, where the gubberah, the tamarind, the wild-fig, and the mangoe abounded, around whose trunks were wound a profusion of parasitical plants.

The Mandara chain commences at Delow, a little to the north of Mora, the capital of Mandara, and stretches east-south-east, south-west, south, and west. To the south, masses of hills appear, increasing from 2500 feet, in the neighbourhood of Mandara, to several thousand feet in altitude. They are said to extend more than two months' journey. The extreme southern peak, called Mendify, at the distance, it was said, of thirty-five miles, rose with singular boldness. The only persons from the Mahomedan States, who venture to penetrate into these districts, are freed slaves, who carry with them "beads and tobies, which are eagerly bought up, as well as turkadies from Soudan, and receive slaves and skins in exchange. The nations are very numerous, and generally paint and stain their bodies different colours." One man, with whom Major Denham had conversed, informed him that he had been twenty days south of Mandara, to a country called Adamowa, occupied by Fellatahs, the Kerdies being on the hills surrounding the plain on which the town is situated. He mentioned having passed several large lakes, and very clearly described a river which he crossed running from the west between two ridges of mountains. It flowed to the south of Beggaharmi, and then turned eastward to the Nile.

Thus the mountainous character of the great central area of the African Continent in every direction meets with confirmation. On the eastern coast our Missionaries Krapf and Rebmann at once find themselves amongst its more advanced ranges. On the north, the mountainous frontier has been reached by Denham.

Westward, the American Missionaries on the Gaboon River have discovered traces of the same geographical truth. They inform us that the three principal tribes in the region of the Gaboon are the Mpongwe, Bakali, and Shikani. Their attention has also been directed to another tribe, whose principal residence is still further toward

the interior—the Pangwes, a very vigorous, enterprising, powerful, and probably numerous people. They are making their way toward the coast, displacing or subverting the tribes that are found in their path. Their proper country is from five to nine days' journey beyond the Bakalis, and is said to be a land of mountains, hills, valleys, and fountains of water. The Missionary thus describes the circumstances connected with a visit to one of their towns in September 1848—

“When we approached the shore, the brow of the hill was covered with a dark tumultuous throng, shouting and gesticulating in the wildest manner imaginable. When we landed, all the women disappeared, but the men remained; and their appearance did not belie their reputation. It is said that they never fear the face of man; and more perfect specimens of masculine vigour I have never seen. The competitors at the Olympic games might have envied such bones and muscles, so perfectly developed. The Pangwe people are just emerging from the unknown wilds of Central Africa, and are still free from many of the effects, both good and bad, of intercourse with civilized men. No White Man had ever before been seen in their place; and few, if any of them, had ever before beheld a white face. When the King commenced the town, he told his people that soon they would see a White Man; but they thought him extremely vain and ambitious to dream of such an honour. They took it for granted that I came as their friend, and brought me presents of spears and such other implements as they possessed. They use none but native iron of their own manufacture, and it is of the finest quality. Many of their knives ring like cast steel; and no flaw or other imperfection can be discovered in them. They will not accept imported iron as a present, for they do not consider it worth carrying home. I brought away numerous specimens of their iron, but I could obtain no ore. They have found none at their new Settlement.”

To the southward of the continent there are also indications of a mountainous region to

the north. We refer our readers to the deeply-interesting Letter published in the (London) “Missionary Magazine” for March 1850, containing the discovery of the River Zonga, and the great Lake Ngami in connexion with it, in latitude 20° 20' south, and longitude about 24° east. We introduce one passage from it.

“The higher we ascended the river the broader it became, until we often saw more than 100 yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal; and as we approached the point of junction with other large rivers, *reported to exist* in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north awakens emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory.

“One remarkable feature in this river is, its periodical rise and fall. It has risen nearly three feet in height since our arrival, and this is the dry season. That the rise is not caused by rains is evident from the water being so pure. Its purity and softness increased as we ascended toward its junction with the Tamunakle, from which, although connected with the lake, it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than 2000 feet above the level of the sea—water boiled at 207½° thermometer—and the reports of the Bayeiye, that the waters came from a mountainous region, suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow.”

This united testimony from north, east, west, and south, is decisive as to the character of the interior. We wait for the fuller and clearer development of that of which we have now presented to us only the dim outline, and venture to entertain the confident expectation that, so far as climate is concerned, Central Africa will be found peculiarly favourable to European Missionary effort.



FISHING PA ON THE WANGANUI, NEW ZEALAND.—Vide pp. 351, 352.

Church Missionary Intelligencer.

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JULY, 1850.

[VOL. I.

ORIGINAL COMMUNICATIONS.

THE HILL TRIBES OF ASSAM.

We proceed with our survey of the diversified tribes that occupy the hills and mountain fastnesses around the valley of Assam. There is a line of perpetual congelation more or less elevated in different regions of our earth. Below it are the realms of vegetable life: above it rises the lonely deathlike region of perpetual snow. There is something that resembles it in the moral world—a line of congelation indeed, beyond which Christianity in its genial influence has not penetrated. There extend the icy realms of spiritual death. How soon we meet this fearful boundary, beyond which human affections are toward God cold as the perpetual snow. When shall the Sun of Righteousness, with increasing power, cause this sepulchral limit to retreat, and change the cold hearts of men, until, warmed into life, they become productive in devotedness of service to God! It is painful to go from tribe to tribe around this mountain valley, and discover nothing save a monotonous destitution of spiritual life—no Christian grace, no heavenly affection, springing up here and there to break the loneliness of the scene. Yet it is profitable, for there are millions thus, and it remains for us to ask, “Lord, how long?”

We must therefore request our friends to bear with us while we trace out our poor heathen brother, who has been hitherto concealed from us amidst the shadows of his sombre valley, or where on high, amidst the crags of the rock, he has perched his habitation like an eagle’s nest. He is a stranger to us—we scarcely know the name of many of these tribes—and in proportion as he has been unknown to us, he has been bereaved of our sympathy. If these papers draw forth one prayer on behalf of these neglected tribes, then something will have been done. No successful Missionary effort has ever yet been carried on that did not originate in a prayer like this.

The Meerees. Their original seat appears to have been the hills on the banks of the large tributaries flowing into the Brahmaputra from the north, and more especially the Subanshiri, on the eastern side of which

the independent nucleus of the tribe still resides, under its Gam or Chief. The Meerees were the dependants of the Abors, by whom they were cruelly oppressed. They have therefore removed in large numbers into the plains; and as they become assured that protection will be extended to them, the emigration increases. Although wild and barbarous, they are very industrious, employing themselves in growing opium, which they exchange with the Assamese for grain and other necessities, and cotton to a considerable extent, which they manufacture into rugs peculiar to themselves. Their arrows are so poisoned that even a scratch from them is fatal.

The Abors and Bor Abors are a numerous tribe, occupying the mountains to the north of the valley, from the 94° to the 97° of east longitude. The Bor Abors inhabit the highest and most remote ranges, behind the Meerees and Duphlahs. The Abors are found on the lower hills, and approach the valley about the Dibong and Dihong rivers. They come down to Saikwah and trade in mangit*, ivory, and woollens, bringing down occasionally a few fine large-woolled sheep and white kid skins very neatly tanned. “They are large, uncouth, athletic, fierce-looking, dirty fellows. The hair of the women is cut short, like that of the men: in a circle round the crown of the head it is two inches long, but the hair in front and behind, below the upper circle, is only about half-an-inch long. The ears of the men and women are perforated, the aperture, one inch in diameter, being distended by a piece of wood, worn as an ornament; and the necks of the Abor women are loaded with innumerable glass-bead necklaces of all colours. Their arms are likewise adorned, from the wrist to the elbow, with brass rings: the legs are exposed from the knee downwards, the calf of the leg being bandaged with cane rings to the ankle.”† The dress consists of a dhoti made of the bark of the adál tree. It serves for a variety

* Mangit—*Rubia cordifolia*. Linn.—the East-Indian Madder.

† “A Sketch of Assam,” by an Officer, H. E. I. C. S., p. 111.

of purposes—a covering, a carpet to sit upon, or a pillow at night. In the winter season they are careful to furnish themselves with a woollen garment, the more wealthy with cloaks of Thibetian woollens; nor is there an Abor to be met with who is not the possessor of some article of Thibetian manufacture. Armed with bows and poisoned arrows, and carrying light spears and daws, or short heavy swords, they are much feared by the Assamese. They can neither read nor write. Their language, which, in conjunction with the Singphoo, is said to be in affinity with the Birmese, sounds extremely harsh. Although rude and warlike, they are a hospitable and social race. Like their neighbours, they use animal food freely, and are fond of fermented liquors.

“An Abor village usually consists of a hundred houses or more, built near each other on a stony slope of easy ascent. The floor of each house is made of bamboos, supported on beams driven into the ground; and the space underneath is inhabited by the cattle. In the middle of the village is the Morang, a large building which serves as a hall of audience and debate, as a place of reception for strangers, and as a house for the bachelors of the village generally, who by their laws are not entitled to the aid of the community for the construction of a separate dwelling. It is the usual practice with these young men, at the first dawn of day, to go the round of the place, warning sleepy folks that it is time for labours to commence. Their granaries are generally built apart from the village, as a security against fire.”*

The rapid torrents with which their mountain district is intersected are crossed by cane suspension-bridges, in the construction of which the Abors display much ingenuity. Two main suspenders of cane, passed over pegs in supporting posts, are made fast to groups of trees on either bank, so situated as to suggest the idea that they had been planted for that object. Elliptical coils of cane support the footway, which is not more than twelve or fourteen inches wide. Canes connecting the coils run along the sides, and afford some security to the passenger. The span is often from 100 to 150 feet.

The Abors are divided into numberless clans. Each village has its meeting, at which all matters affecting its internal administration, or its position with reference to the other clans, are brought under consideration. Each male has a vote at this Village Council, which

is held every morning. They are said to sacrifice animals at the shrine of a deity called Ap-hoom, perhaps the Om of the Lama Thibetians. It is evident that they have continued and ready communication with Thibet from the number of articles which they possess of the manufacture of that country. The settlement of the Meerees in the plain country of Assam, and the fact that their language is a dialect of the Abor tongue, afford opportunities of preparing for Missionary labours amongst these wild Mountain tribes. We have presented to our readers the utmost of the information which we have been enabled to collect, and which is necessarily of a very limited character, no European having ever succeeded in penetrating, to any distance, into their country. In 1827 Lieutenant Wilcox attempted to ascend the Dihong river, in order to ascertain its identity with the Tsanpu, but found the undertaking impossible, not only from the physical difficulties of the route, but from the prohibition of the Abors. It also appears that emigration into Assam is forbidden among them, under the penalty of being tortured, and sold into slavery to another tribe.

The Mishmees occupy the ranges of hills to the north-east of the valley. Divided into numerous clans, they are continually in collision with each other. A small, active, hardy race of people, of Tartar descent, they present the Tartar cast of features. Their language is said to be characterized by a peculiarity of tone, and difficulty in enunciating its consonants. In their personal habits they are excessively filthy. Their clothing consists of an inferior cotton, manufactured by themselves: the Chiefs are dressed in the coarse red-coloured woollens of Thibet. A large heavy knife, which the owner applies to every purpose in which he can make it useful, is worn in a narrow belt of skin over the right shoulder. Over the other shoulder another and a broader belt is passed, ornamented with curved or spherical plates of brass. Some of the tribes have the hair tied in a small knot on the crown: the Dibong Mishmees, on the contrary, are crop-haired.

The women wear necklaces of colourless glass, or coarse cornelian, of several pounds weight. The head is ornamented by a thin plate of silver passing over the forehead, while the lobe of the ear, distended after the Abor custom, is adorned with silver earrings of a cylindrical form.

All classes, women and children as well as men, are inordinate smokers. The tobacco is contained in a pouch of monkey's skin at the

* Robinson's "Descriptive Account of Assam," pp. 360, 361.

girdle, in which also are deposited a small pipe, and a case armed with a strong steel, having within it the flint and tinder. Some of the pipes are furnished with brass bowls, evidently of Chinese manufacture, and imported by the Lamas.

On their war expeditions they are armed with cross-bows and short arrows, invariably poisoned. They have lances for thrusting: the lance heads are of soft iron, manufactured by themselves. Their swords are straight, of Chinese manufacture.

In all connected with peaceable and domestic habits they are sadly defective. Cultivation is rude and scanty. Their houses, varying in size according to the rank of the possessor, are built on machans, or stages, formed almost entirely of bamboo, and thatched with the leaves of the ratan. There is no exit for the smoke, the door excepted.

In the formation of cane suspension bridges they imitate the Abors, although the Mishmee bridge is much the most difficult of transit. "A stage is erected at a considerable height above the water on either bank, and well-secured with large stones and canes, made fast to the neighbouring trees: the three canes composing the suspending rope pass over well-secured supports on the stages at either end, and are separately fastened to trees, so that were one of them to fail, two would still remain. Before the stages a number of loops hang ready for use: they are made of long canes, coiled like a roll of wire. The passenger inserts his hands and shoulders through two or three of these, and brings them under the small of his back: he then, or some one for him, secures the loop, with great care, to a waistband contrived for the purpose on the instant, and generally the spear put through the knot helps the security of the fastening: then, throwing his heels over the cane, he launches forth on his adventurous passage. The weight of the body altering the curve—which so large a cane must necessarily have, however well stretched—causes him to descend at first with some rapidity, in which the hands are used rather to arrest the progress: toward the middle he is master of his own pace, and, when hanging there, the cane is considerably bent from the horizontal line. Now the hands are used to drag the body gradually up the inclined rope, progress grows slower as he advances, and when near the goal he appears so fatigued, that between each tug he makes a long pause. Accidents are seldom known to occur; and the canes are renewed at least every three years."*

Of their religion we know little. It ap-

* Robinson's Assam, pp. 368, 369.

pears to consist principally in the dread of an unknown spirit residing in the depths of the mountains and forests, of whose anger they consider their afflictions and misfortunes the effects: they therefore try to avert it by sacrifices of fowls and pigs.

Such invariably is the prominent idea which the human mind connects with the acknowledgment of God, until it becomes enlightened by the Gospel. The superior object which the soul in its degradation is still compelled, in some obscure way, to recognise, is invested with a repulsive character, and only approached because an object of dread. The worship rendered is simply an effort to appease the wrath of one who delights in vengeance. Love, affection, gratitude, of these no expressions can be traced. It is not surprising that the human mind has withdrawn itself as much as possible from a remembrance which causes gloom and awe, and occupies itself in fond inventions of its own; and that in religious matters the generality of the heathen tribes are found immersed in idolatrous worship, and puerile rites and ceremonials, while the idea of one who is superior to all this has become so indistinct that it can scarcely be traced at all. The Gospel of Christ, with its glorious light, dissipates the gloom, and reveals God in His true character—"God is love."

Their principal traffic is with the Lamas; and, as affording the hope of eventually communicating with that interior people, the Mishmees become invested with much importance. The Lamas are to the north of the Mishmee range. The valley they inhabit is small, but well cultivated. Their appearance and habits are those of the Chinese. The men, who are of large stature, are well-clothed, wearing Chinese trousers and shoes. They navigate the rivers by boats drawn by horses. Their towns are large, surrounded by stone walls, and built after the Chinese model. They imitate the exclusiveness of the parent stock by carefully shutting out all foreigners from their dominions.

The Khamtis are descended from the Bor-Khamtis, a powerful race, of Shyan origin, located about the sources of the Irrawaddy, which are said to exist about fifty miles north of a principal Bor-Khamti village, situated about latitude 27° 30' north.

The Shyan appears to be a great parent stock of various races occupying the grand centre of the further peninsula of India, from the sea-board of Siam until they penetrate to a considerable extent within the limits of

the Chinese Empire. The nidus of the race from whence have issued the Siamese to the south, the Ahoms, the original conquerors of the valley of Assam, eastward, and the Bor-Khamtis in a more northerly direction—from whom the Khamtis, within the last hundred years, have quartered themselves on the confines of the valley—has never been visited by any European, and the country is unexplored.

The Shyans are divided into many tribes, and the language has a corresponding number of dialects.

"The Cassay or Kathé Shyans occupy a country sometimes called Nora, on the head waters of the Kyendween. The northern Laos inhabit the sources of the Meinam or Siam river. Their principal city is Kaintoun. The Mrelap or Myelop Shyans occupy the region between the upper part of the Irrawaddy and China, and are sometimes called Shyan Waws. Their chief towns are Momeit, Thenne, and Monay, from each of which are annual caravans to Ava. The Tarouk or Chinese Shyans reside chiefly in China. They are sometimes called Ko-shyan-pyē, or the 'Nine-tribe Shyans.' The Yun-shyans appear to be the Jangomas of the Modern Universal History. Perhaps they are the same as the Tarouk Shyans. The Zemmai Shyans occupy the region round the city of that name, and are less connected with Birmah than with Siam. Their Chobwaw is in reality monarch, and holds a very dubious fealty to his more powerful neighbour. The city of Zemmai is on the head waters of the Meinam, fifteen days from Bangkok by boat. . . . The Lowa Shyans are numerous scattered over the southern portion of the Lao country, and stand high for intelligence and prosperity . . . I saw at Maulmein some very intelligent traders, who called themselves Lowa Shyans, and gave me a list of twelve or fifteen of their principal towns. The Lenzens, or Southern Shyans, border on Siam and Camboja, and seem to be the people called, by old writers, Langchan, or Vinchang. They were conquered in 1829 by the Siamese, and their King carried in chains to Bangkok. Their chief town is Sandapuri."*

The various fragments of information which we can collect, when combined together, indicate that the Shyan districts are populous, and the people comparatively civilized. They are much occupied in commercial proceedings. They resort in considerable numbers to the great annual fair held at Rangoon.

* "Travels in South-Eastern Asia," by the Rev. H. Malcom. Vol. ii. pp. 235, 236.

Coming by Tongho,† they bring with them cane and palm sugar, the ground nut, lac, fine lacquered ware, gold and silver in ingots, supposed to be procured chiefly from Yunan in China, coarse raw silk, sometimes dyed, lead, the produce of their own country, and a small quantity of copper, in sticks like that of Japan. They make use of bullocks and Pegu ponies as their means of transport, and carry back British cotton goods and woollens in considerable quantities. Very considerable intercourse is kept up by the Southern Shyans with China, especially from Zemmai,‡ which is the residence of their Prince, or Chobwaw. It is situated on the Meinam, about 400 miles above Bangkok, and contains about 25,000 inhabitants, the surrounding country being remarkable for the density of its population, the people being of mild and intelligent character, amongst whom the use of opium is not prevalent. Within a circuit of fifty miles are several large cities, some of 20,000 inhabitants. These Zemmai Shyans travel to China in large caravans of several thousand men, using mules, ponies, and sometimes elephants. They also trade with Ava, Maulmein, and Bangkok, with the latter of which the Meinam affords opportunity of continual intercourse, as, up to this point, it is navigable for boats.

The country of the Shyans appears to be rich in metals. Acquainted with the art of smelting, they bring down iron, silver, lead, copper, and antimony, many specimens of which were purchased and sent home by the members of the British embassy in 1826. Between the Birmese and the Shyans a marked difference exists, both in features and dress, the latter people approximating more to the Chinese type. Mr. Malcom, in his voyage up the Irrawaddy in 1836, met with a Shyan caravan, which he thus describes—

"At Sal-lay, the metropolis of a fertile district, possessing a considerable trade in jagery, catch, cotton, onions, as at several places before, we found Shyans, comfortably bivouacked on shore, and bartering blue jackets, stick lac, &c., for salt and salt fish. Their commodities are brought in carts, and in panniers on the backs of bullocks. They seemed in no haste, were engaged in little manufactures for sale, and would probably remain till the close of the rains. They are instantly distinguished from Birmans by wearing a regular round-about jacket, and

† A town in the province of Pegu, about 100 miles east of Prome.

‡ The Siamese call it Changmai, or Changmy. In the Modern Universal History it is called Jangoma, and in Malté Brun's Atlas, Shaimai.

wide trousers of blue nankeen, reaching to the knees. The jackets are frequently quilted very neatly. I have seen various companies of them in different places, trading in the same manner. They always appear decidedly superior to Birmanians in intelligence and civilization. There is, however, great difference in this respect between the different tribes.”*

The Shyans have been occasionally overrun and reduced by their fiercer and more warlike neighbours, some of them being tributary to Siam and others to Birmanah. But they are far from having lost their virtual independence, which their freedom from intestine war and division enables them to maintain. The tributary Shyans, to a considerable extent, have embraced Buddhism, but the independent body of the nation are supposed to adhere to the ancient demon-worship.

A people so circumstanced, peaceable and intelligent, in a state of comparative civilization, occupying a commanding position, the great centre of the extra-Ganges peninsula, interposed between China, Birmanah, Tonquin, Cochin China, Camboja, and Siam, present a most important and deeply-interesting field for Missionary operations. Mr. Malcom, while at Ava, met the Chobwaw of Monay, one of their large cities not far from Zemmah, who encouraged him to send Missionaries to his people, and made many kind assurances.

The Bor-Khamtis, occupying the wild and mountainous country interposed between China to the north-east and Assam to the south-west, are of a fiercer and more warlike character than the original parent stock, a character retained by their offset on the north-east frontier of Assam. Their advance to that point is supposed to have taken place about a hundred years ago. Having established themselves on the border, they encroached on the valley during the disturbances caused by the rebellious Moamareahs between 1780 and 1794, and took possession of the Sudiyah and Sukwah districts, reducing the Assamese to the extreme of degradation. Attempting to enslave the Meerees, the dependents of the Abors, they became involved in a war with that powerful tribe, and were defeated with much slaughter. Often repulsed by the Assamese royal troops, they as often returned, until, on the entrance of the Birmanese in 1825, they took part with the invaders, and, as a reward for the service which they rendered, a Khamti Chief was appointed to the superintendence of the Sudiyah district. On the annexation of Assam to British India, this in-

novation was provisionally sanctioned, until, in 1829, the Khamti Sudiyah Gohain was found to be traitorously corresponding with the Birmanese Court. He was therefore degraded from his high position, and his tribe deprived of their muskets. Dissatisfaction ensued, and in 1839 the long-threatened insurrection of the Khamtis burst forth. The military post of Sudiyah was suddenly attacked by an armed force of 600 men; the houses and huts of the officers and soldiers set on fire; and the enemy, taking advantage of the momentary confusion, cut up indiscriminately men, women, and children. Lieut.-Colonel White, the Political Resident, hastening into the lines on the first alarm from the Bungalow where he resided, was attacked, and fell pierced with nine spear wounds. Order being restored, and the troops coming with their usual discipline into action, the enemy were driven back with much loss, and expelled beyond the frontier. Having sued for pardon in 1843, they were permitted, on certain stipulations, to return, and a portion of them located themselves at Choonpooah, a short distance above Sudiyah, where they have been permitted to cultivate land rent free for five years.

The Khamtis are of middle size, and bear a stronger resemblance to the Chinese than any of the border tribes. They are a shrewd and active race, but severe in their expression of countenance, and cruel in their conduct. In civilization they are considerably in advance of the other border tribes. The principal amusement of the Chiefs is working in metals, an art which they possess in common with the other tribes of Shyan origin.

“It is a singular custom amongst the Khamtis, that the principal amusement of their Chiefs is working in metals, in which practice renders them infinitely more skilful than the lower classes, who perhaps cannot spare much time from their labours in the fields. They readily employ themselves in fashioning earrings for the purpose of barter, the workmanship giving a double value to the silver. A couple of hammers and a few punches are all the tools requisite, and these they carry with them in their travelling-bag. The silver is melted and poured into the hollow of a bit of bamboo, when, repeatedly heating it, it is beat with great patience and perseverance into plates almost as thin as paper. By a proper management of the hammer, they make it spread in the required direction till long enough to bend into a cylinder: the edges are then cut even with a pair of scissors, and the parts to be soldered are notched in a castellated form, the alternate projections in-

* Malcom's Travels. Vol. i. pp. 99, 100.

serted, and a little borax, with a very thin bit of plate, laid over the joint, which the application of a little heat readily unites: a curve is then given to the sides of the cylinder, when the top only is required to finish it. The top is of course a circle, and, when beat thin enough, it is laid on a bed of lac softened by heat, and, with blunt punches, an embossed pattern is then given; both the silver and lac being repeatedly heated, to prevent the latter from becoming brittle, and to soften the former sufficiently to cause it to assume readily the indentations of the punch. In this way, with the aid of sharper punches, and some of small size, very pretty patterns are often given. The ordinary silver pipes of the Khamtis are of very neat workmanship.

"There is a silver mine in the Bor-Khamti country, but it has never produced more than 8000 rupees a-year. It might be turned to much advantage, but the possessors are afraid of increasing its revenue, lest, by doing so, they should excite the avarice of their neighbours."*

Their language is Shyan, between which and the Birman there appears to be no very close radical connexion. With the Khamti dialect there are now intermingled a considerable number of Birmese words, which bear the marks of recent introduction, but which are not found in the old Ahom, or the Siamese, with which the Ahom was nearly identical. We have alluded, in a previous Number, to the delicacy of intonation which characterizes the Khamti language, and its identity in this respect with the Chinese. "Each of its letters is varied by sixteen simple accentuations, and by thirty-six complex ones."† The numerals are the same which are used by the Siamese.

We have here, then, a tribe actually resident

* Robinson's Assam, p. 371.

† Notes on the Languages of the Hill Tribes of Assam, by W. Robinson. Journal of Asiatic Society for Bengal, April 1849, p. 312.

within the limits of the Assam valley, whose language is in close affinity with that large and important class of the Indo-Chinese nations which is of Shyan origin. Such an important element placed within our reach ought not to be neglected. The commencement of a Mission amongst this people is in every respect desirable, and the analysis of their language, for which opportunity would be thus afforded, and the resolution of it into those grand primary elements which are common to it with other branches of the same lingual radix, would constitute a preparatory work of first importance, with a view to the introduction of the Gospel amongst the interior nations of the further peninsula of India.

The Khamtis themselves need greatly such a humane interference on their behalf. That portion of the tribe which has re-settled in the valley displays no disposition to assimilate with other sections of the population, from whom they entirely seclude themselves. Their habitual indolence, and fondness for opium and intoxicating liquors, interfere with every thing like progress in the acquirement of industrial and contented habits; and for this restless and intriguing tribe the Gospel is the one remedy. Its blessed and renewing influence, the correction of evil habits, and the direction of characteristic energy into healthful channels, would transform them into one of the most valuable sections of our Assamese population. Were these border tribes subjected to the power of the Gospel, fields of usefulness might open to us, through their instrumentality, of the most encouraging and extensive character.

At present the Khamtis are Buddhists by profession, after the Birmese model, from whence they have received it. Boys with little bells each morning marshal the priests through the villages, who receive, in a lacquered box, the offerings of the people. Such also is the custom in the Birman empire.

RECENT INTELLIGENCE.

East-Africa Mission.

THE following Letter, dated Caïro, May 13, 1850, has reached us from the Rev. Dr. Krapf—

Through God's infinite mercy, I am permitted to inform you that I some days ago safely arrived from the coast of Mombas, where I left my dear brethren, Messrs. Rebmann and Erhardt, in 'good health, and the Mission in a promising state.

I would have desired to make my journey to Egypt *viâ* Bombay; but having an unexpected opportunity before me to proceed to Aden on a native boat from Máhara, a place in the south of Arabia, I thought it better to avoid the circuitous route to India, in order to save time and expense. After a pleasant voyage along the Somali coast of seventeen days, I arrived at Aden just before the steamer from Ceylon started for Suez.

You will be pleased to hear that my journey

to Ukambani, of which I advertised you in my last Letter,* has been executed with much success and encouragement for the future, notwithstanding the personal privations in which it naturally involved me. It was performed in November and December last. I have not time to give you now the interesting particulars of that journey, which brought me more than four hundred miles to the north-west of Mombas, into countries quite unknown. The people received me everywhere with great friendliness, and were open to my discourses on the salvation of their souls: they were also no beggars, which, you know, I have always considered the greatest obstacle that can be brought against my movements. A Chief of Ukambani was even willing to convey me still three hundred miles beyond Ukambani, to Kikuyu, Mbē, Uimbu, and other countries, had I not preferred returning to the coast with all speed, in order to perform another journey down to the Portuguese Settlements of Mozambique, before the south monsoon should set in, when my journey to Europe was to be best and most speedily effected, as is now actually the case. The journey to the south I made in company with Mr. Erhardt in February and March last. We visited all places of importance as far as to the termination of the Imam's territory in Eastern Africa.

On my way to Ukambani I distinctly saw the snow mountain, Kilimandjaro, in Jagga, and can bear testimony to Mr. Rebmann's correct report, which I find has been unnecessarily assailed by some people in England. In Ukambani I discovered another snow-mountain, of still greater height and extent. It lies about a degree and a half south from the Line, and contains the *most probable* source of the White Nile. However, I will not trouble you in this short Letter with scientific and secondary matters, which you will gather from my Journal; of which, I am sorry to say, I have not yet been able to make a copy for the information of the Committee.

May you, in the mean time, feel prepared to consider the necessity of enlarging your East-Africa Mission; for your Missionaries have arrived at the unanimous resolution of requesting from the Committee the men and means requisite for attempting an *Equatorial Mission-Line or Chain throughout the African Continent from East to West*. This I am to propose to the Committee, in the name of my dear brethren at Rabbai Empia.

On my arrival at Aden I had the pleasure to learn, from Capt. Haines, that the young monarch of Shoa has re-established friendly relations with Her Majesty's Government, and that he wished also for my return to his country. I was requested by Capt. Haines to translate Her Majesty's Letters, and those of the Consul-General in Egypt, into the Amharic language. I feel glad that matters in Shoa assume a turn favourable to the Mission cause; but I must, of course, leave it to the Committee what course they may deem it proper to pursue with regard to Abyssinia. On the one hand, I would wish that at least one Missionary might stay in that unfortunate country, to watch and promote its eternal interests. Perhaps the Lord will shortly stretch His hands of mercy upon the fallen Church of Ethiopia; for I cannot think that those young lads who, I understand, are at present instructed at Bombay† and Malta, have been led away from their country without some weighty purpose. May we not suppose that the Lord will prepare them for the enlightening of their native country? And may we not hope that an European Missionary will take them with him, and employ them as Native Agents for the regeneration of poor, ignorant, and degraded Abyssinia? If the Society had the means, I would say they should send a Missionary to Gondar or its vicinity, and place those young men under his superintendence as Bible Readers, &c. There is no doubt the Abuna, Abba Salama, would grant the Mission the necessary protection and assistance, since he constantly keeps up a friendly correspondence with the Rev. J. R. T. Lieder, at Cairo.

Deo volente, I shall depart to-morrow from Cairo, to prosecute my way to Alexandria and Trieste, for Bâsle, where I wish to arrive before the Anniversaries.

From Bâsle I shall proceed to England. May the Lord bless our meeting, for the honour of His Name, and to our mutual benefit!

It is, indeed, a cause of much thankfulness, to find that our faithful Missionary has been brought back in safety after so many perilous journeys. May his visit amongst us prove of a quickening and encouraging character; and may a large increase of the Missionary spirit be poured out on the Christians of England; that, convinced how much there is to be done, we may rise up to do it, as when of old "the

* *Vide* pp. 254, 255 of our Number for March last.
VOL. I.

† *Vide* pp. 124, 125 of the "Church Missionary Record" for last month.
2 Y

Lord stirred up the spirit of Zerubbabel, the son of Shealtiel, Governor of Judah, and the spirit of Joshua the son of Josedech, the High Priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts, their God." Haggai i. 14. These are no ordinary times, and marked by no ordinary opportunities. Wide doors of usefulness are open, where we may enter in; and now that the Lord our God has set the land before us, and cheers us onward by the encouraging assurance, "Go up and possess it; fear not, neither be discouraged," shall we say, "We be not able?" and after all the gracious evi-

dences of the Divine presence and blessing, which have been vouchsafed to us during the past history of the Society, be found in faith and devotedness unequal to the crisis to which the labours of the past have gradually conducted us, and in the due improvement of which are involved the bright prospects of richer blessings and more extensive usefulness? But it is well to look above all human instrumentality, and remember the Divine declaration, which was uttered at the moment when the Israelites, as an instrumentality, swerved from their duty—"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21.

LETTERS AND JOURNALS OF MISSIONARIES.

MIRUT.

MIRUT, about twenty-two miles to the north-east of Delhi, is situated midway between the Jumna and the Ganges, about 800 feet above the level of the sea. Missionary efforts were commenced here in 1814, by Captain and Mrs. Sherwood, and were energetically followed up by the Rev. H. Fisher, on his arrival as Chaplain in the subsequent year. Mr. Richards was located as a Catechist at Mirut, by the Church Missionary Society, in 1828, and, having been ordained in 1838, continued to prosecute his labours until 1842, at which period the Congregation assembling at the Mission Chapel consisted of 150 persons, of whom 50 were Communicants. In 1843, Mr. Richards, in consequence of the failure of health, was obliged to leave Mirut, and for the space of four years Missionary operations were suspended. With each Annual Report the destitution of Mirut was stated, and appeals made for a suitable Labourer. Still year after year passed away, and Mirut continued vacant. The Islington Institution had no student available for such a post, and no Clergyman came forward. The results which had been brought together with so much labour crumbled rapidly away. The Bishop of Calcutta, in his Visitation of 1844, thus contrasts the condition in which the Station then was with the healthfulness of its aspect four years previously—

"In 1840 I preached in this Chapel, held a Confirmation for fifty Candidates, and had the pleasure of seeing, not only the Chapel filled, but the avenues crowded with Heathen anxious to hear the Word of God. At that time, also,

there were numerous Native Schools in the neighbouring villages; and, in short, all the marks of a flourishing Mission. Now all is sinking into inanition—the Chapel closed—the Mission-house uninhabited—the Committee desponding—I could hold no Confirmation—I had no audience to address—no subscriptions were collected—no efforts made."

In 1846 the Rev. R. M. Lamb, who had been born in the neighbourhood of Mirut, and baptized by Henry Martyn, offered himself specially for this Station, and arrived there in the beginning of 1847. In July of the same year he commenced reading prayers in Urdu. During the first year of his residence, four adults and four children were baptized. One of the adults had been a Hindu, but had renounced Hinduism from a conviction of the folly of idol-worship, and, becoming Mr. Lamb's Munshi, was led to receive Christ as his Saviour. He has continued to walk consistently, and renders valuable aid to our Missionary.

Two Sikhs, a man and his wife, have recently been baptized at this Station. They had come on a visit to a brother of the former, who is a Christian, and Mr. Lamb's bearer. The Native Christians in the Mission Compound drew their attention to the subject of Christianity; nor were their humble efforts ineffectual. The converts received at their baptism the names of Thomas and Rebecca.

We now present some very interesting particulars connected with a visit made by Mr. Lamb and his Native Helpers to the Mela at Gharmaoktesir, a town to the south-east of Mirut, on the bank of the Ganges.

"Oct. 26 and 27, 1849—I started for Ghar-macktesir Mela, accompanied by my Munshi and Christian Reader. We preached between three and four hours without cessation, taking it by turns. In consequence of so many wishing to hear, and every half-hour our audience changing, we were obliged to continue till it got dark. Women are not often found amongst our hearers; but so many village people from a distance coming to the Mela, and not having heard a Padre, or even seen one before, their curiosity led them to stay and listen. We were very glad that many did so, and with apparent satisfaction."

On the next day, Sunday the 28th, they commenced preaching at an early hour, resuming after breakfast, and continuing without cessation from twelve until half-past four o'clock, Mr. Lamb calculating that not fewer than 1000 people heard the Gospel throughout the day.

"Oct. 29: *Monday*—At half-past six A.M. we all went together in a boat, for the purpose of preaching to the people on the banks of the river, and to those who were bathing and worshipping the Ganges and the Sun. The first time we stopped and preached about 500 listened; the second time 200; and about the same number every time but the last, when there were about 400. We preached at eight different places, and altogether not fewer than three thousand persons must have heard the Gospel, many of them very anxiously. We had no opposition but once, when four Mussulmans tried to stop our speaking by being very boisterous, but they were defeated in their attempt. Some Brahmins made great inquiries about Christianity, with the desire of gaining information, and not to dispute. The people from Rampur and Moradabad showed great anxiety to become acquainted with the Gospel. We did not return till half-past one, having been seven hours on the water, and, almost without intermission, read and explained many passages of Scripture. Our voices at last quite failed with the exertion of speaking so much and so loudly, as we were anxious that all should hear. I value the Munshi's and Reader's assistance exceedingly, for they spoke very much to the purpose, and exerted themselves greatly, in such a way that I am convinced their hearts were in the work. Thomas, our new convert, also read and spoke to the people: after a little practice and experience, his services will be valuable to the Mission. After returning to our tent in the city, and refreshing ourselves, we commenced preaching again, for many were assembled, and had

been waiting for us: having heard us before, they were very anxious to hear more of the Gospel. We preached between three and four hours incessantly, each of us taking it in turn. Upward of 500 heard the Word of God. Many stayed nearly the whole time, and listened very attentively, occasionally asking questions. At the close of the day I felt very tired in consequence of the hard day's work; but notwithstanding, rejoiced at the great encouragement we received, and that we had strength imparted to us to enable us to go through the labours of the day. The excitement and anxiety which we experience while preaching can be better imagined than described. We all felt truly happy, and convinced that our labours have not been in vain; for some promised voluntarily to renounce all kinds of idolatry, and that they would for the future ask whatever they might require, of God only."

On the 30th, after a vain attempt by a Mahomedan to carry on a disputation, Mr. Lamb proceeds to say—

"We preached for full six hours, having commenced between eleven and twelve o'clock, and not leaving off till near six o'clock. I should say considerably above 600 heard. It seemed as though the promise of the Saviour was fully realized—'I am with you alway, even unto the end of the world,' for the word preached appeared to be accompanied with power, as the people could not help expressing their astonishment at God's love in sending His dear Son: many expressed their opinion that, ere long, they would become Christians. Oh, what a harvest might be reaped, had we but sufficient Labourers! As I have often said, so I feel the more convinced, that we shall before very long see the Hindus embrace Christianity, not here one and there one, but hundreds will offer themselves for baptism at once. Caste, family connexions, and want of employment, are the chief hinderances at present."

The following extracts are exceedingly interesting, showing, as they do, that the people understand and remember what is said to them, and use it afterward as a subject of conversation among themselves.

"Oct. 31: *Wednesday*—Having occasion to go to my small breakfast tent, on the way I was much struck with hearing some Natives, as they were walking along, speaking about Jesus. I could hardly persuade myself it was true, so I rode very slowly to listen more

attentively, and truly delighted I was to find that I was not mistaken, for they were conversing about what we had read and preached. This proved to me that our labours were not altogether in vain, for it caused them to reflect, which is a great step gained, as they are so perfectly indifferent generally about every thing but worldly concerns. I had not proceeded above twenty yards, when another instance occurred to prove the good results of yesterday's preaching. A very intelligent-looking man, and well dressed, a Brahmin, looked very stedfastly at me, then, lifting up his hands in an importuning manner, begged of me to stop and speak to him. Not having the least suspicion as to what he wished to speak about, I asked him what he wanted. He said that he had heard us preach yesterday, and had thought a great deal about the subject; for he really believed what we had said to be all true, and now wished to know more about Jesus Christ, and to be reminded of some things he had forgotten. In the Shasters they were taught to expect a spotless incarnation; upon which I directed him to Jesus the spotless Saviour, the only-begotten Son of God, who had never committed one sin. While we were thus engaged in conversation, in less than five minutes we had a crowd about us amounting to 200, so I at once addressed myself, while on horseback, to all present, directing them to look to Jesus the Lamb of God, who taketh away the sin of the world. I pointed out the folly and sin of idol-worship in such a way that they almost unanimously expressed their opinion that it was of no use; and as I dwelt upon the love of Christ, the danger in which they were living, the happiness of Heaven, and the torments of Hell, they appeared greatly impressed. Several rejoiced at the glad tidings of salvation, and said they would remember my words, and endeavour for the future to worship God only. As I returned to the Mela, and joined the Christian Readers, we preached to about 300 of the very poorest. A Rajah happened to pass by on his elephant, and stopped to listen to us. He asked for books; so we gave him some small Tracts, as we had no others with us, but offered to give others if he would send to the tent. After breakfast, we preached again for nearly four hours, when upward of 500 listened to the Word of God. Among them, some Fakirs, who had come to hear us three or four times before, remarked, that they believed all they heard to be true; and if only there were more Padres, and all preached the Gospel in as plain a way, very soon they would all become Christians, for they could understand perfectly all that

was said. This being our last day at the Mela, we met with as much if not greater encouragement than any other. We left at three P.M. I cannot help remarking the difference between our preaching in this country and in England. Here we have to go to the people, not to their houses—for they will not admit us, as they would lose caste—but collect a Congregation in the highways and bye-ways, in the midst of the busy scenes of daily life, in the bazaars where the people are engaged in buying and selling, or going and returning from their daily occupation. Our Congregations consist of a variety of classes of persons, sometimes of the very poorest and most ignorant, sometimes of shopkeepers and buyers; while sometimes a few of the more learned and wealthy, while passing by, will stop to listen to what a Feringhee has to say, and commence a disputation with us."

The importance and extent of this promising locality, where the fields seem white to the harvest, but where the Labourers are so few, are thus stated by Mr. Lamb, in a Letter dated February 7, 1850. May appeals of this kind prove effectual, and well-qualified Missionaries, in increasing numbers, be raised up, to meet the responsibilities and encouragements of the present day of opportunity!

"I cannot express the happiness I enjoyed while witnessing the powers of darkness yielding to the influence of Gospel truth. I often wished the kind friends of our Society could only see the countenances of hundreds and thousands beaming with delight as they listened to the mercy of God, the love of Christ, the glad tidings of salvation. Things are not as they were. There may be scoffers among the Mussulmans, but not with the Hindus. Now and then we have a little opposition, but it is the exception rather than the general practice. Prejudice is giving way: many, very many, candidly inquire, and patiently listen for hours. I feel convinced if some of our younger brethren in the Ministry at home, whose hearts are inclined to advance the Redeemer's kingdom, knew, and felt certain, that a truly great harvest was ready for reaping, they would unhesitatingly lend their labours to gather the wheat into the garner. My belief of this induced me to come out here, and I have not been disappointed. I think Mirut, as a Missionary Station, is as important as most in India, and should be maintained and strengthened. The population of the city alone is above 50,000; then there are the different bazaars with their thousands; within reach there are two of the greatest Melas in

India—Hurdwar, where it is calculated that full two millions assemble annually, and where I purpose going next month (D.V.), and Gharmacktesir.”

THE PAVOOR DISTRICT OF THE TINNEVELLY MISSION.

THE following description, by the Rev. Septimus Hobbs, of this, the last new District formed in Tinnevelly, and of the character of its inhabitants, will be interesting to our readers—

“The Pavor District is situated at the foot of the Ghauts, in that part of the range which separates Tinnevelly from Travancore. It extends in length from Puliar, the entrance to the well-known Ariyangol Pass, to the majestic waterfalls of Pavanasum; and therefore of course includes the Elysium of the Province, Courtallam. Its length is about thirty-five miles, but its average breadth does not exceed twelve miles. Almost the whole of this country is extremely beautiful and very fertile, as it enjoys, in some degree, the benefit of both monsoons, and is well watered by numerous rivulets from the mountains. The whole length is a continued succession of undulations, the hollows of which are fertile with paddy, and the higher lands with every variety of dry grain. Palmyra trees, though numerous, do not abound in it, as in some other Districts; but tamarind and other stately trees give an unusual richness to the scenery, and retain their freshness during the whole year, even when other parts of the Province assume the appearance of an arid desert. The villages extend only to the foot of the mountains, which rise very abruptly, and form, in many places, scenes of great grandeur and beauty. The different mountain torrents, in their descent, often flow over perpendicular cliffs of great height, forming cascades of no small magnitude, which contribute considerably to the liveliness and magnificence of the scenery. The highest of them is called the Paumban arivi, which consists of two parts, united by a small pool in the middle of the cliff. The height of the two parts together is said to be twelve hundred feet. When the quantity of water is large, it may be seen at the distance of thirty miles. The interior of the mountains, for many miles in breadth and almost the whole length, is a dense jungle, containing teak, ebony, black (or rose) wood, and an almost endless variety of other trees, more or less beautiful and useful. It is infested by tigers, bears, leopards, and many other carnivora; and contains many elephants, bison, deer, sheep—as the Natives call them,

and say that they resemble the domestic animal in appearance, but are much finer and better eating—and many other herbaceous animals. In the most inaccessible localities the ibex is often seen, and sometimes hunted, but never taken. The Natives represent it as a very wary animal, which they can never succeed in shooting or ensnaring.

“The jungle contains no human inhabitants except a few wild men. These men are very unlike the inhabitants of the low country on either side of the mountains, but are very innocent, and are not dreaded by their more civilized neighbours. They build huts of the branches of trees in a very rude and simple manner, and sometimes bring down dye-woods and other produce of the mountains to barter with the people of the villages. They do not speak the Tamil language, nor the Malayalim; but seem to have a jargon of their own, which is utterly unintelligible to the Tamil people, with whom they barter by signs. I have only once met with them, which was in an excursion of about eight miles into the interior of the jungle. We met four of them in a narrow foot-track, when they appeared much frightened, and attempted to run away, but the jungle was too dense for them to escape. We spoke kindly to them, as they seemed to understand by our actions, though certainly not by our words. We endeavoured to hold some conversation with them; but though they spoke—if it could be called speaking—and we spoke, we could not at all understand one another. My guide, a Tamil man, was equally unsuccessful with myself. One of their greatest peculiarities was short woolly hair, something like a Negro's. My guide pointed out some of their habitations on a distant hill, which I was obliged to content myself with examining through a telescope which I happened to have with me. It would have occupied many hours to reach the settlement through the dense jungle, and my guide had just before pointed out the carcass of a calf, without the head, which had been left by some beast of prey. The evening was advancing, and we thought it prudent to return.

“On the outskirts of the mountains there is a large extent of good pasture land. In some localities spices have been cultivated with some success, and spice gardens are still continued. Coffee flourishes in some situations, and tea also, which I have seen in an apparently healthy state.

“The climate, for some months in the year, is very much cooler in this district than in any part of the Province further from the mountains; but for three months it is unin-

habitable to Europeans on account of jungle fever. During the N.-W. monsoon the clouds are stopped by the mountains; and, while rain falls in torrents on the Travancore side, the sky over Tinnevely is clear, and the sun at its greatest heat; but the wind through the mountain passes, cooled in its passage by the rain, renders this district pleasant, and brings with it for a few miles rain enough to refresh the country and render it verdant. The rain falls heavily in the interior of the mountains, and fills the torrents, which descend and water the plains. The beds of many of these torrents abound with iron-sand, which a certain class of people, generally Mahomedans, collect together and smelt.

"The peculiar features of this little slip of land produce a great effect on the inhabitants in many ways. The coolness of the climate for eight successive months gives them a vigour which the short period of great heat does not destroy; and the supply of water affords facilities for cultivation, which, being taken advantage of to some extent, accustoms them to active habits, and gives them some idea of the value of time. If a cooly, who has brought a note, is kept waiting only for a short time, he demands payment for that, as well as for his journey. The vicinity of wild beasts attracts many of them to the hunt—principally of the wild hog, but also of bears, and other formidable animals—to a sufficient extent to familiarize them with danger, and to produce a degree of courage. Indeed, the boldness of some is quite astonishing. One of the most destructive beasts is a small kind of leopard, of prodigious strength. I have been assured by a credible witness, a European gentleman of hunting celebrity, that he has seen a Native attack one of these animals which had seized upon his bullock, and, with no other weapon than a stick, drive the offender back to his lair. A respectable Native, a Tahsildar (Native Collector), once called on me, and told me, that, a day or two previously, a rustic was sleeping, with a pet sheep, which he had brought up by hand, lying down by his side; that, about daybreak, one of these animals seized his sheep by the hind quarter; but that the man seized it by the fore quarter, and they pulled for some time one against the other, until at last the leopard decamped, leaving his intended prey in the man's hand. I told the Tahsildar that I felt incredulous; but he said that he could not be mistaken, for that he happened to be passing in his bandy, and saw it. I have seen the Natives going out single-handed to the haunts of these creatures, and returning very shortly with the carcass.

"Whatever the cause may be, the inhabitants of the Pavoore District are certainly, as far as I can judge of the comparison, more active and bold than the inhabitants of the plain country more distant from the mountains. These qualities of activity and courage, good in themselves, are evidently productive of good or evil effects according to the nature of the efforts to which they give scope, which again are dependent upon the moral character of the agents in whom they exist. These poor people are sunk in the lowest depths of heathenism. Their morals being consequently degraded, the above-mentioned qualities tend to produce a greater amount of determined wickedness. Suicide is fearfully common, and other crimes of shocking enormity. Let them not be so much as named.

"Notwithstanding the richness of the land, and the abundance of means of employment, a large proportion of the people are so poor, that I am credibly informed they do not see a rupee from one year to another, and that they seldom possess even an anna, or any coin at all. They are paid for their labour in kind, and only gain just a sufficiency to keep them alive. There are, indeed, some wealthy men in the district, perhaps a fair proportion, but the poor cannot be poorer than they are."

THE OTAKI AND WANGANUI DISTRICTS OF NEW ZEALAND.

THAT portion of the northern island of New Zealand lying to the south of the 40th parallel of south latitude, and now known by the name of the Wellington District, averages about ninety miles from north to south, by sixty miles from east to west. Its centre is a table land, consisting of a series of plains, held up from the eastern shore by the Haurangi, Maungaraki, and Puketoi hills, which range along about ten miles from the coast. On its western limit this elevated plateau is also sustained by mountain ranges running north and south, and connected with the central group of the Ruapahu and Tongariro, described in our Number for March last. Of these the more northern is called the Ruahine, the foot of which is about twenty or thirty miles from the sandy beach on the western shore, and the more southern the Tararua. The latter, inclining westward, with its bold cliffs meets the ocean at a place called Paripari, about half-way between the islands of Kapiti and Mana. The old road from Wellington, before reaching Paripari, runs for four miles along the beach, where it is shut in by lofty cliffs rising, on the land side, almost perpendicularly to the height of 300 feet. At length, through

a rocky spur that juts into the sea at high water, the traveller enters on the level country, which, with varying breadth, intervenes between the mountain heights already mentioned and the shore.

This district, protected by the Tararua range from the cold south-east winds, and open to the genial influence of the north winds, and the moist sea-breeze from the west, is agreeable in climate, and characterized by much fertility. Various rivers intersect it in their course from their mountain sources to the sea. Amongst the largest of them may be mentioned the Waikanae, which flows into the sea opposite Kapiti, or Entry Island, about nine miles from Paripari, the hills at this point being about seven miles from the shore. Twelve miles further on the Otaki pursues its course, the level land here being of still greater breadth, and possessing a very rich soil. The mouth of the Ohau lies five miles further to the north, and seventeen miles beyond it is the Manawatu: it takes its rise in the central group, the Ruapahu. The natives of Taupo find their way along its course, which is singularly tortuous, to Cook's Straits. One of its tributaries, called the Tiruinea, has its source in the Puketoi range, which separates the central elevation from the east coast; and between this and the Hauriri, in Hawke's Bay, there is said to be easy communication. About eighty-two miles from the sea, by the serpentine channel of the river, and in a direct line about sixty miles, the Manawatu forces its way through the mountain barrier which upholds the elevated country of the interior from the western shore, and, dividing it into the Ruahine on the north, and the Tararua on the south, enters the sea in lat. 40° 28' S. About six miles from the Manawatu, the belt of level or gently undulating country attains its greatest breadth, and is watered by the Rangitikei and its tributaries. Seventeen miles further to the north-west is the mouth of the Turakina river, and three miles further the Wangaihu; the country between this and the Manawatu being rich and fertile, including much timber and extensive pasture lands.

Nine miles from the Wangaihu is the mouth of the Wanganui. Its source is in the north-west side of the Tongariro mountain, from whence, after a course of 200 miles, it enters the sea in south lat. 39° 57' 19". Its embouchure is half a mile broad, but the depth over the bar at low water does not exceed eight feet. Flowing through a mountainous country during the greater part of its course, it is often swollen with heavy floods; and, in the pumice-stone which it floats down to the sea on its troubled waters, indicates from whence it has

its rise. On the western bank, four miles from the embouchure, is the settlement of Petre. It possesses a small Church and School-house, built of wood. The level character of the town site is broken by two or three low sand-stone ridges, on one of which the stockade is built. The opposite side of the river rises into bold cliffs, and is exceedingly picturesque. There lies the native Pa called Putiki Waranui, and the Station of our Missionary, the Rev. R. Taylor.

About ten miles higher up, the fine broad course of the river, through comparatively level land, becomes narrower, with steep hills on either side. As you continue to ascend the stream, and get more deeply into the mountainous district through which it flows, the scenery becomes exceedingly grand and imposing, the Pas of the Natives occupying the small slopes which are to be found here and there amongst the projecting cliffs. These Pas, scattered along the banks of this river for many miles, constitute one important field of labour to our Missionary, who, from the facility of water-communication, is enabled to keep up with them a constant intercourse. Several of them are frequently mentioned in his Journals—Parikino (Bad precipice), standing on a precipice several hundred feet high; Atene, from whence the mountain Taupiri, about 1500 feet high, a very conspicuous object from the sea, may be ascended; Hikurangi, where the scenery is most romantic, the cliffs ever varying, sometimes 100 feet in perpendicular height, with luxuriant verdure to the edge of the water, the trees flourishing in places where it seems impossible for them to find room for their roots; Pukehika, a formidable place, the surrounding country bold and striking, the hills of various heights and forms, covered with wood, with here and there a cleared spot on which stand the hamlets of the Natives, while the river, winding in its course as if perplexed to find its way out from amidst this labyrinth of hills, gives a finish to the landscape; and Pipiriki, about eighty miles up the river; are some of the names which occur most prominently, and to which we shall have occasion to refer as we open out the Missionary history of this district.*

* Our Frontispiece represents a Fishing Pa, established at a romantic part of the river. Of the figures, the one seated, to the right, is the famous Rauparaha, one of the leading Chiefs referred to in this paper. He is attired in a blanket, secured by a knot on the shoulder. The figure in the centre is Tamati Waka Nene, Chief of the Ngapuhi, in a native flax mat. This Christian Chief has been for many years one of the firmest

It will be necessary, however, that the more southern district of Otaki and Waikanae, and the singular manner in which the Gospel was introduced into that part of the island, should be previously considered by us, as having been the first occupied, and therefore, in its Missionary history, introductory to that of Wanganui.

A tribe called the Ngateawa, residing at Kawia, on the western shore, had been attacked by the united forces of the Waikato and the Ngapuhi from the Bay of Islands, whose possession of fire-arms gave them an overwhelming superiority. Unable to offer any effectual resistance, they were driven from their homes with great slaughter, and, under the command of their Chief, Tippahee, retreated to the south, carrying desolation through the intervening tribes, until, after a journey of 300 miles, they reached the mainland opposite the island of Kapiti, at the entrance of Cook's Straits, and there settled. Tippahee afterward got on board a whaling vessel, and, notwithstanding the efforts of the captain to get rid of him, made good his passage to England. His motive was to obtain arms and ammunition, and the means of revenging himself on Shungi, the Chief of the Bay of Islands, into whose hands his wife and children had fallen, and who, in sight of the miserable father, had torn the eyes out of the youngest child's head, and eaten them. Tippahee was treated with much kindness in England, but the means of avenging himself were withheld from him; and soon after his return to New Zealand he was murdered by the natives of Otago, on the southern side of Cook's Straits.

Rauparaha, on his death, being acknow-

friends of the British, as he abundantly evidenced in the war with Heki and Kawiti. "For his services on this and other occasions, he has been rewarded by Government with a pension of 100*l.* a-year, the first payments of which he generously devoted to building a mill for the benefit of his former enemies, as a peace-offering, and as a compensation for their losses." The third figure represents a New Zealander in the common native dress, chiefly made of flax. Tamati Waka holds the "hani," the head of which is frequently fashioned into a rude resemblance of the human face, with the tongue protruding. In olden times, this was used against the enemy as a club, but at present it serves the more useful office of a walking-stick, and is commonly carried by every Chief and native "gentleman." We have only to add that the view itself, and the portraits of Rauparaha and Tamati Waka Nene, have been copied, by the kind permission of the publishers, Messrs. Longman and Co., from Power's "Sketches in New Zealand."

ledged as the Ariki, or head Chief of the Tribe, inflicted on the people of Otago the most fearful vengeance. He united with him another Chief of reckless daring, called Rangihaeata, and before the blighting influence of these men whole tribes were extirpated.

Rauparaha became, indeed, the Shungiof the southern districts, and laid waste both sides of Cook's Straits. On the southern side may be traced the ruins of once strongly-fortified Pas belonging to the Ngaheitaio, who, after sanguinary contests, were driven by this Chief from their ancient settlements to the eastern shores of the Middle Island. The Rangitane have similarly suffered, and are either the slaves of the Ngateawa, or have migrated to the same localities with the Ngaheitaio. On the northern side of Cook's Straits, the Ngateawa wrested the country around Port Nicholson from the Ngatekahobunu, and the latter tribe is now to be found on the eastern shores of the Northern Island, around Hawke's Bay. Such was New Zealand—a troubled land indeed, where hostile tribes, under the influence of angry passions, like the furious waves of the sea, were ever coming into fierce collision. It is no unusual thing in New Zealand to meet with districts bearing the traces of a once-numerous population, but uninhabited—the strongholds in ruins, and vegetation growing rank amidst the straggling posts and images of the ancient Pas. Man has been there, but his place knows him no more: the whirlwind of war has left his home bare and desolate.

It pleased God, in great mercy, by the introduction of the Gospel, to arrest this process of extermination, and stay the shedding of blood. When the Ngateawa retreated from their former habitations at Kawia, stragglers of course were left behind. One of these, a lad named Matahau, perhaps brought as a prisoner by the victorious Ngapuhi to the Bay of Islands, had been employed in the families of several of our Missionaries, and had received instruction in the truths of the Gospel. Returning in 1835 to the neighbourhood of Kapiti, where his friends resided, he communicated to them, with great diligence, the knowledge which he possessed. Much inquiry was excited. The Natives began to observe the Lord's-day, and to build places for Christian Worship.

Matahau had brought with him one solitary book, and this soon began to fail. He then commenced writing out portions of the Service and Hymns for his scholars, and wrote, beside, to the Missionaries at the Bay of Islands, requesting them to send him books.

Meanwhile a supply reached him in the following singular manner.

The Missionaries, in 1835, advancing from the old Stations in the neighbourhood of the Bay of Islands, had taken up new positions toward the centre, at Matamata and Rotorua, each being the nucleus of a distinct tribe; and here Missionary operations were diligently prosecuted, until the rising prospects of the new Stations were unhappily interrupted, in the year 1836, by the breaking-out of a furious war between these tribes. The Mission-house at Rotorua was destroyed, and that at Matamata pillaged. The situation of the Missionaries became perilous in the extreme; and they were obliged to send off their wives and children to a place of safety. In the midst, however, of fearful scenes, evidences were afforded to them that their labours were not in vain in the Lord. Two young Chiefs, the son and nephew of the old Matamata warrior and cannibal, Waharoa, won by the power of Gospel truth, attached themselves to them. The nephew, Ngakuku, had been a desperate character, but, from the moment when the opportunity of reformation was presented to him, he diligently availed himself of it.

This young Chief had undertaken, with a small party of twenty-one Natives, to conduct some of the Missionary property to a place of safety. They had travelled all day, and, toward evening, reached the verge of a wood, where, finding an old raupo house, they resolved to encamp for the night, and, as it was cold, they kindled a fire. This was perceived by an outlying party of the enemy, who immediately marched in the direction of it, and reached the spot just before the break of day. Ngakuku's party were all fast asleep in the hut, but a dog they had with them providentially alarmed them, and they succeeded in escaping, four children excepted, one of whom the taua (fight) seized and killed. This was the Chief's daughter, and on the same day he reached Matamata, carrying with him the body of his little girl, to whom he had been strongly attached. At her burial, when numbers of Natives from the surrounding villages attended, Ngakuku addressed them with much solemnity of feeling. "There," he said, "lies my child: she has been murdered as a payment for your bad conduct. But do not you rise to seek payment for her: God will do that. Let this be the finishing of the war with Rotorua. Now let peace be made. My heart is not dark for Tarore, but for you. You urged Teachers to come to you. They came, and now you are driving them away. You are crying for my girl: I am crying for you—for myself—for all of us. Perhaps this is a sign of God's anger toward us for

our sins. Turn to Him, believe, or you will all perish." Ngakuku was subsequently baptized by the name of William Marsh, and has for many years discharged, with much fidelity, the duties of a Native Catechist.

We desire to place side by side with this memorial of the past a brief extract from a recent Journal of Archdeacon Brown, our Missionary at Tauranga, in the Middle District.

"Jan. 17, 1850—I went on to Kuranui. William Marsh accompanied me from Maungatautari. We met, at this place, Paul Uita, who, in his heathen state, murdered the only daughter of William Marsh. To night they were engaged together worshipping God at their Prayer-meeting, and are apparently on the most friendly terms. Surely the source of this must be looked for in something deeper than natural feeling: who but the Christian loves his enemy?"

Amongst the plunder taken by the Rotorua Natives on this occasion were some books. One was the Gospel of St. Luke, with Ngakuku's name in it: a part was torn out for cartridges; and the remainder found its way to Kapiti, and helped on the work there, many of the Natives learning to read.

In September 1839, two young men, the son and nephew of Rauparaha, arrived at the Bay of Islands, having come this journey of 500 miles in the hope of obtaining Missionaries. It was found that they could read well, and the opportunity for usefulness appeared so great, that the Rev. Messrs. W. Williams and Hadfield set out to visit this part of the island.

Landing at Port Nicholson, they walked overland to the part of the coast opposite to Kapiti. At several places the people came out to welcome them, inviting them to remain and partake of their hospitality; nor would they allow them to pass without receiving from them a few words of instruction, as they said that they also were believers in Jesus Christ. As they drew near Waikanae numbers joined the party, and there, on their arrival an hour before sunset, a most gracious reception awaited them. They were conducted into a spacious area within the Pa, where about 1200 people were assembled. There was just time to hold Service before sunset, when two hymns were sung, the tunes of which were purely native—quite original. Afterward, some of the Chiefs came to the Missionaries' tent, and talked with them until they could talk no more.

The next day they proceeded to Kapiti Island, where Rauparaha resided. He was then between fifty and sixty years of age, with remarkably Jewish features, an aquiline nose, and a cunning expression of counte-

nance. The Missionaries, however, discovered nothing of savageness in his manner. He received them graciously, and entered into conversation with them, acknowledging the necessity of renouncing his evil practices. He said he had written twice to them to come: at last he had sent his son: that they had done well in having come at last; and now that he had seen them with his eyes, and heard their words, he would lay aside his evil ways, and turn to the book.

Happy would it have been for him had he adhered to that resolution; but with the increasing number of European settlers new causes of contention arose, and his hands were again stained with blood. Rauparaha and Rangihaeata were prominent actors in the massacre of Wairau. Subsequently, the latter Chief took up arms against the Government. Rauparaha, more crafty, refrained from openly joining the war-party, although in secret furnishing them with arms and ammunition; when he was arrested by order of the Governor, and kept on board a man-of-war for many months. He died recently. During his latter years he was attentive to the teaching of the Missionaries, and occupied himself very earnestly in the erection of the new Church at Otaki.

The Natives were in much confusion at the time of the Missionaries' arrival. The Ngateraukaua, a tribe related to the Ngateawa, driven from their ancient homes in the centre of the island, around the sources of the Waikato, had settled at Otaki and along the river Manawatu. The whole of the coast, from Port Nicholson to Taranaki, is an exposed lee-shore, and the only place where ships can anchor in safety is in the roadstead of Kapiti, where the Ngateawa had established themselves. The neighbourhood of this anchorage, because of its trading advantages, the Ngateraukaua resolved to possess themselves of, and proceeded to expel the Ngateawa from their settlement of Waikanee, opposite to Kapiti. The inhabitants of the village were at the time altogether indisposed to war: through the labours of Matahau they had been much changed. A new and tranquilizing object had been presented to them, in the message of mercy through Jesus Christ. They wished to sit in peace, that they might learn more of it. They had built themselves a Church, neatly lined with tall reeds, and were in daily expectation of a Missionary from the Bay of Islands, in answer to Rauparaha's messengers. Compelled, however, to defend themselves, they did so bravely, and repulsed the aggressors with the loss of sixty men. They lost, themselves, sixteen men, and had many wounded. Their own dead they buried; not only so, but instead of feasting

on the dead bodies of their enemies, they buried them with their garments, muskets, and ammunition, in one common sepulchre, which they enclosed and made tapu.

The Missionaries at once addressed themselves to the pacification of the tribes, and resolved on proceeding to Otaki in the hope of persuading the Ngatiraukaua to desist from the war. Several days were passed among them, instruction given to numbers who flocked round the Missionaries' tent, and many conferences held with the Chiefs on the subject of peace. It was at length resolved that the Chiefs, with a strong body of their people, to the number of 300, should proceed toward Waikanee, the Missionaries accompanying them. All were highly tapued, and all, even the Missionaries, prohibited from eating until they should have reached the enemy's Pa. About 100 yards in advance a person preceded, carrying the Aitua, or Sacred Spear. The people were in full military costume, their heads dressed with feathers, their best mats on, and some with shawls tied round their waists. About three miles from Waikanee the Missionaries, who had not tasted any food, except a small piece of biscuit, from noon of the previous day, were permitted to drink at a brook, and were then directed to go forward, announcing the willingness of the Otaki Chiefs for peace, and inviting the Ngateawa to put up the white flag. On reaching the Pa, they were received with much kindness: all assembled for discussion; some angry expressions were heard, but the general voice was for peace; and Matahau, who had married the Chief's daughter, was selected to go out and ratify with the opposite party a treaty to that effect. So terminated what had threatened to be a prolonged and sanguinary contest.

A few days afterward Mr. Williams set out on his return to the Bay of Islands by a new route, previously unexplored by any European, through the heart of the island, a distance of 300 miles. But before his departure, the young man Matahau, who had been instrumental in communicating so much knowledge of Divine things to his countrymen, was baptized by the name of Joseph.

In the hope of giving permanency to this happy commencement of his labours, and that not only the Ngateawa, but also the Ngatiraukaua, might have every opportunity of instruction, Mr. Hadfield resolved to have a house in each tribe, one at Waikanee and the other at Otaki, about twelve miles distance, so as to spend a week at a time at each place. The Ngateawa paid great attention to his instructions; the usual attendance on the Lord's-day at the Pa where he resided being above

500, 100 attending a School daily, and very many beside, who did not attend School, learning to read and write by possessing themselves of a book or part of a book, and spelling it over until they were fully acquainted with every word in it.

From the Ngatiraukua tribe the reception which the Gospel at first met with was very different: the Chiefs and leading men determinately opposed it. They asked, "Why did you not come here before? You allowed your countrymen to teach us the use of guns, powder, balls, and rum, and then you come and tell us to leave them all for your book." Yet there were indications which encouraged the hope that this opposition would not be of long continuance. Many of the young people attended, as well as many slaves; and in July 1840 Mr. Hadfield was enabled to state, that the number of Natives in the district who met together daily for prayers could not be less than 4000. The Gospel continued to make rapid yet steady progress, the ancient superstitions were generally abandoned, and they who still practised them did so in secret, as if conscious they were unsuited to the light of day. The instructions given were attentively received: instead of the war which raged on Mr. Hadfield's arrival, peace prevailed, so that the Chiefs of the respective tribes visited each other without fear or suspicion. In Feb. 1841, eighteen Schools were in operation in different places, where more than 600 Natives attended for daily instruction; and in Mr. Hadfield's Report for the year ending July 1843, it appears that no fewer than 244 adults had been baptized during that period, while the Communicants at Waikanae had increased to 140, and those at Otaki to 115. The remnant of the heathen party at the latter place, from whom, during four years, Mr. Hadfield had met with great opposition, had at last come to seek instruction, expressing their earnest desire to become the true worshippers of God. The same Missionary spirit, through which the Gospel had reached even to them, began to display itself in the Christian Natives toward their heathen brethren. Several Christian Teachers were sent down as far as Stewart's Island, where the Natives were anxious for instruction, and also to Chatham Island, where peace had been made amongst the small contending tribes.

Mr. Hadfield repeatedly visited the southern side of Cook's Straits, scattering around the seeds of Gospel truth. He had also penetrated 100 miles up the beautiful river Manawatu. He found the Natives in the habit of meeting daily for prayers, and at Rewarewa, 90 miles up the river, they had built a good Church, and were in regular attendance at School.

Such was the promising state of this district, when, in 1843, the unhappy conflict at Wairau, near Cloudy Bay, took place. Considerable excitement subsequently arose amongst Settlers and Natives, and mutual suspicion and distrust. The position of the Missionary became difficult and painful. By the Settlers he was distrusted as sympathizing with the Natives; by the Natives he was accused of having persuaded them to lay aside their arms in order to facilitate the occupation of the soil by his own countrymen. About this period Mr. Hadfield's health began seriously to decline. Never very strong, his incessant labours amongst a population of 7000, scattered over a line of coast from the Manawatu to Porirua, opposite Mana, or Table Island, proved too much for him; and in the beginning of 1845 he was conveyed from Waikanae, with great difficulty, partly in a canoe and partly by his Natives in a litter, to the house of a kind friend, Mr. H. St. Hill, at Wellington, where all that Christian sympathy could accomplish was tendered to alleviate his sufferings during a protracted illness, his recovery from which was for a long time considered altogether hopeless. In December 1848 his constitution began to rally from its prostration, he was raised again from the bed whereon he had lain so long, and on January 14, 1849, just four years after he had been carried out of his district in the state of feebleness we have described, he was enabled to attend Church, for the first time, at Wellington. During the period which had intervened, the cloud which had been gathering had grown darker, until the storm had burst forth. There had been war both in the north and south. Heki in one direction, Rangihaeata in the other, had come into collision with the British. But now the storm has passed, the sky is clear, our Missionary prospects look bright and hopeful, and at such a promising moment our Missionary is enabled to resume his labours in the Waikanae and Otaki District. The following very interesting Letter from the Rev. J. F. Lloyd, who, in October last, accompanied Mr. Hadfield to Otaki, will show us the present state of our Missionary work amongst the Natives there—

"On my voyage out, and on my first arrival in New Zealand, I heard so many things to the disadvantage of the Natives, from so many persons apparently well informed, that I was almost tempted for a time to think that the accounts I had been reading of them at home were highly coloured, and not altogether to be depended upon. I gladly, however, availed myself of the first good opportunity of judging

for myself, and accompanied Mr. Hadfield in his late visit to Otaki. As we proceeded on our journey, the disagreeable impressions left on my mind by the unfavourable reports I had received gradually disappeared. The cordiality and affection with which the Natives everywhere along the road welcomed back Mr. Hadfield, after his long illness, spoke highly in their favour. The marks of genuine feeling depicted on their countenances could not be mistaken by the most ordinary observer of human nature; and I cannot say whether I was most delighted with the amiable dispositions everywhere manifested by the Natives, or with the beauty and magnificence of the country through which we passed. With a climate highly favourable to vegetation and to the health of man—with noble harbours and a rich soil well watered—with magnificent forests, containing inexhaustible supplies of timber, and scenery scarcely inferior in picturesque effect to that of the most favoured parts of Europe—with an atmosphere as clear and bright, and a sky as blue, as those of Italy, but possessing this advantage, that, while the air of Italy is enervating to an English constitution, that of New Zealand, on the contrary, is bracing and invigorating—with so many advantages combined, New Zealand can scarcely fail to become, when her resources are properly developed, one of the most prosperous and delightful countries in the world, and her people one of the healthiest and most vigorous of the human race.

"At Porirua we were joined by Rauparaha's son, dressed in European costume, and mounted on an excellent horse, and apparently in no respect differing from one of ourselves, excepting in the colour of his skin. Our road now lay through a magnificent forest, diversified by almost every variety of foliage of which New Zealand can boast, but which, no doubt, will one day give place to a thriving and industrious population. Here and there small patches were cleared in the midst of the surrounding wilderness, and were clothed with green grass, presenting a most pleasing and grateful variety to the eye. The road* itself was an excellent one; and it is hard to say whether Captain Russell has benefited the country more by the excellence of the roads which have been constructed under his superintendence, or by the respect with which he has inspired the Natives for the character of the British officer. On issuing from the forest, we descended by a steep mountain to the sea shore. The character of the scenery here

changed, and we now travelled along a long line of rich coast land, which stretches from Wainui to Otaki, and from thence far away to the north; being bounded on the east by a range of fine mountains, clothed with forest to their very summits, and on the west by the sea. This is a rich and sunny district, and must one day, when brought into proper cultivation, rival in luxuriance the most fertile parts of the south of Europe.

"On arriving at Waikanae, we found the Natives employed in clearing away some drift sand which had gathered against their Church, blocking up the windows on one side, and threatening to burst in the side wall. The Church at Waikanae, although badly situated in the midst of sandhills, yet does great credit to the Natives by whose voluntary labours it was built. It is seventy-one feet long by thirty-five wide, and is entirely of native workmanship. In the evening the whole population of the place was assembled for Service within its walls. Here and elsewhere along the coast the Natives are remarkable for the regularity of their attendance at the daily Morning and Evening Services. Almost all the inhabitants of the Pa assemble every morning in the Church at an early hour, before they begin their work, and again in the evening toward sunset, when the labours of the day are over. In the absence of the Clergyman, some of the Native Teachers officiate; and such is the proper feeling and respect of these people for their religious services, that the Church, on such occasions, is as well attended, and the Congregation as decorous, as when the Clergyman himself is present.

"On the following morning we started for Otaki, in company with Major Durie, the resident magistrate of this district, who seems to be much respected by the Natives along this coast. On reaching Otaki, we found the inhabitants, to the number of about 800, assembled in an open space adjoining the east end of their Church—a very appropriate spot on which to meet their Pastor, through whose zeal and labours they were first brought to a knowledge of that blessed Gospel which has made such a wonderful change in their condition. Some of the Natives were standing: the greater part were seated on the ground in their usual posture. As we approached, the men shook their garments, crying out, 'Haere mai!' their well-known form of welcome. We were not, however, favoured with the tangi, the Natives justly believing this mode of reception to be offensive to the English. But as we remained for ten minutes or a quarter of an hour, according to the native custom of greeting their long-absent friends, about thirty yards apart from the assembled multitude, the

* This is a new road from Wellington, through the forest and over the Tararua range, to the Waikanae and Otaki district.

women gave vent to their feelings by sobs and moans, expressive rather of deep sorrow than of joy, while the tears rolled down the cheeks also of many a tattooed and manly face. And as we stood here, with the large Church on one side, the assembled Natives before us, and the tokens of advancing civilization everywhere visible around us, I could not but thank and praise God, who had so mercifully visited this fine race of men, rescuing them from their heathen state, and making them partakers with us of the blessings of the Gospel of Christ.

"When the first greetings were over we entered the Church—a noble building, when we consider by whom it was erected. It is eighty feet long by thirty-six wide, and forty high, and is entirely of native workmanship. The walls are built of huge pieces of totara wood, coloured red, of about three feet in breadth, and nineteen feet in height, and of great strength and thickness. These are let firmly into the ground, and are placed upright at intervals of about three feet, the spaces between being filled up with that peculiar network that is sometimes to be seen in the better description of native dwellings, but which is executed in Otaki Church in a manner superior to any I have met with elsewhere. The ridge-piece of the roof, which runs the whole length of the building, and is formed of one magnificent piece of totara wood, is supported by three huge pillars of the same timber, running up the centre of the building. The interior would undoubtedly look much better if the roof had been supported by two rows of pillars, instead of one, thus forming a centre and two side-aisles; but a roof constructed in this manner would have required a degree of skill which the Natives are not yet masters of, and they naturally wished to have the gratification of building the Church entirely by their own hands, without any assistance from strangers. The Church is to be lighted by six lancet-shaped windows on each side, eleven feet in height, by about twenty inches or two feet in width, and by four of the same shape, but of larger dimensions, at the east end. When the whole building is completed, it will, I believe, be a standing proof in the country of this fact—that the Natives have quite as much natural capacity for the arts as ourselves; and that in a very few years, if they advance as they are now doing, they will furnish as skilful mechanics as are to be found even amongst our own people.

"The village—or town, as the Natives call it—of Otaki is not yet finished. Two private houses have been built, which would be comfortable residences for any Europeans; but most of the Natives are at present residing in temporary huts, as they very properly wish to

complete the Church before they commence their own dwellings. The town, however, has been laid out according to a regular plan, and will be intersected by wide streets, which are to be adorned by rows of trees. A good site also has been chosen, and the machinery already provided, for a mill, which will be commenced immediately. The Church and the two private dwellings already finished give some idea of what the town will be when it is completed; and I have no doubt that Otaki will yet afford one of the most interesting proofs that the world has ever exhibited, of the power of the Christian religion in elevating the mind and heart of man out of the depths of degradation into which they are sunk by ignorance and sin, and in refining and civilizing mankind.

"In the evening there was a Congregation of about 600 in the Church, which was larger than usual, many Natives having come in for the occasion from the neighbouring Pas. I was delighted with the alacrity and regularity with which the Natives here, and elsewhere along the coast, attended the daily Morning and Evening Services of their Church. It was quite manifest that they did not regard their Religious Services as an irksome duty which it was necessary to fulfil, and which they had a superstitious fear of neglecting; but rather as a happy privilege, from which they would not absent themselves unless compelled by sickness, or by some other urgent cause. And as the mothers on such occasions have no one to leave at home in charge of their infant children, they carry them upon their backs to Church, closely wrapped up in their blankets or shawls, according to the Maori fashion. Morning Service commences at Otaki, in winter, as soon as it is light, in summer about five o'clock, and Evening Service about sunset, when the work of the day is over. Every morning, as soon as the Service is concluded, School commences, which is attended by almost the whole Congregation, consisting of old and young, women and children. The adults are formed into classes in the Church, as there is no other building large enough to contain them all; or, if the weather be sufficiently fine, they assemble upon the grass outside. The young are drafted off to the School-house. In the daily Morning School, which continues about one hour, some classes are instructed in the Catechism which has been drawn up for the use of the Natives: others, who have learned their Catechism, are taught to read and write on alternate days. The majority of the adults can both read and write well. Some classes write from dictation, and seldom are any of these known to make a mistake in spelling. They seem to have a

peculiar facility in learning to write; and I have no hesitation in saying, that I have never witnessed in any School for the poorer classes, in England, Ireland, or Scotland, better writing, on the whole, than that which I have seen at Otaki. Some few individuals in the larger Schools at home, no doubt, excel the Natives of Otaki in penmanship; but then the latter labour under great disadvantages: they have neither desks nor paper: they sit upon the ground, and write upon slates with pencils. From this remarkable facility in learning to write, and from the accuracy with which they can draw straight lines in their cultivations by the unassisted eye, as well as from many other circumstances, I conclude that they would make superior draughtsmen. It is a singular as well as most interesting sight to see the old tattooed Natives, from the highest Chief down to the lowest member of society, sitting promiscuously in their respective classes, and catechized, perhaps, by some younger member of the Congregation, who has been chosen for the office of Monitor on account of his consistent conduct and superior attainments. There I saw, every morning, amongst other men of note, the old and once-powerful Chief Rauparaha, who, notwithstanding his great age, of more than eighty years, is seldom missed from his class, and who, after a long life of perpetual turmoil, spent in all the savage excitement of cruel and bloody wars, is now to be seen every morning, in his accustomed place, repeating those blessed truths which teach him to love the Lord with all his heart, and mind, and soul, and strength, and his neighbour as himself.

"It was amusing to see many of the chief men and older members of the tribe in the lowest classes in the School; for they, having more to give up, were naturally slower in embracing Christianity, and consequently have not, in general, made so much progress as the younger members of the tribe. The Morning School breaks up about half-past seven; and such is the good training into which these people have been brought, and the proper feeling which they show, that there seems to be little or no difficulty now in keeping up a regular attendance at this School. Besides, one of the most promising and encouraging features in the native character is their extraordinary thirst for information.

"At ten o'clock the children and young people are again assembled at the Daily School, and are instructed until twelve o'clock in reading, writing, arithmetic, Catechism, and English. The average attendance at this School is 140, which, in fact, includes all the young people of the place. The School is conducted by Native Teachers, with the ex-

ception of the English department, for which an English Master has been provided. The Native Teachers give their services gratuitously; for although it is the intention, if possible, to provide funds for their remuneration, yet up to this time they have received none, nor do they expect any. An excellent piece of rich land, of about thirty acres, in the immediate neighbourhood of the village, has been set apart by the Natives for the use and support of the School, and the school-children and Native Teachers are employed, after school-hours, in the cultivation of this land. By this means the School will be made to support itself, should funds from other quarters fail; while at the same time important instructions in agriculture are thus communicated to the young, and, through them, to the rest of the inhabitants.

"On the Sunday which was appointed for the administration of the Lord's Supper, the 7th of October, there was a Congregation at each of the three Services of between 700 and 800. The large Church was filled to overflowing. Most of the vast assembly sat upon the ground in the usual native posture, and were closely packed together, presenting a dense mass of human faces. Those who have adopted the European costume sat upon benches at the east end and along the sides of the Church. Never have I seen in any English Congregation more reverence or devotion than I witnessed upon this occasion; and I may safely say the same of all the Public Services that I attended at Otaki, and the other villages along the coast. The responses of our beautiful Service were given with a fervour and unanimity, such as I have never heard in any Church in our own more favoured country. The Hymns, that have been printed at the end of the Maori version of our Prayer-book, were sung by the whole multitude with a heartiness which rendered them much more grateful to the ear than better performances which are confined to a few individuals in the Congregation. And as I looked along the dense mass of human faces, and saw the eagerness with which they drank in every word of the discourse that was delivered to them, I could not but wonder at the marvellous change which, by the grace of God, has been effected, in so short a time, in this people, once notorious through the world for their savage ferocity. After the mid-day Service was concluded, 130 individuals were admitted to the Lord's Supper. These were the choice and most approved members of the flock, and the solemnity, devotion, and intelligence, with which they joined in the Sacred Service was most impressive and affecting. There is one thing which will be noticed by every stranger on

first entering a Congregation of Natives in New Zealand, namely, the remarkable precision with which the voices of the whole Congregation keep together in singing, and in repeating the responses. The voices of the whole multitude, no matter how large the Congregation may be, keep such perfect time, that they seem like one voice: no one is heard lagging behind or going before the rest, but every tongue strikes, not only the same word, but the same syllable of the word, and leaves it at the same instant of time. The Germans are generally reputed to be the best timeists in Europe; but what the Germans acquire by much labour, and after long practice, the New Zealanders accomplish naturally and without effort. This extraordinary faculty for time would, I have no doubt, cause them to take great delight in the practice of choral music; and they possess, I am persuaded, natural musical powers, quite equal, if not superior, to those of any nation in Europe. Their native tunes, which strongly resemble the most ancient chaunts of the Western Churches, and which are by no means the easiest style of music, were sung by the whole Congregation at Otaki, from the oldest man to the youngest child, in perfect tune as well as time.

"The change that has been effected in the social and religious condition of the Natives at Otaki has not been confined to that one locality: I found the same great work going on, though not perhaps with the same rapidity, in all the villages that I visited in the surrounding district. We spent a few days at Moutoa, on the Manawatu river, about thirty miles from Otaki. Here, at the Sunday Services, there was a Congregation of about six hundred assembled in the Church, all apparently eager to adopt the same improvements that have been effected at Otaki; for such is the inquiring spirit of the Natives, that whenever any change for good is effected in one place, it is almost sure to be carried to all the villages in the neighbouring country; which fact shows how much more good might be done if the Clergy could concentrate their labours more than they are at present able to do. But unfortunately, although England, Ireland, and Scotland, are literally swarming with young men having no occupation or profession, and who are frittering away their time and talents in frivolous pursuits because they do not know how to employ them, yet in this interesting and noble field for work, such is the paucity of Labourers, that the Clergy are obliged to scatter their energies over a country, varying, in most cases, from fifty to one hundred miles in extent.

"From what I have seen at Otaki, and in the surrounding country, I do not think there

is much reason to apprehend any retrograde movement there. It has been Mr. Hadfield's aim, in all his instructions, to supply the Natives with broad principles of action for the regulation of their conduct, and to teach them to apply these principles for themselves to all the practical details of life. Consequently the Natives of Otaki, in place of being guided by narrow and contracted rules, taken up without reason and followed blindly, into which an ignorant people, just emerging from heathenism, are so likely to fall, have now acquired the habit of thinking and judging for themselves: their faculties have been awakened and developed, and their faith has become with them an intelligent faith, a part of their being, which cannot be shaken off without such a moral convulsion as we can have no reason to apprehend. The judiciousness of this mode of teaching became apparent, when, by the providence of God, Mr. Hadfield was withdrawn from his labours by a long and painful illness of five years' duration; for the Natives were then in great measure thrown upon their own resources, and forced to think and act for themselves. But they stood the trial well, and came out of it, as I am told, unharmed. For the last eighteen months, however, the extensive district of Otaki has been worked with much judgment and energy by a son of Archdeacon Henry Williams, of Paihia.

"During our stay at Otaki we made several visits to Rangiahaeta, a Heathen Chief of great renown as a warrior amongst his own people, and well known to the English as one of the boldest and most determined savages in New Zealand. He is at present residing at Porotawhao, about fourteen miles from Otaki.

"On our first visit, we found him, his wife, and his followers, sitting in a little circular patch of ground, which they had just cleared, in the midst of a dense mass of luxuriant flax. The old Chief received us very graciously. In his costume there was nothing to distinguish him from the rest of his party. His head was bare, and seemed as if it had never submitted to any kind of covering: the left side of it was adorned with a large bundle of short feathers, which seemed to be a fixture there, for it was quite obvious that both his head and face were entire strangers to water, and to every kind of cleansing operation. His face, neck, arms, hands, and legs, and the rest of his body, so far as I could see, were smeared with red oxide of iron, which the Natives sometimes use to protect the skin from the bites of flies, and of other troublesome animals. But although there was nothing in his costume to distinguish him from the rest of his followers, yet his air and manner at once betrayed the Chief, and would have marked him out amongst a thousand to

the eye of the most casual observer. He is a tall and powerful man, about six feet high, and well proportioned; his head is large, his forehead high, and well developed; his nose straight, and the rest of his features well formed; and there is an expression in his eye which fully justifies the common report of him, that, when his passions are roused, he is distinguished for his ferocious courage, even amongst a people naturally brave and fierce.

"He began by apologizing to Mr. Hadfield for not being able to give him a better reception; and after a few minutes' conversation, he delivered a speech, of which the substance was, that it was useless for the Missionaries to preach the Gospel to the Maories; that they (the Maories) were by nature bad; that they had brought the evil spirit from the far country from which they had originally come; that the evil spirit was still in them; and that they could not, therefore, be reformed. He then instanced the conduct of some Chiefs who had acted in a manner unbecoming their profession, as a proof that those who embraced Christianity were no better than others.

"In the mean time his wife busied herself in making preparations for our entertainment, screaming all the while to her attendants, and seeming to think the more noise she made the more honour she did to her guests. She was a coarse, dirty, and ill-favoured woman. Round her neck she wore a large ornament of greenstone; her body, like her husband's, was besmeared with red oxide of iron; her coarse and matted hair had evidently never known the use of a comb, nor undergone any kind of cleansing process; and her only garment was a sort of loose gown, which served for chemise, gown, and all, and was so filthy that I could not guess at its original colour. The result of her preparations were some roasted potatoes, of which we ate heartily, and a small wild bird cooked in the flames, together with some tea, made in an iron saucepan, and served up in tin mugs, with dark brown or rather black sugar."

We append to this an account of a visit by the Governor, Sir George Grey, to Rangihaeata, at his Pa of Porotawhao, on which occasion the Rev. R. Taylor accompanied him.

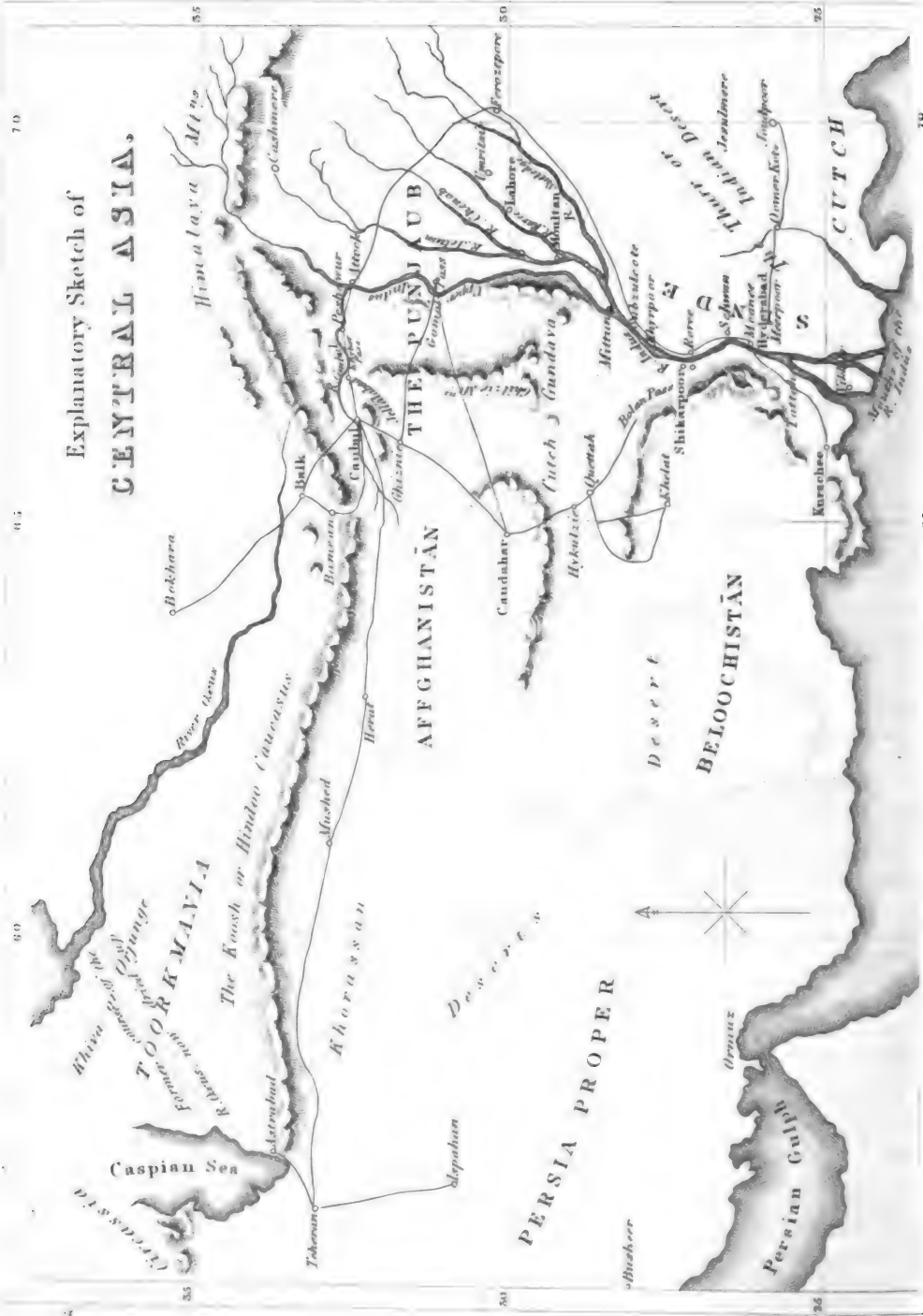
When the conversation with the Governor had ended, Mr. Taylor spoke.

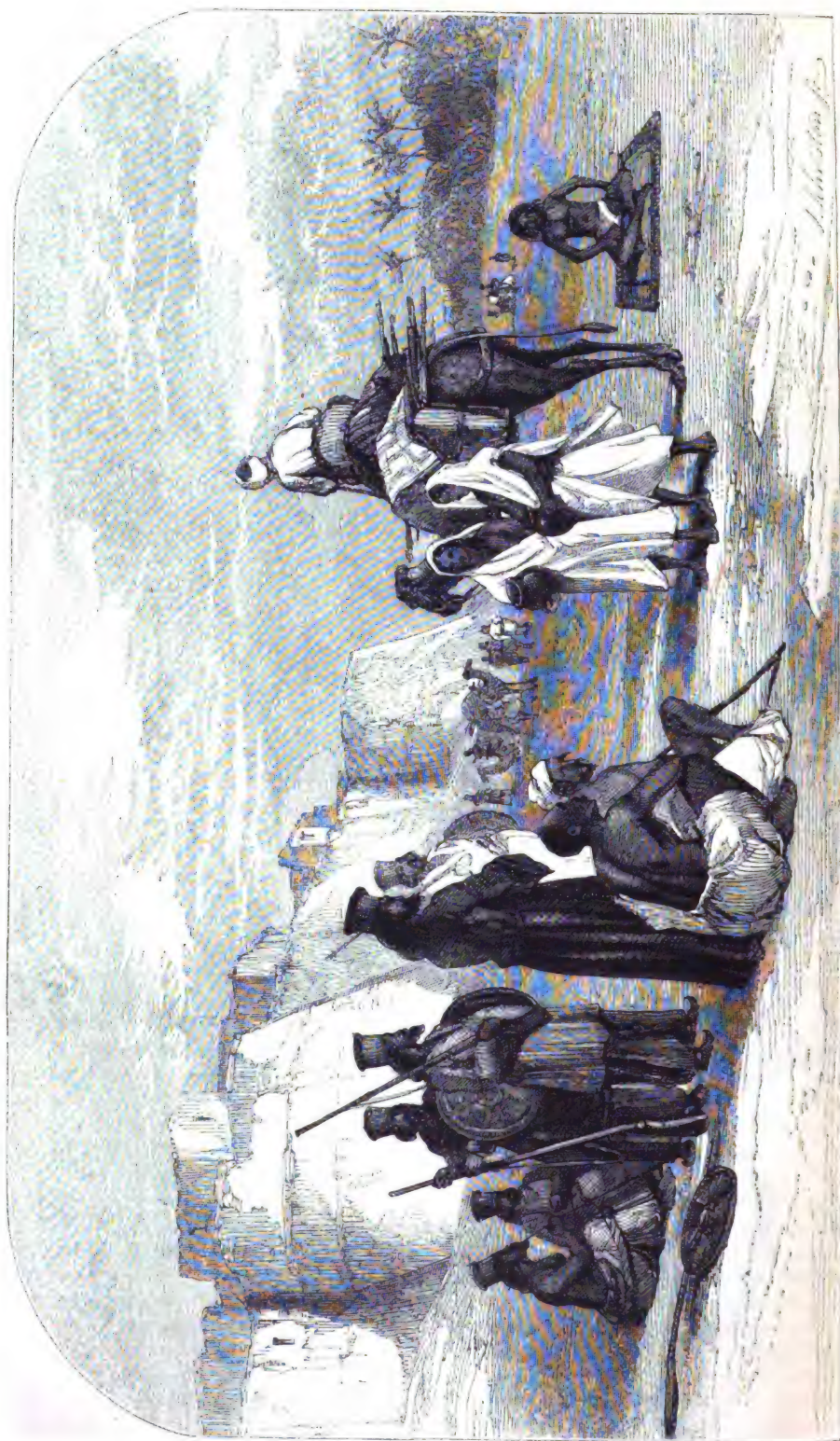
"I told the Chief my desire was to speak to him about the land above, and not the land below; that I came, as a Minister, to speak of things eternal. He said this was all nonsense. I told him we were both grey-headed men, and had not long to live: therefore we should show our wisdom in

preparing for the world to come, instead of quarrelling about land, on which, at the most, we could only live a few years. He again exclaimed that it was all nonsense: that there was but one law for man and beast. Did not dogs, pigs, and men, all die? Was there any difference between them? Why, then, make so much talk about another life? I asked him if he really thought himself no better than the beast that perisheth; that, as a Chief on earth, my desire was he might become one in heaven, and thus preserve his rank for ever. His followers assented to all I said, and bade me still speak on; but Rangihaeata evidently wished to put an end to the conversation on religion, and impatiently demanded of his followers whether they had not prepared food for us; and, when they at last announced that it was ready, he invited us to enter his house and eat. He ordered all the Natives to go out, that we might not be disturbed. We found a large box, covered with a tolerably clean cloth, and a form, over which a red blanket was thrown. On the table were placed two large basins: one large enough to wash in was placed, as a mark of honour perhaps, before the Governor. On a tin plate were some fresh-baked cakes, and, on a newspaper, was laid some sugar. We had two table-spoons, and this comprised the entire preparation. A lady came in with a tea-kettle, out of which she poured some suspicious-looking water. I inquired what it was. She said, tea; and, as I begged to see the material it was made of, she went out, and returned with some dried mint. The Governor looked with dismay at the large potation placed before him, as he did not wish his entertainer to suppose he slighted his hospitality. When, however, the lady who waited upon us had turned her back, I took the opportunity of transferring the contents of our cups into a large calabash, from which our followers were drinking. We soon afterward took our departure, when the old Chief, and the entire population, turned out to bid us farewell. This crafty old man has selected the position of his Pa with great skill: a winding path, among deep swamps, is the only approach to it from the coast, along which, I fancy, few military men would like to lead their troops. The children of this world are, in their generation, wiser than the children of light."

And such, we may add, is a New-Zealand Chief in the darkness of his heathen state. How different the aspect which the native character assumes when brought under the renewing influence of the Gospel!

Explanatory Sketch of CENTRAL ASIA.





THE FORT OF KURRACHEE, LOWER SINDE, WITH A GROUP OF SINDIANS, AND HINDU FAQIR.

Church Missionary Intelligencer.

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ORIGINAL COMMUNICATIONS.

SINDE.

SINDE is a country rich in its natural capabilities, and important from its position—a valuable accession to British India, and well fitted to constitute a grand basis for Missionary operations on behalf of central Asia. If it receive that proportion of thought, and science, and intelligent effort on its behalf which it may justly claim, it cannot but rise to a position of superiority, becoming the great commercial platform where the merchants of Eastern and Western Asia shall meet and traffic. Missionary enterprise avails itself of the lines of communication which commerce forms among the nations, and uses them as so many electrical chains by which the message of salvation may be transmitted to distant tribes. Many of these lines of communication from various quarters are converging to Sindé, and its immediate occupation as a field of Missionary labour is requisite, in order that we may be in a position to avail ourselves of these.

Sinde is to the Indus that which Egypt is to the Nile—the last country through which that noble river passes, and on which it lavishes the largest portion of its fertilizing influences before its distinctiveness is lost in the vast ocean beyond.

The Indus, the great river of Western India, rises, as is supposed, in the northern declivity of the Cailas branch of the Himalaya mountains. After flowing for 400 miles in a N. N. W. direction, and passing through Little Thibet, it bends to the S. W., and, penetrating through the Hindu Coosh mountains, receives at Attock the Caubul river from the west. It then becomes entangled in the mazes of the Solyman (Solimaun) mountains, through which, with great turbulence, it forces its way, until, having conquered these difficulties, it progresses through the Salt range in a deep, clear, and tranquil stream. Below Mittunkote it is joined by the five rivers of the Punjab in one united stream. Thus powerfully strengthened, this magnificent union of many waters, at the point of junction 2000 yards in breadth, rolls onward through an immense plain, which, in summer, is inundated and fertilized by its waters. In this river consist the

riches of Sindé. In its periodical overflows abundant provision is made for the irrigation and productiveness of the adjacent districts. Some, from the lowness of the banks, share, without the aid of man, in the lavish bounty of the stream. Others only require a small amount of human intelligence and industry to partake of the same advantages. It is the more to be regretted, that, in a country where the means of fertility are so abundant, the lands under cultivation should bear so small a proportion to those which are waste and unproductive.

On entering Sindé the river flows in a zig-zag course, and nearly in a S. W. direction. After passing Subzulcote, it reaches Bukkur, a fortress on an insulated rock of flint in the mid-channel, round which the waters dash themselves with great impetuosity in two streams, each of 400 yards wide. Opposite, on the western bank, is the town of Sukkur; on the eastern, that of Roree, standing on a precipice of flint 40 feet high, with its houses so overhanging the river that the inhabitants can draw up water from their windows. The scenery here is picturesque and beautiful. The eastern bank is covered with rich gardens, extending down the stream for many miles, while the mosques and towers on the island are relieved by the foliage of the large trees—dates, acacias, &c.—from the midst of which they look forth.

Between this and Sehwan, in lat. $26^{\circ} 21'$, lie, on either bank, the richest and most productive districts of Sindé.

The eastern bank is highly cultivated. The waters are conducted in various directions by numerous canals, on the verge of which the villages are placed; the banks in the dry season forming excellent roads, which the people use in preference to the ordinary pathways, choked, as they often are, by the exuberant vegetation. This fertile district is bounded on the east by the Sandy Desert, which, advancing from the Bhawul Khan's country, diminishes its breadth, and often hems it in, within very narrow limits.

The region on the western bank, between Sukkur and Sehwan, is still more productive. The prolonged ridge bearing S. from the Indian Caucasus, under the names of the Solyman, the Bolan, and the Hala mountains, in

its approach to the river at Sehwan bounds it on the west, and waters it with many rills. Beside this, a large branch of the Indus, called the Narrah, leaving the main stream a little below Sukkur, flows through this region in a course of 280 miles, forming on its way a large lake called Manchur, of about 300 square miles in extent, and rejoining the great river a little above Sehwan. Artificial means are here used to render the periodical inundations as widely fertilizing as possible: canals, of which the Larkhana is the chief, are formed for their distribution. Lake Manchur, a beautiful expanse of water, lies beneath the shadow of the mountains. The inundations, as they recede, leave on its banks a rich mould, on which good crops are reared, and in the dry season it is surrounded by magnificent fields of wheat. "Its still, deep, central channel is tangled with lotus flowers, among the dark plants of which rest the small boats that form the floating habitation of many Sindian families, who subsist on the fish which here abound, and the innumerable varieties of water-fowl which crowd its margin."*

At Sehwan, about 160 miles below Sukkur, the Lukkee hills, a spur of the Hala mountains, close in upon the river; and, after forming a pass at that place, and confining the stream within a narrow channel, suddenly recede from it, and spread themselves abroad in a maze of hills between Sehwan and Kurachee. A natural buttress of solid rock, about 50 feet high, extending 400 yards along the river, diminishes the breadth of the channel at this point to 500 yards, although it had previously expanded, at some places, to three-fourths of a mile. The course of the river, in consequence of the impediment here presented, changes, for some distance, its direction to the S. E.; so that if a straight line were drawn from Sukkur to Hyderabad, the stream would leave it at the first of these places in its course to the south-westward, and rejoin it at the last in its course to the south-eastward, the intermediate channel describing a wide sweep: after passing Hyderabad it resumes its former direction to the S. S. W. For nine months of the year the river pursues its course in one trunk to Tatta, nor is there any permanent subdivision of its waters until they pass that city. The numerous branches to the east, which often appear in maps, are now only watercourses carrying off the surplus of waters during the periodical swells, but which at other times are dry. Formerly a branch called the Eastern Narrah, or Phurraun, quitted the main stream a few

miles above Roree, and, passing along the western shores of Cutch, entered the sea by the Koree, the most eastern of the eleven mouths of the Indus. Its inundations watered the soil, and afforded a plentiful supply of rice. But in 1762 the Sindian Chief, defeated in an invasion of Cutch, revenged himself on the inhabitants of that country by throwing up bunds or dams, thus impeding the action of this branch so as to destroy its permanency of supply. The work of cruelty thus begun was completed by his successors at various times. Other bunds were thrown up, until, in the year 1802, even the waters of the inundation were excluded from the Koree channel, and a once productive rice country was turned into a sandy desert. This mouth of the river has now changed into a creek of the sea. Thus we continually find that the wickedness of man conflicts with the benevolent purposes of God, and the fertilizing streams of the waters of life, which were designed for universal dissemination, through human selfishness are diverted from their intended course. A second branch, the Fallali, is thrown off 12 miles above Hyderabad, and formerly opened into the Koree mouth; but the bunds there have so crippled it, that the channel is dry except during the inundations: at that period of the year an offset from it rejoins the Indus at the village of Triccul, and insulates Hyderabad. A third branch, the Pinyari, which left the river between Hyderabad and Tatta, has been similarly injured, the Seer, by which it had entered the sea, being one of the impeded mouths of the Indus.

About 5 miles below Tatta, at a distance of between 50 and 60 miles from the sea, the parent stream separates into two branches—the Setta, or the eastern, and the Buggaur, or the western—each subdividing itself into numerous subordinate channels. The delta thus formed rests on a basis along the sea shore of about 125 miles, from the Garra mouth on the N. W. to the Seer on the S. E.

The delta of the Nile is richly cultivated: that of the Indus, although capable of production to an infinite extent, is a jungly wilderness. On both banks of the western branch, the Buggaur, there is cultivation, and irrigation by canals and Persian wheels is diligently practised; but the remainder of the delta is a swamp at one portion of the year, expending its energies in the production of wild rice, and at other times a dry waste, overgrown with camel-thorn and bastard cypress. Rivers and inferior streams occupy one-eighth of its surface, and for 10 miles from the coast so thickly is it covered with furze and bushes as to be incapable of cultiva-

* Postans' Personal Observations on Sind, pp. 9, 10.

tion. In addition to this, the channels by which it is intersected are continually changing. The powerful stream rebounding from one bank comes with additional force against the other, and large masses of clay, yielding to the shock, fall with a fearful noise. So variable are the channels of the delta, that the Natives, in descending the Indus, cannot be sure which mouth of the river may be open to them.

The delta and the desert to the east present a remarkable contrast to each other, the one suffering from the want, the other from the superabundance, of moisture. Could the desert receive a portion of that supply which the delta could well spare, both would be benefited; and such, as we have already seen, appears to have been formerly the case. The Sadian Princes little imagined, that, in vindictively injuring their neighbours of Cutch, they were at the same time injuring themselves, the additional volume of water thrown upon the delta rendering necessary a degree of laborious effort, and of scientific knowledge, which the native population could not command, and in the absence of which the redundancy of supply becomes a source of injury and disaster. A selfish withholding of our own advantages from others must of necessity react injuriously on ourselves. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The arid tract to the east is very different from the delta. In it may be traced the numerous beds of rivers long dried up. The sand-hills run in parallel ridges, skirted by streaks of soil on which grows a thin and scattered jungle. In this desolate region may be found vestiges of numerous towns and villages, and fragments of bricks and pottery. Here the fertilizing waters of the Indus may once have been directed; but their course appears to have been changed by some convulsion of nature, which rent open for them at Roree a passage through the limestone range that stretches from Cutch Gundava S. E. toward Jessulmair, and along the northern base of which the ancient channel may yet be traced. Now the whole region is a wilderness. There is a river the streams of which make glad the moral deserts of the world. They heal wherever they flow, and give life to every thing they touch; but judicial dispensations have not unfrequently turned them aside from their former course, and fruitful lands have become barren for the wickedness of them that dwell therein. The Churches of Asia Minor, once a garden of the Lord, are now a scene of spiritual desolation.

But for the Indus, Sindé would be nothing save a desert. Situated on the verge of the two monsoons, it is not refreshed by either, the south-west monsoon terminating at Luckput Bunder on the western coast of Cutch, and the north-east monsoon advancing no further than Kurrachee. The climate is necessarily extremely sultry. The sea-breezes temper the heat in Lower Sindé, but they are not felt above Sehwan; and in Upper Sindé there is a peculiar stagnation of air, in consequence of which the thermometer rises 20° higher.* There are also occasionally Simûms, or scorching winds, which the Natives are careful to avoid, never travelling during their prevalence.† At Hydrabad, in Lower Sindé, during the six hot months from April to September, the mean maximum of heat ranges from 95° to 103°; at Sukkur from 98° to 108°. We cannot wonder at the Affghan proverb, "The sun of Sindé will turn a White Man black, and is sufficiently powerful to roast an egg." The latter clause has indeed

* Postans' Personal Observations, p. 12.

† Pottinger thus speaks of the Simûm of Beluchistan as encountered by him when travelling through the deserts of that country—"During the hot months, from June to September, the winds in this desert are often so scorching and destructive as to kill any thing, either animal or vegetable, that may be exposed to them, and the route by which I travelled is then deemed impassable. This wind is distinguished everywhere in Beluchistan by the different names of Julot or Julo, 'the flame,' and Badé Sumoom, 'the pestilential wind.' So powerfully searching is its nature, that it has been known to kill camels or other hardy animals, and its effects on the human frame were related to me, by those who had been eye-witnesses of them, as the most dreadful that can be imagined: the muscles of the unhappy sufferer become rigid and contracted; the skin shrivels; an agonizing sensation, as if the flesh was on fire, pervades the whole frame; and in the last stage it cracks into deep gashes, producing hæmorrhage, that quickly ends this misery. In some instances life is annihilated instantaneously, and in others the unfortunate victim lingers for many hours, or perhaps days, in the excruciating tortures I have described. To render this terrible scourge still more baneful, its approach is seldom, if ever, foreseen; and among all the Beluchis with whom I have conversed regarding it, no one asserted more, than that they had heard it was indicated by an unusual oppression in the air, and a degree of heat that affected the eyes. The precaution then adopted is to cover themselves over, and lie prostrate on the earth. A curious fact is established by this custom—that any cloth, however thin, will obviate the deleterious effects of the Badé Sumoom on the human body."—Pottinger's Travels in Beluchistan, &c., p. 136.

been verified by experience. "The mountain tribes say of Sinde, 'Doziik iist'—it is pandemonium."*

Yet Upper Sinde is the healthier region. So heavy are the dews of the delta, at certain periods of the year, that the effect is that of heavy rain: the humid air retards the process of evaporation. Thus the delta after the inundations is for a considerable time a marsh: over its surface are scattered numberless stagnant pools which give forth pestilential exhalations. The inundations commence at the latter end of March, and in May the channels of the delta begin to fill. In August the waters attain their maximum height, and the Mita Durya, or Sweet Sea, is to be seen far and wide in magnificent ascendancy. The retiring of the waters commences toward the latter part of September. Then comes the unwholesome period of the delta. Fever and ague prevail; and in the autumn of 1840 "the whole of the 26th regiment, stationed in Lower Sinde, was, with the exception of three persons, attacked with fever, and nearly 100 died."† The dry season also brings its disadvantages. The surface soil works into an exceedingly fine dust "impregnated with common salt and nitre, highly injurious to the lungs, and still more to the eyes." Swept along by the winds, this is found so difficult to exclude, that, instead of windows, the Natives build their houses with ventilators on the top for the admission of light and air. These are called "Bád Gírs," or wind-catchers.

In Upper Sinde, from the siccity of the atmosphere, evaporation takes place so rapidly that the country is dry in a fortnight's time. In addition to this, during the cold season it enjoys a much lower temperature than the regions below Sehwan, the maximum of heat at Sukkur during the cold months ranging from 74° to 94°. The Natives at this season change their clothing, the wealthier classes wearing, instead of cotton and muslin, the fur cloak of Cabul over English broad-cloth or wadded silk, while the poor wrap themselves in coarse blankets. Kurrachee, the only port of Sinde, may be called the sanatorium of that country. It always enjoys a cool sea breeze, and "the thermometer is seldom more than 90° Fahrenheit at a maximum range of heat." From Tatta it is distant by land 70 miles, and from Hydrabad by land 100 miles.

From the period when Sinde was visited by the Greeks under Alexander, until its con-

quest by the Moslems, we have but faint records of its history. Its continuance under a Hindu Government is affirmed, during which period a degree of prosperity is ascribed to it of which it has been long deprived. The Mahomedan invasion took place in the beginning of the eighth century. The pillage, off the mouth of the Indus, of some boats laden with rich freights for the Khalif at Damascus, afforded the pretext. After a severe engagement, the Rajah was overthrown, his capital taken, the temples destroyed or converted into mosques, and the supremacy over Sinde transferred to the Mahomedans. From this period, A.D. 711, Sinde continued to be a dependency of one or another of the more powerful Moslem dynasties which successively rose around it; now of the empire of Ghuzni, then annexed to the Patan empire, late in the sixteenth century yielding to the Emperor Akbar. In 1739 it fell to the Persian conqueror, Nadir Shah, and some years after became an appendage of Cabul. While a fief of the Duráni empire, it was ruled, in the first instance, by the Kaloras, a tribe of martial zealots, from whom the supremacy was eventually wrested by the Talpurs, a pastoral tribe of Beluchi origin, and lords of Sinde on its conquest by the British in 1843.

Under these Mahomedan dynasties the country grievously deteriorated: it became contracted in its limits and impoverished in its resources. An injurious blight seemed to rest upon the land. Such is Mahomedanism: it is the abomination that maketh desolate. Those whom it incorporates by proselytism with itself, it enervates: those whom it subjugates, but who continue detached from its peculiar influences, it cruelly oppresses. Thus its favour and its hatred are alike deadly. In one way or the other it paralyzes the energies of man, and unfits him for effort. Without the application of human industry, the most fertile country becomes unproductive; and some of the richest regions of our earth, rich in productive capabilities, and rich in position and facilities for commerce, will be found, under the peculiarly injurious influence which Mahomedanism exercises on nations, to have sunk into a decaying and helpless state.

The last dynasty, the Talpur, seems at least to have equalled its predecessors in the injurious nature of the influence which it exercised on the country and people placed under its rule. The mode of government was singular. Four brothers shared the supreme power, under the title of Amirs, or Lords of Sinde. This singular combination was called Char Yar, or Four Friends. As the original occupants of this united sovereignty died, their sons suc-

* Postans' Personal Observations, p. 14.

† Thornton's Gazetteer, Vol. II. p. 210.

ceeded, and the number of Amirs increased. The order of succession to the Rais Puggree, or turban of superior rule in the family, necessarily assumed a singular character, as, instead of descending from father to son, it passed from brother to brother. The government of the Amirs was a military despotism. Intent on the accumulation of wealth, to be expended on their own personal pleasures and enjoyments, their only object was to drain their subjects of all they could extort from them at the moment, not remembering that in doing so they were impoverishing the resources whence future supplies were to come. They knew not, or, if they knew, they cared not to act upon the principle, that the prosperity of rulers and subjects is identical. "What are the people to us?" was the expression used by one of them: "poor or rich, what do we care if they pay us our revenue? give us our hunting-grounds and enjoyments: that is all we require." Thus industry and skill were excessively taxed, agriculture decayed, commerce was abandoned. Intensely bigoted in their adherence to Mahomedanism, they were intolerant to all of another faith. The Seyuds, or descendants of the Prophet, were the objects of unbounded and superstitious respect. They alone, of all their subjects, were suffered to approach on terms of intimacy: the rest of the people were kept at a distance by a body-guard of Abyssinian slaves, with which they had surrounded themselves for their personal security. With oppression, sensuality was combined, and connected with this was a darker feature: all children born to the Amirs of slave-women were put to death. Dr. James Burns, in his visit to the Court of Sindé in 1827-28, was assured that one member of the family alone had consigned to the grave no fewer than twenty-seven of his illegitimate offspring.

Hunting seems to have been their principal occupation. Fertile districts were depopulated and laid waste, and villages swept away, to make room for the formation of shikargahs, or hunting-grounds.* These were numerous, and of great extent. The whole country, on both banks of the river, from Sehwan to below Tatta, a space of nearly 200 miles, presented little beyond a succession of dense forests of these preserves. Yet no expense was spared in strictly guarding them, and they were carefully closed so as to prevent the egress of all quadrupeds. Under such rulers the Native felt that prosperous circumstances were no advan-

* "More than one-fourth of the most fertile land of Sindé had been laid waste for this purpose in less than sixty years."—Napier's Conquest of Sindé, p. 345.

tage. To be rich, only exposed him to the rapacity of the rulers: if poor, he might be suffered to pass unnoticed. Thus industry was abandoned in despair. Important canals, on which large districts depended for irrigation, became choked up, and the country languished. The population diminished. The best artificers emigrated to other lands, where, under milder Governments, they might be permitted to enjoy the fruits of their own labours. In the towns might be clearly seen the traces of national decay. They presented a miserable and dilapidated appearance; the walls, which are of mud, about twenty feet high and pierced for matchlocks, becoming ruinous for want of timely repair, and the houses being merely an assemblage of mud huts. "It is impossible to conceive any thing so filthy as the interior of a Sindian town. Every inhabitant makes a common sewer in the front of his dwelling: the narrow passage, scarcely admitting a laden camel, is nearly blocked up with dung-heaps, on which recline, in lazy ease, packs of fat Pariah dogs, from whom the stranger, particularly a Christian—they are true Moslem, these dogs—need expect little mercy. Flies are so plentiful that the children's faces are nearly hidden by them; and it is utterly impracticable in a butcher's or grocer's shop to discern a particle of what is exposed for sale. Add to these mere outlines, crowded streets of filthy people, an intolerable stench, and a sun which would roast an egg, and some faint idea may be formed of a Sindian town or city. The inhabitants generally sleep on the roofs of their houses for coolness."†

Such was Sindé under the Amirs. The details of circumstances which eventually involved them in a war with the British, and their subsequent overthrow, are foreign to our purpose. They have been removed: the country has been relieved of an oppressive load. A bigoted system of Mahomedan intolerance, which raised itself up as a wall of iron resistance to the progress of Gospel truth, has been overthrown in the providence of God, and a free passage made by which the waters of life may flow in. British Christians in Sindé have been anxious that such an opportunity should be improved: they have themselves made a commencement of the work.

Close to the town of Kurrachee, about 800 yards distant from the Fort, is a large substantial School-house, with good apartments attached to it, which has been built by the liberality of Christian gentlemen interested in the spiritual welfare of the native inhabitants. It cost 4000 rupees. It is a spacious building,

† Postans' Personal Observations, p. 34.

about 80 feet by 50, with a flat chunam roof, and having a noble verandah. Here, a converted Brahmin, Mutusudden Seal, has laboriously and zealously taught a large body of children for some time past; and they who have so well begun this good work have appealed to the Church Missionary Society to include Sinda within the circle of its labours.

To this the Committee have acceded, believing that, in doing so, they are acting in conformity with the will of Him who commanded His Gospel to be preached to every creature. A Missionary has been appointed to Sinda; Kurrachee has been assigned to him as his Station; his instructions have been delivered to him; and ere this Paper will be in the hands of our readers he will be on his way. May he be accompanied by many prayers! May this new effort excite much interest, and quicken into increased energy the Missionary principle amongst ourselves! We have opened a new branch, in a new direction, that by this channel the waters of life may visit and heal a long-neglected and suffering land. We trust it will not be suffered to become choked up, but that Christian liberality will keep it open. Our religious privileges as a nation, and our means of communicating them to others, are great indeed. It will be beneficial to us to transfer a portion of them from ourselves to those, who, in their destitution of Gospel truth, are as a parched land.

The population of Sinda, amounting to about one million, is divided into several sections, distinct in origin and language.

The Jutts, supposed to be the aboriginal Hindus proselyted to Mahomedanism, are the agricultural and pastoral people of Sinda. They are a numerous and laborious race, patient and inoffensive under the oppression to which they were subjected by the Mahomedan rulers. They are seldom to be found in the cities, but dispersed over the face of the country, particularly on the borders of the Runn, or desert, which separates Cutch from Sinda. They live in rude huts made of reeds, which, according to their roving habits, they easily transfer from place to place. In the delta, to avoid the damp and insects, these habitations are elevated 8 or 10 feet from the ground. The Jutts are as attached to their camels as the Arab to his horse, and large herds of this useful animal are reared by them in the Runn. Yet the camel thrives in the marshy places of the delta as well as in the dry and desert tracts of the East; and it is well that it is so, for to the Sindians he is invaluable. It is by his aid that all

agricultural operations are carried on. The camel draws the plough, and in those parts of the river where the inundations are limited, as between Tatta and Hydrabad, he turns the Persian wheel. The whole of the land traffic, and the commercial transactions with Central Asia, which invest Sinda with so much importance, are carried on exclusively by the means of this patient and laborious animal. The Jutt and his camel are inseparable, and we have therefore described them in the same paragraph.

The Moana or Miani tribe constitute another singular section of the Sindian population. They are the fishermen and boatmen of Sinda, and the Indus is to them what the camel is to the Jutt. They may be said to live not so much on the river as in the river, and along its waters their boats and nets are always busy. The woman paddles the light craft, while the man works at his nets, and above, between the mast and rigging, a child is suspended in its net-work cot. Whole families have no other habitation than their boat, in which they live after the Chinese fashion, especially on the Lake Manchur; and others, who have houses on land, build their villages close to the river.

Their mode of fishing for the pullah, a fish of the carp species, as large as the mackerel, and like the salmon in flavour, is especially curious. The fisherman provides himself with a large earthen jar, open at the top and somewhat flat. On this he places himself in such a manner that the mouth is completely closed by the pressure of his stomach. Thus poised, he paddles himself by his hands and feet into the centre of the stream, against which the pullah always swims, and down which the fisherman floats. He is provided with a net attached to a forked pole about fifteen feet long. This he darts directly under him, and the net, being formed like a pouch, lies open with the action of the stream. A check string, attached to the net, indicates to him the moment when the pullah swims into the snare, which immediately closes upon it. Drawing up the net, he kills the fish with a small spear which he carries in his girdle, and, putting it into the earthen jar, resumes his fishing, until he has secured sufficient for his day's consumption.

The Mianis are said to indulge in habits of dissipation, from which the Jutts are generally free. Both classes, although professing Mahomedanism, yet having been originally converts from fear, not from conviction, hold it with an admixture of many things derived from their Hindu ancestors, and are by no means bigoted in their adherence to it. They

are beginning to improve under British rule. Their present state may not be inaptly compared to their own lands when the extensive inundations which covered them have subsided, and the seed sown springs up rapidly and yields abundantly. May the rule of England over Sinde prove an auspicious time for the wide sowing of the Gospel seed!

The Beluchis were the dominant portion of the population previously to the subversion of the Amir dynasty. The rich valley of the Indus allured them from their homes; and, actuated by that love of plunder which is inherent in them, they soon wrested their possessions from the previous proprietors. Becoming the feudatory holders of the soil, living in fortified villages, they reduced the aboriginal tribes to a depressed state; and, when they thought it necessary so to do, controlled, by their rude refractoriness, the Amirs themselves. Their character is a strange mixture of indolence and vehement passionateness. When not under the excitement of their favourite pursuits—war, plunder, or hunting—they are stupid and apathetic, delighting in tobacco, opium, and a strong spirit extracted from the date. When their passions are aroused they are insolent, overbearing, and of fiery courage. From their braggadism their possession of the last quality had been doubted; but at the sanguinary contests of Meannee and Dubba they proved that they were brave, sustaining without flinching the shock of disciplined troops. Casting away their matchlocks, when they had discharged them, they rushed, sword and shield in hand, on the rolling fire of musquetry. They dared alike the sharp thrust from the bayonet and the sweeping discharges of grape from the guns, and when those in advance were mowed down others from the rear filled up the gap.

The Beluchis of Sinde are not of such large stature as their brethren of the western hills, although powerful and muscular for Asiatics. There is much that is Jewish in their features; the nose remarkably aquiline, the eyes large and expressive, while the long hair falls over the shoulders. The dress of the western hill Beluchis is peculiar. The material is a heavy white cloth, made into a garment which bears no resemblance to those of the surrounding nations, "being formed of a tight-fitting body and sleeves, with an enormously full petticoat attached;"* and this they retain, although unsuited to the hot and dusty country they inhabit. They have also among them that singular point of identity with the Moslem institutions which we have found amongst the Nagas, on the borders of Assam,

that if a man die without children his brother shall marry the widow. They, however, repudiate any notion of their being of Jewish origin, and claim to be of Arab descent. The Beluchis of Sinde dress in a loose shirt, with very wide drawers, the costume being completed by an ample silk waistband of very gaudy colours. The hair, worn long, is twisted into a knot on the top of the head. Bright-coloured caps, like an inverted English hat—of silk with the wealthier classes, and amongst the lower of chintz or cotton—have superseded the turban.† The Beluchis are ignorant bigots to the inventions of Mahomed. The forms are rigidly observed through all the various sections of Mahomedans in Sinde. No sooner is the cry of "Mowuzzun" heard, than all within its sound suspend their employments, and, turning toward Mecca, offer up their prayers. When shall the mind humble itself with the body, and men, instead of turning to Mecca, turn with strong desire to Him who says, "Look unto me, and be ye saved, all the ends of the earth?" With the observance of the form, the religion of the Sindian seems to exhaust itself. Even the Beluchis, the most bigoted of the population, are satisfied to live in ignorance of all beside the outward observances connected with it. They feed the Priests, and, transferring all further care and concern respecting it to them, are essentially a priest-ridden people.

The Hindus are an active and enterprising race, the commercial agents of Sinde, in whose hands all banking and commercial operations have been concentrated. On this class has been heaped the bitter scorn of the Moslem population: they have been the Pariahs of Sinde. The use of the horse was forbidden to them, and the ass—which by the Hindus of India is considered an unclean animal, so that none can touch it without defilement—was alone permitted to them; and even from this humble conveyance they were obliged to descend when any overbearing Mahomedan passed by. On the slightest pretext the initiatory rite of the Moslem faith was inflicted on them. Yet, like the Jews of England in former times, enduring, for the sake of gain, the bitter sufferings which often were their portion, the Hindus of Sinde continued to dwell in a land where they were cruelly harassed, and exposed to extreme degradation. They dispersed themselves over the land as the brokers and merchants of the population. In the meanest assemblage of huts might be found the Hindu and his little shop of tobacco, spices, groceries, and cloths.

† A group of Sindian figures is presented in our Frontispiece, with Kurrachee in the background.

* Postans' Personal Observations, p. 54.
VOL. I.

More particularly they established themselves at Kurrachee and Shikarpur, each a great commercial rendezvous of merchants from the interior countries of Asia. At both these places they constitute a majority of the population—of 14,000 inhabitants at Kurrachee, 9000 being Hindus. They have “agents in the most remote parts of central Asia, and negotiate bills on Candahar, Kilat, Cabul, Khiva, Hirat, and Bokhara;” and such is their character for integrity, that in these distant countries their bills are always considered as cash. Their agents are generally protected amidst the wild countries which they traverse. “The smallest bargain even is never struck between two inhabitants of these countries without the intervention of the Hindu Dillah, or broker. Covering his hand with a large cloth, he runs backwards and forwards between the parties, grasping alternately the hand of each. The cloth is used to cover certain signs which are conveyed as the amount offered by squeezing the joints of the fingers, which stand for units, tens, or hundreds, as the case may be: thus the bystanders are kept in the dark as to the price at which an article is sold, and irritation is avoided at offering before others a lower sum than is expected would be taken.”*

The Brahmins in the country have been few, and nowhere, except at Shikarpur, were Hindu rites allowed to be celebrated. Hence the Hindus of Sindé have grown as lax in Hinduism as some sections of the population, already referred to, in their profession of Mahomedanism. Neglecting the restrictions of caste, they have been in the habit of eating meat, and assimilating in other respects to the practices of the Mahomedans. Such is their deterioration and uncertainty of position in the estimation of the Hindus of Eastern India, that, if one of the latter happen to visit Sindé, he is obliged, on his return, to undergo certain purifying rites, because of his temporary association with these Hindu Samaritans. Theirs, however, is a relaxation, not in adherence to a true faith, but to a false faith; and, halting as they are between two opinions, they present a peculiarly interesting field for Missionary effort. Let us pray that when the hope of the Gospel shall be presented to them, many amongst them may fall off altogether from the fallacies of Hinduism, to lay hold with tenacity on the promise of salvation in Christ. Should they be won over to the Christian faith, they would become most important agents for its wide dissemination.

And this leads us, by an easy transition, to consider the importance which attaches to

Sindé as a field of Missionary effort, in consequence of the commercial intercourse existing between it and the interior countries of North-western Asia.

India has been for ages the grand centre of commercial attraction. Its great fertility and the peculiar character of its productions, so different from those of Europe and the mountainous countries to its north and north-west, have necessarily made it such, and nations rose to opulence and power as they became the medium through which commerce with India was carried on. Thus, Egypt became proud in wealth, and the merchants of Tyre were princes, and her traffickers the honourable of the earth. Not only was there a maritime trade carried on, from time immemorial, between the coasts of India and those of the Red Sea and Persian Gulf, but an inland traffic existed, which also enriched the countries through which it passed. To this Balk, or Bulk, lying between the Paropamisian chain† and the river Oxus, the Bactria of the Greeks in Alexander's time, and the capital of Persia at a much earlier period, owed its grandeur. The lines of commercial intercourse which connected the Caspian with Sogdiana and Serica, and also with the Indus, passed through it. The produce of India was transported on the backs of camels from the Indus to the Oxus, by which they were transmitted to the Caspian Sea, ‡ and distributed among the nations lying on the Caspian and the Euxine. It was thus that Alexander was led on to attempt the conquest of that rich eastern land, the trade of which enriched the cities and people through which it flowed. In such an effort he followed the steps of the Persian Kings whom he had conquered. Two hundred years before, the Persian empire, under Darius Hystaspes, had extended itself to India, and Scylax, his admiral, a Carian Greek, is said to have descended the Indus to its mouth. Coasting westward along the Persian Gulf, after a voyage of two years and a half he reached the port in the Red Sea from whence the Phenicians had sailed 100 years before. The Persian King, having subjugated a part of India, imposed on its Princes an annual tribute; and the recovery of this, which had been withheld, constituted the ostensible cause of Alexander's invasion. In

† These mountains are not so properly a regular range as a confused mass of mountains, about 200 miles across, very difficult of access, and little frequented. They are cold, barren, and rugged toward the Hindu Khoosh, and have a very sudden descent into the plains of Bactria on the north.

‡ The channel which formerly connected the Oxus with the Caspian Sea, as laid down in the ancient maps, is now dried up.

* Postans' Personal Observations, p. 66.

person he explored the Indus to the ocean, passing down the then existing western branch; and, after steering a little southward, returning by the eastern branch to a city called Pattala, by some supposed to be the modern Tatta. His admiral, Nearchus, sailed from Crocala, the modern Kurrachee, in October B.C. 325, with the N. E. monsoon, being the first European who crossed with a fleet the Indian seas. Seleucus Nicator, the greatest of Alexander's successors, turned his arms toward India. He was bravely resisted by Chandra-gupta, the Sandracottus of the Greeks, King of Prachi—a term supposed to include all the country from Allahabad to the extreme eastern limits of India. Seleucus seems to have concluded that peace and amity with this monarch were more desirable than war. He accordingly gave him his daughter in marriage, and sent the celebrated Megasthenes to reside at Palibothra,* the capital of Prachi, for the purpose of reviving and strengthening that commercial intercourse which had long existed between Bactria and India, but which had been injured and interrupted by the Mahomedan invasion. So convinced was Seleucus of the value of this commerce, and the possibility of its being indefinitely extended, that at the period of his assassination he was contemplating the formation of a canal between the Euxine and the Caspian.

The Greeks of Bactria, after they had thrown off the yoke of the Seleucidæ, continued to maintain this intercourse with India. The conquests of the Bactrian Kings in that country are said to have been so considerable, that some of them assumed the title of Great King. In particular, they recovered possession of the district at the mouth of the Indus, of the commercial importance of which they were well aware. About 126 years before the Christian era, and 130 from its foundation, this kingdom was crushed and overwhelmed by numerous hordes of Tartars, who poured down upon it like a deluge from their native seats on the confines of China. Mithridates, King of Parthia, who had compelled Eucratides, the last Bactrian King, to become his tributary previously to the total overthrow of the monarchy, established himself in all the power the Kings of Bactria had possessed in India. He is said to have conquered the whole of the countries from the Indus to the Ganges; and the Parthian coins found in the neighbourhood of Agra and Ajmeer have been assigned to this King and his successors.

In the existence and prosperity of Palmyra

we trace the influence of Indian traffic. Situated on an oasis in the desert, adorned with palm-trees, and plentifully supplied with water, at the distance of little more than 60 miles from the river Euphrates, and of 203 miles from the nearest coast of the Mediterranean, its inhabitants engaged in the conveyance of commodities between these intermediate points, and rose to opulence and power. The productions of India, in which the Palmyrenes traded, were brought up the Euphrates from the Persian Gulf. At the time when the dynasty of the Seleucidæ was overthrown by the power of Rome, B.C. 65, they were the merchants of India, and at the commencement of the Christian era were in the height of their prosperity. For two centuries subsequently Palmyra continued a free state, and the Romans and Parthians, in their contests for supremacy, alike sought its friendship. Conquered and destroyed by Aurelian in A.D. 270, it never recovered the desolating stroke it then received.

The Parthian empire was subverted A.D. 225, and the Persian kingdom restored after a suppression of 556 years, 102 of which had been passed in servitude to the Macedo-Grecian dynasty, and the remainder of the period under the yoke of the Parthians. There is enough in the history of the Sassanian kings to justify the conclusion that they occupied, with respect to India, the same position which we have already traced in the kingdoms of North-western Asia, by which they had been preceded. Romantic tales are told by the Persian writers of the adventures of Varanes II., or Bahuram, in India. This monarch died A.D. 441. Chosroes, or Nouschirvan, who died A.D. 580, is said to have ruled over an empire which extended from Syria eastward to the Indus, and the Princes of India and China cultivated his friendship.

The continued wars between the Romans and the Parthian and Persian Empire, especially after the destruction of Palmyra, necessarily interfered much with the overland commercial intercourse between Europe and India. The luxuries of India had become necessary to the Romans, and as the supply by land diminished that by sea increased. On their conquest of Egypt they had become masters of Alexandria, which Alexander, with admirable discernment of situation, had built, with the view of commanding the commerce of the East. Up to that period, nothing beyond coast navigation had been attempted. The ships sailing from Berenice kept along the Arabian shore and the coast of Persia to Tatta, which was the first Indian port they reached. The commercial marts of the deltas of the Nile and of the Indus were thus in direct

* The precise site of this ancient city is uncertain. Major Rennell assigns Patna—Robertson, Allahabad—Wilford, Raj-mahal.

communication. The mariners, however, could not fail to observe the shifting of the periodical winds or monsoons, blowing steadily at one season from the west and at another from the east; and about A.D. 50, Hippalus, the commander of a ship, stretched boldly along across the Arabian Gulf to the Malabar coast. The south-west monsoon terminating on the western coast of Cutch, so as to except from its line of action the delta of the Indus, the tendency of this new mode of navigation must have been to diminish the sea-trade which Sindé had hitherto enjoyed with Egypt. It is probable, however, that although the Egyptian vessels went more southward, the commerce by the Euphrates and the Persian Gulf still continued to connect itself principally with Sindé. Of this Palmyra availed itself; and the Sassanian Persians were in the habit of conveying the valuable commodities of India, not only to their eastern provinces, by land traffic, but to the western parts of their immense empire, by the Persian Gulf, the Euphrates, and Tigris. These periods seem to have been the palmy days of Sindian prosperity. This brief sketch is sufficient to point out the close connexion that from time immemorial has existed between Sindé and the kingdoms of North-western Asia.

About the middle of the seventh century the Persian kingdom was conquered by the Arabian Caliphs, and soon the armies and rule of the Moslems were found in Sindé. The establishment of Mahomedan power in the countries intermediate to India and Europe, diminished to an immense extent the commercial advantages which the Sindians had so long enjoyed. Notwithstanding the eagerness of Europeans to obtain the productions of India, and the great gain to the Caliphs and their subjects from the sale of them, it was long before the antipathy of Mahomedans and Christians to each other was so far overcome as to admit of international traffic. During that prolonged period trade stagnated, and Sindé, under the injurious influence of Mahomedan ascendancy, commenced that downward course of deterioration to which we have already adverted; yet the great lines of commercial intercourse with the countries to the north-west were never completely obliterated, and, although in an enfeebled state, we find them in action at the present moment.

Caravans come down yearly to Kurrachee, composed of men of strange aspect, using the camel as a means of transit. They generally reach Sindé in the cold weather, by the Bolan pass and Kilat, women and children often accompanying them. They bring with them the productions of their respective countries,

and, having exchanged them at Bombay for European commodities, return to their own lands. The converted Brahmin already mentioned has been in continued intercourse with these strangers, communicating with them in Persian, and distributing amongst them copies of Henry Martyn's Persian New Testament, and Tracts, which they carry back with them.

Kurrachee is not the only place visited by these caravans. Twenty-four miles N. W. from the Indus—at Sukkur, in Northern Sindé, on the high road to Candahar, by the great pass of the Bolan—stands the town of Shikarpur, the great mart of Sindé, whose commercial and banking influence over Central Asia is of a very extensive character. In the great street of Shikarpur, protected from the fierce rays of the sun by mats stretching from house to house, the merchants of Central Asia and Eastern and Western India meet in strangely diversified and interesting groups. This city is now our principal military cantonment in Upper Sindé.

Presenting, by the pass of the Bolan, the only means of communication with the upper country, Shikarpur shares with Multan the title of one of the gates of Khorassan. It is at this city that the greatest degree of commercial influence has been concentrated; and notwithstanding the discouragements arising from exorbitant import and transit duties, its ramifications have been of a very extended character; "so much so, that the greater proportion of the money and banking transactions of every mart, from the Indus to the Caspian, had their centre in this city." The contracting influence of a Mahomedan rule of the worst kind has alone prevented its expansion. The caravans travelling during the cold weather reach Shikarpur in December and January, "not leaving until March, when the trying climate of the intervening deserts shuts out all further communication." They bring with them horses, sheep, carpets, sheep-skins for clothing, dried fruits, raw silk, fine cotton for intricate embroidery, drugs, and dyes. Turquoise earth, taken from the mines of Nishapur, near Meshed, on the confines of Persia, is imported in its rough state, and, having been polished, constitutes the ornament of all classes in Sindé. Gold in ducats is another article of import.

Beside British piece goods and broad-cloths, these traders take back with them the leather of Sindé—which is in high estimation for its superior excellence, and is used in fabricating waist-belts, arms, and the large boots worn by Mahomedans in travelling—coarse silk manufactured goods, and a few other articles, which Sindé, in the depressed condition of agriculture and manufactures

to which it is reduced, is capable of supplying.

Under the just and impartial rule of Britain, there is every hope that the visits of strangers from the north-west countries will rapidly increase. When they find that they can come down with personal security, and freedom from undue imposts, they will do so. The facility with which they can run down in steamers from Kurrachee to Bombay will constitute another inducement. They may now have not only the productions of India, but the manufactures of Europe, and a new impulse will be given, which will augment the traffic. The improvement in the internal condition of Sind since 1843 is very great. Public works of great utility have been commenced, such as the re-opening of the great eastern branch of the Indus, in the hope of restoring to Cutch the fertility of which it had been so cruelly deprived, and the formation of a great pier at Kurrachee, running two miles into the sea, so as to form a secure harbour. "Meanwhile the Sindian cultivator labours in security, obtaining something more than a miserable precarious existence: the handicraftsman, no longer dreading mutilation of his nose and ears for demanding remuneration for his work, is returning from the countries to which he had fled with his skill and industry, allured back by good wages and ample employment. Young girls are no longer torn from their families to fill the zenanas of the great, nor sold into distant slavery. The Hindu trafficker and the Parsi merchant pursue their avocations in all safety and confidence; and even the proud Beluchi warrior, not incapable of noble sentiments, though harsh and savage, remains content with a Government which has not meddled with his right of subsistence, but only changed his feudal ties into a peaceful, instead of warlike dependence."* A well-appointed body of 2000 police, zealous and courageous men, has been organized. The barbarous murders among the Beluchis, arising from jealousy of their women, have been completely stopped; gang robberies, so frequent before, are never heard of now; the various tribes inhabiting the western hills, such as the Sumalies, Sugharries, Rinds, Gabols, &c., who were accustomed to live by plunder, are becoming transformed into peaceable cultivators and quiet subjects. Infanticide and slavery, which had fearfully prevailed, are alike extinguished. The country is rapidly arising from the prostration into which it had been cast; and, at such an opportune moment, our Missionary work commences.

What an important field for Missionary

efforts Sind presents! No isolated spot, but a great central position, the terminus of many lines of national intercourse and traffic, whither the Persian trader from the interior, and the Arab trader from Muscat and the eastern coast of Africa, alike direct their course. What is done there, if the work be carried on with Christian energy and patient continuance, will be felt beyond the limits of Sind. Inquiry may be excited in countries to which we have now no access, and a way prepared for the entrance of Missionaries within the limits of Khorassan. Having won, by kindly intercourse, the good wishes of these travelling merchants, they may be permitted, nay, invited, to go with them, and thus opportunity for investigation be afforded.

When Sir A. Burns ascended the Indus in 1831, a Sindian stood on the water's edge gazing with astonishment. At length, turning to his companion, he said, "Alas! Sind is now gone, since the English have seen the river which is the road to its conquest." The English party in the boats was a very limited one, but they represented a great Power. We send out a single Missionary, but he represents the power of a spiritual kingdom, the ascendancy of which shall be universal. May the Moslem feel that in his arrival there is a sure token of the approaching downfall of that pernicious system which has so long oppressed the land, and be constrained, in a religious as well as a political sense, to say, "Sind is now gone!" The commencement of Missionary effort is the pledge of its subjugation to the rule of Christ.

The mingled character of the population of Sind necessarily causes a diversity of languages. Before concluding, we would desire to present a brief summary of the information we have been enabled to collect with respect to this important subject, regretting that it is not more full and satisfactory.

The court language of the Amirs was a vulgar Persian. In this all official records were drawn up. In conversation they used the vernacular of the country, which is of Hindu origin, but more corrupted from the Sanscrit than that of Guzerat. The written character, called the Khuda Wadi, is peculiar, and in this the Hindus carry on all their correspondence.

The Beluchi language is stated by Postans to resemble the Pushtû spoken by the Affghans. Pottinger says it is a distinct dialect: that it partakes considerably of the idiom of modern Persian, but greatly disguised under a corrupt and unaccountable pronunciation. Postans says, it is "so barbarous in sound, that the Sindian accuses the Beluchi of having learnt it of his goats when he was a shepherd in

* Napier's Conquest of Scinde, pp. 446, 447.

the mountains of Kilat."* The Brahoos, who are to be found in Cutch Gundava, and who are sometimes spoken of as a branch of the Beluchis, but who appear to be a distinct

* Postans' Personal Observations, p. 73.

THE HILL TRIBES OF ASSAM.

ONE of these tribes only remains for consideration—the Singphoos, the most powerful of the border races of Assam. They are called by the Birmans, Thembar, and, occupying both sides of the higher region of the Irrawaddy, spread from the Patkoi hills to China. Some of the tribes are under Birmese, some under British jurisdiction, and some are independent. They constitute a part of the population of Mogoung, a large fortified city on a branch of the Irrawaddy river, in about 25° 21' N. lat., from whence good roads for horses or bullocks extend to Assam and Yunnan. Beesa, about eighty miles N. by W. from Mogoung, is one of the principal Singphoo cities, and between this and Assam there is continued intercourse. They trade with the Shyans at Mogoung, and with the Birmans down the Kyendween, the great western branch of the Irrawaddy. The Patkoi hills separate the Birmese and British Singphoos, the territory of the latter extending northward to the Brahmaputra, while the Langtang range bounds it on the east. From their hilly fastnesses pouring down from time to time into the valley, they have been for generations the terror of its inhabitants, numbers of whom they have carried into slavery, while they have desolated the country to the very gates of the capital. By degrees they established themselves in the lowlands, a considerable portion of which they now occupy.

In 1838 they were estimated at a population of 6000, divided into different tribes, ruled by despotic and independent Chiefs or Gaums, amongst whom there are constant feuds. A feud in 1835 between two of the most influential, the Beesa Gaum and the Duffa Gaum, is said to have involved even the Singphoo tribes on the borders of China in hostilities. Like the Khamtis, they have disliked the establishment of British ascendancy, because it extends protection to the weak, and restrains them from their accustomed acts of plunder and oppression. In 1843, at the instigation of the Tippum Rajah, brother of the last Rajah of Assam, and Governor of the Birmese districts of Mogoung and Hookeong, they broke out into open insurrection. After murdering a party of Sepoys in charge of a small stockade, they attempted to break the line of British outposts, with the view of laying waste the country. Had they succeeded in so doing, they

people, speak a dialect dissimilar in sound and formation. It contains a great number of Hindu words, and bears a strong resemblance to Punjabi. Neither Beluchiki nor Brahoeki are written languages.

would have been joined by large bodies of Birmese and Singphoos from the southward, and the loss of life and property would have been considerable. After a short, sharp struggle, they were driven back.

The Singphoos are of a tawny complexion, and a cunning look, with long bodies and short legs. They are lazy and improvident, treacherous and vindictive. Inhabitants of a country capable of yielding to man, with the application of ordinary effort on his part, all that his necessities can require, they have been often reduced, during some months of the year, to such destitution, that they have been obliged to subsist on yams and other roots found in the jungles. But, although so indolent as to leave all field labour to the women and slaves, the feet of the Singphoo are swift to shed blood. If a relative has lost his life in any of their wild affrays, nothing will turn him aside from his determination to be avenged. Superstitious feelings combine with natural vindictiveness of disposition. He believes that the spirit of his murdered friend will haunt him until satisfaction has been exacted. He waits his opportunity. Year after year may pass away before it occurs, but still he looks for it. Nor is it only in open warfare that he seeks the life of his enemy. In the dead of night he steals along with his short sword, in the hope of accomplishing that by treachery which in other ways he finds to be impracticable. Dark features these! yet the darker they are found to be the greater need of the Gospel of the grace of God. "They that be whole need not a physician, but they that are sick." The sickness here is palpable: the application of the remedy is the more urgently requisite. The religion of the Singphoo is devoid of any distinctive character. It consists of fragmentary portions of various superstitions strangely and confusedly thrown together, amongst which the worship of Goudama has a chief place assigned to it. Such as fall in battle are invoked as tutelary deities; while in times of danger they offer sacrifices of bullocks, hogs, and cocks to the Ning Deota, or god of elements. How painful this groping after something which men, when danger and difficulty come upon them, feel they want, but know not where to find! this restlessness of the immortal spirit, when mysterious convictions and sensations come upon it, and the man labours and is heavy laden! How deeply the spirit of Christians ought to

be stirred within them, when they read of unhappy sections of our race, having no hope, and without God in the world, and recollect it is in their power to communicate that which is capable of relieving all this misery! What a glorious office to tell it out amongst the Heathen that the Lord is King! When shall the feet of them that bring good tidings, that publish peace, that bring good tidings of good, that publish salvation, be beautiful on the mountains of Assam! They are now dark mountains, upon which the feet of these poor Heathen stumble. When shall the day break, and the shadows flee away?

Polygamy prevails amongst the Singphoos, a practice conflicting with the Divine intention respecting man, and therefore disastrous in the results of which it is productive. Their law of inheritance is singular, "the patrimony being divided between the eldest and the youngest son, while any children that may intervene are left to push their own fortunes as they best can. The eldest son succeeds to the title and estates, while the youngest, carrying away all the personal and moveable property, goes in quest of a settlement for himself."

Their houses are long sheds, sometimes 100 feet long, divided into compartments, and thus affording a common dwelling to many families. The habitations of the Chiefs in particular are occasionally of enormous size, constructed of timbers proportionably large. When, in 1843, one of their villages was surprised by our troops, the Chief's residence excited much astonishment, from the capaciousness of the building and the prodigious diameter and length of the timbers. It was entered by several steps leading up to the floor, and was divided into numerous rooms by partitions of split bamboo.

Unlike the Nagas, they bury their dead—in the case of the poorer classes, immediately, but when a Chief dies the body is perhaps not interred for years. It is removed to some retired spot, where decomposition takes place: it is then placed in a coffin, and lies in state in the house it had occupied when living. When all the relatives who can attend have assembled, the coffin is committed to the earth, and a mound of clay, surrounded with a curious trellis work of bamboos, is raised on the spot.

Symptoms of improvement are now beginning to appear amongst these lawless tribes. Their old habits of plunder are no longer possible. They find that, if they would have a sufficiency of food, it is necessary that they should work, and their natural indolence is beginning to be overcome by this cogent prin-

ciple. They have every thing to encourage them to industrious habits. The territory they inhabit is rich and fertile, intersected by numerous streams, and yielding rice crops and the sugar-cane luxuriantly. The discovery of the tea-plant within its limits opens out to them an important branch of industrial occupation. They have long been acquainted with tea, and have used it as a common beverage, although their modes of preparing it have been singular. "Holes are dug in the earth, the sides of which are lined with large leaves. The tea is then boiled, the decoction thrown away, and the leaves themselves buried in the earth. This is done with the view of reducing the leaves to a state of fermentation; and when this has been effected, the leaves are put into hollow bamboos, and, thus prepared, are taken to market."

Through the exertions of Captain Jenkins and Lieutenant Charlton in 1834, it was ascertained that the tea shrub is indigenous from Sudiya and Beesa to the Chinese frontier of the province of Yunnan. It may be grown, therefore, in great quantities, and there is the prospect of a proportionable demand. It is the favourite drink of the tribes in whose vicinity it is found, especially in the kingdom of Butan*, where the consumption is immense. The value of the tea consumed in the district of Teshu Lumbu alone is estimated at seven lacs of rupees per annum; nor is this improbable when we recollect that it is imported from China by a long land transit of several months' duration.

The prospect of a healthful, useful, and remunerative employment, in lieu of their old mode of subsistence by plunder, is of the greatest importance to the Singphoos. They need to labour, otherwise they must be in want. They are an energetic people: in the growth of tea there is employment for them. As they taste the sweets of productive industry they will settle down to it, and the Christian Missionary may go and locate himself among them. One of the most influential of the Chiefs has become a superintendant and cultivator of tea.

As their prospects improve, and it is clearly seen that, under the strong and merciful rule of Britain, it is possible for a man to enjoy the fruits of his industry, many of the kindred tribes in the Empire of Birmah will come and settle within the limits of Assam, and the sphere of usefulness in connexion with the Singphoos will thus greatly increase.

* "Tea, as used by the Butias, is a compound of water, flour, butter, salt, and bohea tea, with some other astringent ingredients, all boiled, beat up, and intimately blended together."

If, at a time like this, when they are placed in a transition state, the Gospel of our Lord Jesus Christ were brought in its simplicity to bear on them, the happiest results might follow, and a discontented and restless population be changed into a very valuable element of national utility.

It only remains to mention, that between

the Singphoo and Birmese languages there is a close affinity. The Birmese language is beautifully simple, natural in its structure, but difficult of pronunciation, owing partly to the gutturals, and partly to the accuracy of pronunciation requisite to distinguish between words, which, although spelled alike, mean very different things.

LETTERS AND JOURNALS OF MISSIONARIES.

NARRATIVE OF A JOURNEY TO MADJAME, IN KIRIMA, DURING APRIL, MAY, AND JUNE, 1849, BY THE REV. J. REBMANN.

(Concluded from p. 330 of our June Number.)

IT was about noon on the 12th of May, when I, with the thirty men who were with me, started from our encampment in the south of Kilema. On this and the following day we were guided the same way which I had gone on my former journey to Madjame. In a narrow footpath, hedged in on both sides, Masāki ordered his whole army to pass by me, no doubt endeavouring to convince me of what he thought I was obstinate in believing—that he also was something like a great King, though his army which passed by me consisted of no more than 400 or 500 men, the little boys of fourteen or fifteen years who were among them not excluded. On the day of starting we only went about seven miles, when, having always gradually ascended, we arrived again at the limit of the habitable part of Jagga, being there so near to the snow-region, that, were it not for the intervening precipices, you would arrive there after a three or four hours' walk.

The morning of the 13th was so rainy and misty that we could not prosecute our journey until about noon-time. Having entered again the thick forest mentioned in my last Journal,* we had soon to pass a small river, called Moo, which flows through Kirūva, and probably joins the Gona. From the river Moo, our way through the forest led over many brooks, and through so much water and mire that my shoes were soon spoiled, and, as the last pair I had with me would soon have shared the same fate, I preferred to go the remainder of the way with nothing on but my stockings. About the end of the forest we took a different road from that I had gone on my first journey, going lower down the mountains, in order to avoid the steep descents and ascents of the many deep-furrowed valleys, caused by the perpetual snow-stores of the Kilimandjāro continually wandering, as they are, into the Indian

Ocean. About sunset we arrived in the district Kinamfua, part of Uru, which is governed by Kisenga, who only recently was appointed Mangi (King, Chief) of that province by Mamkinga. His name, before he was instituted Mangi of Kinamfua, was Tamrita. He, like Masāki, is still a young man, of a fair countenance and intelligent features, but in person superior to Masāki, who is rather a small man: he is, however, inferior to Mamkinga in largeness of body and dignity of appearance.

Kisenga, on the following morning, presented me with a fine cow, which was welcome both to myself and my porters, as for some time past we had wholly subsisted on vegetable food (bananas). In return, I gave him twelve yards of American cotton cloth and some beads, with which he, conscious as he is of his entire dependence on Mamkinga, contented himself. The small rulers close to Madjame, and only recently put into their respective principalities, will, in fear of their master, never hinder a traveller in going through their territories to Madjame, neither will they demand a too large present from him. But Masāki, being more distant from Madjame, thinks himself more independent of Mamkinga, though his father, Djegūo, also owed his principality to Rungūa, the father of Mamkinga.

On the 15th we continued our way, in the hope of reaching Madjame in the evening; but the way being very slippery, and leading over many rivers, much retarded our journey. From Kinamfua we had first to descend into the deep valleys of the rivers Muāre and Rau, which we crossed immediately above their junction. Having ascended again from the river Rau, we had to pass on level ground through the lower parts of Uru, which, from internal wars waged between the several little rulers, are at present quite uninhabited, like the nether part of Lambongo, which lies further to the west. The banana-trees and their fruit are here left to putrify, and greatly corrupt the air. From the forest of banana-trees which covers Uru our way led over a tract of uncultivated land, undulating from river to river. The first from

* *Vide* our Number for April, p. 273, and May, p. 311.

Uru was the Kanerre, only a small river; but after short walks from one to the other we had to cross the larger rivers Ngomberre, Msô, Karanga, Nisië, Niamä, and Vumbo, which latter river forms the eastern boundary of the small province Kindi, mentioned in my last Journal in connexion with hostility which I had experienced from its ruler.* All those rivers were now, in the rainy season, on an average ten yards broad and two feet and a-half deep. From the Vumbo we first passed two considerable brooks, and then the small river Sëri, from which we still went a small distance, and then stopped for the night, which here overtook us, being distant from Madjame only three or four miles. Here I had to spend another rainy night, though among the Jaggas who accompanied us was a rain-maker, who at the same time is also accounted a rain-stopper, of whom it was stated as a certainty that he would stop the rain on our journey; but his impotency and deceit were now sadly revealed. Our Jagga guides and escort had, in the night, hastily erected a shed, in which the large banana-leaves afforded them great aid. They themselves, being about ten in number, and some of my porters, found refuge in it, while I, with the greater part of my porters, willingly remained in the rain.

At day-break I wished immediately to start, in order to complete my tedious and troublesome journey to Madjame, but our Jagga companions in the shed were not willing to move before the rain should be over. But having waited for several hours, the rain was rather for increasing than decreasing: I therefore again called on them to start, but they only continued singing their wild songs, and would not make a single movement. I now knew nothing better than in all earnest to pull down the shed in which they were sitting, which was very easily done. Instead of getting angry, they all burst into laughter about the expedient I made use of to make them start, and those Wanika porters who were sitting with me in the rain praised me much for the performance, while all knew that about an hour's walk would procure us, in the cottages of Madjame, the shelter we so much wanted. From here we had to wade through much water, which was gathering at low places, until, about 9 o'clock A.M., we arrived at the noble river Weriweri, which was as large as the Gona at Kilema, but had a better place of fording. Having crossed the river, we entered Madjame, and soon had some cottages assigned to us for our dwelling.

On Friday the 18th the King sent me a cow, for myself and my people; and on some following day he wanted to be sent specimens of the clothes and beads which I had brought him as his present.

But it was not till Friday the 25th, when I, with all my people, had been brought to live nearer to the King's place of residence, that his African Majesty came to see me, and to receive his present. The King, in conjunction with his most influential sorcerer, Muigni Wasiri, a Suahéli man from the Pangani, displayed now a most deceitful character; encouraging my hope for the success of my journey to Uniamesi, with no other intention but to induce me to make his present as large as he demanded, while the event showed that he had made up his mind from the beginning not to let me go my journey at all. He first only demanded such a present as I was quite ready to give him; but when it was given to him, he distributed the greater part of it to his relatives and retinue; and when he had done so made this a ground of further demands, telling and showing me that the remainder was now too little for him. I gave him more; but he continued his demands by little and little, asking at one time for ten pieces of cloth more, at another for five. He, or perhaps rather his sorcerer, who acted as interpreter, and on whom the King is much dependent, carried his lies even so far as to demand pieces of cloth for those soldiers whom he would give me for my protection on the road to Uniamesi, whereas he was determined to prevent me from going there. At length, however, he took a larger step, declaring that he demanded the half of my Uniamesi goods, and that with the other half I might go on my journey, to which he still promised his aid; but this also was a lie.

On the following day, May the 26th, the King went further and further in his business of robbery, endeavouring to conceal it under false pretences; promising me with his mouth the execution of my desired object, while in fact depriving me of the means of that execution. When I saw this, being obliged to rend off with my own hands the pieces of cloth demanded, my eyes burst into tears. Having for a while concealed my countenance from those around me, and discontinued my sad business of giving away what I so much wished to retain, Muigni Wasiri commanded me, in the name of the King, to continue rending off measured pieces of cloth—four yards to a piece†

† It is against the custom of the country to receive whole pieces of cloth as they are put up in America, one such piece measuring thirty-two yards or more.

* Vide our Number for April, p. 276, and May, p. 310.

—for his Majesty; but having scarcely commenced again to do so, my mind was quite overwhelmed, and could not be eased but by an abundance of tears. The King observed it, and asked what I wept for. Muigni Wasiri told him that I wept on account of losing my property; on which I remarked, that it was not the mere property I wept for, but for this—that the goods were given me by those good people in Europe who would send the Book of God to all Africans, for which purpose it was that I was travelling in these countries, while now I was robbed of the goods, to the frustration of the good purpose they were intended for. The King then denied that he was robbing me, on the ground that he would repay me in ivory, which of course was no great consolation to me. He then commenced relating stories of travelling parties who, against his warning, proceeded beyond his frontiers, and were unmercifully killed by the Masāi or Wakuafi. He had, indeed, promised me his aid in behalf of my journey when I was with him the first time; but he had since been at war with those hostile tribes, which deprived him of his friends among them. These things he related in the hearing of the head man of my porters; and thus stealing from me their hearts and courage, he not only deprived me of the goods for Uniamesi, but also of the people whom we had hired for that country. The night breaking in upon us prevented the King from at once appropriating to himself, not only the half, but the whole of my goods, as Muigni Wasiri now openly told me was his intention. On my first journey, he said, I had come empty, almost so; now, on the second time, I brought many goods, with which I ought to “rejoice the King’s heart”; and to come on a third journey with other goods for Uniamesi, when the King would allow me to pass on without demanding one piece of cloth more. But who will believe these Africans, who “bend their tongues like their bow for lies?” Jer. ix. 3.

It was about the third part of the goods that still remained with me on Saturday evening, May the 28th, and the King intended taking it on the following day; but as I would have no cloth-business on a Sunday—as mentioned above, the cloth was first to be made into equal pieces of four yards, and to be decently folded—I requested him to put off the business till Monday, to which he consented; but instead of coming again himself, he, to my great trouble, only sent Muigni Wasiri and Kilevo, a native officer, who most shamefully deceived him. Not only my mind suffered under these circumstances, but the

wet and cold weather, the miserable hut to which I was confined, and which commonly was full of smoke, and the very poor means of subsistence, could not but affect also my body. I had been ill several times before from fever, but now I was attacked with a constant, violent cough, and with dysentery. I could therefore have no other wish than speedily to return to the coast, and this was also the impatient desire of my porters, to which they had indeed reason enough; for on Wednesday, May the 30th, there came a sorcerer—of which class of people the King has a good supply—as he pretended, sent by the King in order to make out who had bewitched him, he being unwell. Was the offender an Emnika, one of my porters, he was to die: was he a Jagga man, he was to die also. But before he commenced his investigation, he wanted a piece of cloth and beads from me. The deceit was obvious, and I therefore at first refused his request altogether; but for the sake of peace I gave him the cloth, but not the beads, because no more were left me but what I wanted to buy the daily food of myself and my porters. The sorcerer, who kept himself at some distance, and made Muigni Wasiri his interpreter, was most tenacious in his demand; but I was fully determined to refuse him, and declared before all the people standing by that the Muanga (sorcerer) was a “Muongo” (liar), and had not been sent by the King, but had got up his story to frighten, and thus induce me to gratify his beggary. The Wanika, seeing my determined refusal, gave way to the apprehension that the Jaggas sought cause to kill them, and, in their unreasonable fear, gave the sorcerer a piece of cloth of their own. In the evening I was justified in having declared the Muanga to be a Muongo by Kilevo, who told me that the King had sent nobody to make such demands.

Such behaviour on the side of the Jaggas could not but increase the desire of my people to get rid of them as soon as possible; but we could not break up without being formally dismissed by the King, or an ambassador from him. This was promised to be done from day to day; but so little do these Africans stand to their words, that “ngāma” (to-morrow) has entirely lost its meaning, and a promise for to-morrow will therefore be nothing more but a promise for some unknown future day. Much lying and deceit I experienced, also, with regard to the ivory the King was going to give me on my dismissal. First I was told that the King would give me, as presents in return, three large elephants’ teeth, which indeed would have exceeded the value of the goods

he took from me—about 120 dollars; but when at length I was dismissed, on the 6th of June, by one of the King's brothers, accompanied by Muigni Wasiri, I was told that as I was a "Manadjuñi"—son of the book—and Teacher of the Word of God, I ought to have no wish for ivory.* The King wished much to have his children instructed, and I therefore should be welcome to him at any time; but if I wished for ivory, of which the King had a great plenty, I ought to make another journey, and supply myself with fresh goods for buying the ivory. One piece, however, the King would give me now for my food. I replied, "It is all right: I have now no other wish but to return." Their eagerness after our goods showed itself till the hour of our dismissal, which, according to the custom of the country, is performed by softly throwing a little spittle toward the stranger, and by saying, "Go in peace." Now for that spittle, which he first put on my Wanika porters, then on the Suahélis, and at last on myself, he wanted special payment from each party. The Wanika had nothing to give but a handful of beads, which I had given them to buy their daily food. But one of the Suahélis—who, as Mahomedans, are in the habit of wearing more clothing than the Wanika—was most rudely demanded to part with a piece of cloth from off his body, in order to pay for the spittle of peace to be put on him.

Having been dismissed, my Wanika porters could no more be kept back to wait for a number of Jagga soldiers to escort us back to Kilema, as I wished it. They broke

up in a hurry, on the 7th of June, and I was obliged to follow them; and, indeed, I was glad myself to change for some time the converse with such an untoward people for the wilderness. Having reason to fear that, in some way or other, Masāki would make me to feel his anger for my having gone to Madjame without having given him more of my goods, I, with all my people, thought it good to avoid coming in contact with him again on our way home, and therefore would go back through the wilderness which spreads to the south of Jagga. After crossing the river Weriwéri, we were shown, by a native of the country, a footpath in the direction we wanted to go, which soon led us into the thick jungle which here covers the wilderness. We prosecuted that path for several hours, but, it being greatly entangled, we made but little progress in it. After having forded a small river, and gone some distance beyond it, the direction of the way being rather toward Jagga, which we sought to avoid, the Wanika left it; and, rather than fall in again with Jaggas, they would cut their way through the jungle with their own hands and hatchets. This business was now commenced, and carried on for some days; part of them, about five or six men—as many as were supplied with hatchets—going before for one or two hours, to clear a way for the remaining party, ascertaining the direction by climbing up high trees which now and then rose from the lower jungle; while the greater part of the caravan sat down to wait for those who, by turn, had gone to pioneer the way. This was no small undertaking for Africans, who generally know very little of self-chosen labour and exertion. The business was, however, much facilitated by the entire absence of thorns, the jungle consisting of more inoffensive woods and shrubs. Nevertheless, had they been *commanded* the performance of such a business, they would hardly have obeyed; but it being their own choice and will, they worked with all alacrity.

The first night we spent in the jungle was very dark and rainy, to which was added, that the poor people did not succeed in making a fire, so that we could neither warm ourselves nor boil any food, for which the water had also failed, as the porters, in the hope of soon meeting with another river, carried no supply with them. But, on account of our so much retarded progress, it was not till the following night that we reached a water-brook, which enabled us to boil the beans, of which I had procured a good supply previous to our starting from Madjame. Because of the rainy and cool weather, it was not thirst, but only hunger that had vexed us. During the night it rained

* These were rather the words of Muigni Wasiri than of the King, in whose name he was now speaking. Muigni Wasiri is a Mahomedan, and it belongs to Mahomedan piety to have nothing to do with ivory, and even to eat no food which has been procured by means of it. My journey had indeed no ivory for its object; but as it is the custom of these African Princes to give the stranger, on his leaving the country, some present in ivory, we, after long consideration of the subject, thought it right to accept of it, and no more to refuse it, as we had done on our former journeys. We had especially two reasons to alter our behaviour in this respect. 1. To put a stop to the avarice of the head man of our porters, who, when we refused the King's present, would seek to get it for himself, in addition to the wages we had to pay him for his services. 2. We thus would have some retribution toward the expenses of our journey. But another time we may give the ivory to our porters, and on this account reduce their wages. No rule, however, can be strictly followed, but that we keep ourselves perfectly free from worldly gain.

again considerably, so that my bedding and clothes were almost entirely soaked.

On the following morning, June the 9th, the great mist prevented us from seeing the sun rise; but we fortunately hit again on some trodden path, which we prosecuted for several hours; but seeing it would soon lead us into some Jagga country, we left it, and went again without way in the direction we wanted, about which, however, the Wanika soon got much perplexed, disputing and disagreeing about the direction in which the sun had risen. I showed them the direction by the compass, but they were still unwilling to put much confidence in it. They had therefore again recourse to climbing up trees to see the bearings of certain neighbouring points known to them, though the fog was still a great hinderance. In the evening we crossed a third river from the Weriwari, on the side of which we slept.

On the 10th of June we passed another small river at noontime, but in the evening we arrived at a larger one than any we had yet forded. Fortunately there stood a suitable tree close to the river side, which therefore was cut down and put into the river, where large rocks prevented its being floated away. The tree, though about some thirty feet long, did not reach the opposite bank of the river; wherefore stakes, of the length of about other fifteen feet, had to be fastened to the end of the tree, and to some large stones projecting from the water. We slept on this side the river, and passed over on the following morning, when I, losing my balance, fell into the stream, which would have greatly exposed me to the danger of being drowned, had I not providentially got hold of the stakes with my hands; but so great was the force of the current, while the water reached beneath my arms, that I could scarcely maintain the grasp I had made while I was moving toward the other bank. One of my porters assisted me in getting out of the water. In the course of the day we had to pass three other rivers, one of which was also so large that we could not venture wading through it; but here we were so fortunate as to discover, a small distance further down, a pretty large tree, which was already lying over the river, but elevated above it, on account of the steep banks, about ten or twelve feet. From fear of again losing my balance, which here, on account of the depth I should have fallen, would have been much more dangerous than on the former river, I did not walk on the tree, as the Natives, but preferred pulling myself over in a *riding* posture. Toward evening we had also to wade through a swamp, which was about two miles in breadth. The

jungle, having first changed with forests and high grass, now gradually ceased altogether; and after having passed four other rivers, among which was the Gona, we at length arrived at the Lumi, having, on account of the pathless jungle, spent seven days for a distance which, on a beaten way, we might have gone in three. From the Lumi the wilderness assumes quite a different character, being there more or less destitute of the rich vegetation found in the south of Jagga, which is richly watered from the snow-stores of the Kilimandjaro that come down in that direction, forming in the plain the river Lufu, which, at its estuary, is called Pangani. But not a single river takes its course eastward to Mombas, wherefore the wilderness to the east of Jagga is a true desert, of a poor and thirsty soil. Whether the snow of Jagga drains to the north-east we do not yet know, but we think it probable.

On our first day's march through the wilderness my people found wild honey, and a great number of birds' nests, many of which had young ones, which the Wanika very eagerly seized as an article of food. Many trees were almost covered with these nests, which seemed very carelessly, and yet safely hung up on the smallest branches, and without any foundation, by the instinctive art of their constructors. I had reason to thank God for this supply of food, as the beans, from the prolonged journey, were now nearly exhausted, while a two or three days' march through the desert was still before us.

On the second night of our march from the Lumi River we had no more any water to boil our beans, and therefore only fried them. On praying to God amidst the thorns of the wilderness, my heart melted within me, and my eyes overflowed with tears, in remembrance of the experiences I had made on this journey, which showed me not only much more of the wickedness of these African heathen, but also of my own heart. Though destitute of the good things of this life, I seldom ever was in such a happy state of mind.

On the next day we had nothing to eat nor to drink till about four o'clock in the afternoon, when we arrived at the water-brook Gnáro, which, since we had passed it in April, was now nearly dried up.

From the Gnáro we, on the next morning, June the 17th, entered the territory of the Chief Mainna, in Bura, where we rested for this and the following day. On the day before, Mwa Muda, a very froward Emnika, declared himself wholly unwilling to come in contact with Mainna, fearing that he would deprive them of their ivory, which

they had bought from their own resources; and on being reminded that we were obliged to go to that Chief for want of food, he answered, "By the command of God we shall reach Kadiáro without having a fresh supply of food." The Heathen will show faith in God when he ought to exercise his reason, and will go by his reason when he ought to go by faith. At the Gnáro, however, when Mua Muda actually saw his last supply exhausted, his apprehension of losing his ivory gave way to the desire of having his bodily wants supplied. Neither did Mainna molest any of them with regard to their ivory.

On the 19th of June we passed over the Bura Mountains to the brook Madāde, where we slept for the night.

On the 20th we left Bura for Kadiáro, where we arrived on the next day about noon. Here we stopped, for rest and for buying food—chiefly beans and some Indian corn—till the 23d, when we started to go the last part of our tedious journey. From want of proper food, my body began to sink under the long-continued fatigues of this journey. I therefore, on the 26th, wrote a few lines to Dr. Krapf, to request him to send me a bottle of wine and some bread, and directed the greater

part of my porters* to redouble their pace in going before me to Rabbai, while I, with a few people, would come slowly after them. I still, against my expectation, reached that day the end of the wilderness, and entered the Torōma country, where I slept for the night at the village Ngōni. My host supplying me with better food than I had eaten for a long time, I felt, on the next day, the strength of my body much restored, so that I was not obliged, as I had previously supposed I should be, to wait here for the restoratives I had desired my dear fellow-labourer to send me, but started on my journey for the last time. Having gone some distance, I met with our servant Amri, who was sent by Dr. Krapf with the refreshments I had desired; and then, after a walk of about twelve or fifteen miles more, safely reached our cottage, with its enlarged Missionary family, Mr. Erhardt and John Wagner having arrived at our Station some weeks before me.

* The porters of East Africa do not carry persons, but only things. In these countries people know nothing of carrying persons, but everybody is required to move on his own feet. Even the employment of animals for that purpose is very little in use.

MISCELLANEOUS.

LANGUAGES OF SOUTH AFRICA.

THE fact that there is one grand stock of languages spread over the whole of Africa to the south of the Equator, is one of great importance, calculated, as it is in a remarkable manner, to facilitate the extension of Missionary labours throughout that extensive portion of the continent. Burdened as Africa has been with an accumulated weight of sorrow, we long for the time when she shall cease to be, like Rachel, a mourner for her children; and a providential preparation such as this, for the more rapid transmission of the Gospel among her suffering tribes, is deeply interesting to the Christian, and remarkable, also, when we remember the great diversity of language existing among tribes which have been congregated within a comparatively small portion of the earth's surface; as, for instance, the Hill Tribes of Assam.

Dr. Krapf has expressed, on more than one occasion, his conviction that such an affinity exists. A Vocabulary of the Kihiau language, which, with the help of a young Kamanga lad, who had been brought by the slave-dealers from the Lake Niassa, he was enabled to construct, strengthened that conviction. Subsequently a work reached him containing specimens of the West-African languages,

which proves that this common stock, called by him the Suahéli, commences on the southern bank of the Gaboon River. The following paper, abridged from the American "Missionary Herald" of last May, affords much information in connexion with this subject.

Two Classes of Languages.

In the present state of our information, it appears that all the native dialects of Africa south of the Equator, or rather south of Jebel-el-Kumr—the Mountains of the Moon—may be reduced to two classes. The first, or most ancient, may be called *the click class*. It represents the language spoken by the earliest inhabitants of this part of the continent, and embraces the cognate dialects of the Hottentots and the Korannas, the Namaquas and the Bushmen, a scattered population inhabiting the northern frontier of Cape Colony and the banks of the Gariep, or Orange River. These dialects are gradually going into disuse; and the time may not be far distant when all which shall remain of them will be their history, a few religious books published in them by former Missionaries, and perhaps some of their clicks, which may have passed into the neighbouring tongues. The chief characteristics of this class are deep aspirated guttu-

rals, other harsh consonants, and a multitude of ugly, inimitable clicks.

The second may be called the *alliterative class*. It differs widely from the former. Instead of the endless—and, to a European, unutterable—jargons of the other class, its pronunciation is flowing and harmonious, and its structure is simple, systematic, and beautiful. Its most remarkable and distinguishing feature is its alliteration, or euphonic concord; which is a peculiar assimilation of initial sounds, produced by prefixing the same letter or letters to several words in the same proposition, related to, or connected with, one another. The initial element of the leading noun re-appears either in a euphonic letter, or some other form, at the beginning of each of the dependent or related words in the sentence, as: *Abantu bake bonke abakoluayo ba hlala ba de ba be ba qedile*—All his faithful men remained until they had finished; *Izinto zetu zonke ezilungileyo zi vela ku 'Tixo*—All our good things come from God.

The principal families of dialects which are at present known to belong to the alliterative class are these four, viz. the Zulu, or Kafir, the Sechuana, the Damara, and the Congo.

The Kafir Family.

1. The first-named family, embracing the cognate dialects *Zulu*, *Kafir*, and *Fingo*, extends along the south-eastern coast of Africa, from near Delagoa Bay, on the north, to the Great Fish River, or the old colonial boundary, on the south; and from the Indian Ocean inland to the great chain of mountains by which it is separated from the Sechuana family. The Zulu dialect is spoken by the Natives in Natal colony; by the Amazulu, whose country extends from the Utugala River nearly to Delagoa Bay, and inland to the Drakenberg or Quathlamba Mountains; and by the subjects of Umoselekatsi, who formerly occupied a country near the Kuruchane Mountains, but, having been driven thence in 1837 by the Boers, retired to the north-east, and is supposed to dwell, at present, somewhere inland from Inhambane. The Kafir dialect is spoken by the Amaxosa, or Kafirs proper, who reside along the coast, between the Fish and Bashi Rivers; by the Abatembu or Tambukis, now occupying a tract of country between the upper branches of the Kei and the Tarka district of the Colony; and by the Amaponda, living chiefly upon the banks of the Umzimvubu. This dialect is closely allied to the Zulu. The principal points of difference are such as might be expected from the different geographical position of the two tribes, from which the names of the dialects are taken.

The Zulu being the furthest removed from foreign tongues, especially the Hottentot, is comparatively free from clicks and words of foreign extraction, in both which the Kafir abounds. The latter also seeks to abbreviate and contract its words, while the former delights in full forms. The other sister of the Zulu, the Fingo dialect, is the language of several tribes, or remnants of tribes, scattered in various places. Among these are the Fingos or Amafengu, many of whom reside in the old Colony; the Aamabaca, reported as about to settle on the borders of Natal Colony; the Matabeles, remnants of tribes which have settled in different parts of the Bechuana country, chiefly along the Blue Mountains, and the Caledon River; and the Amaswazi or Baraputses, a large and powerful tribe living north-west of the Aamazulu, and extending nearly to Delagoa Bay. The language of the Amaswazi has been reckoned as of the Fingo branch, though in many of its features it rather resembles the Zulu dialect. Indeed, all the dialects of the Fingo branch seem to approximate nearer to the Zulu than to the Kafir in every respect, with the exception of consonantal changes, which are its peculiar feature.

The Sechuana Family.

2. The second, or Sechuana, family of the alliterative class comprises the dialects spoken by the Basutos, Barolonges, Baharutsis, Batlokwas or Mantalis, Batlapis; in a word, by all the great Bechuana tribes of Southern Africa. Their country may be described, in general terms, as extending from 23° to 29° of east longitude, and from the Orange River northward, to a little beyond the tropic of Capricorn. Some of the general features of this family are exhibited in the following notes, drawn from the *Études sur la Langue Séchuana*, by the Rev. E. Casalis, a Missionary of the Paris Missionary Society now labouring among the Sechuanas.

The Sechuana language is rich in names for external objects, but very deficient in metaphysical terms. It has no words signifying "spirit," "conscience," &c., and none to express the abstractions of mind. Harmony and clearness are its chief qualities. Its words generally have from two to four syllables, each syllable being composed of one consonant and one vowel following it. The noun is composed of a variable prefix and a radical. The plural number is formed from the singular by changing the prefix *le* into *ma*, as: *legeba*, plural *mageba*; *mo* into *ba*, as, *motu*, "man," plural *batu*, "men;" *se* into *li*; and *bo* into *ma*; or else the plural is marked by the prefix *li*. The article is nothing but

the prefix of the noun repeated, and is used to bind the adjective to the substantive, as: *sefate se segolu*, "great tree," liter. "tree the great." The adjectives are few, because of the frequent employment of nouns to express attributes, as: *motu oa musa*, "man of amiability," i. e. "amiable man." The adjective takes the prefix of the substantive to which it belongs, and is always placed after the noun, as: *selomo se segolu*, "precipice the great." The verb has three forms, the efficient, causative, and relative; and each form has three voices, the active, the passive, and the middle. These notes, derived from "a very creditable work for completeness and simplicity," are sufficient to give some idea of the Sechuana language.

An interesting fact concerning the dialects of South-Eastern Africa is, that their divergence from one another corresponds with the geographical relations of the Tribes which speak them. Thus, from the Great Fish River to the Natal Colony there is a gradual approximation of the Kafir dialects to the Zulu. So from the Quathlamba Mountains, which border the Natal Colony, to the furthest Bechuana Tribes, there is a gradual divergence from the Zulu. Accordingly, the Sechuana family has been divided by some into two branches, the Eastern and the Western. The difference between them lies chiefly in consonantal changes, the Eastern dialects being softer than the Western, and more like the Zulu. The soft aspirate of the Eastern Tribes becomes a guttural among the Western. The *l* and *s* of the former become *r* with the latter; the *f* and *p* of the one become *h*, *sh*, *tl*, or *ts*, in the other.

The Damara Family.

3. The Damara family includes the dialects spoken by the Damara Tribes which dwell on the western coast of Africa, between Benguela and Namaqualand, or from about 17° to 23° of south latitude, and from the coast to about 19° of east longitude. The Damaras are divided into two branches, called the Hill Damaras and the Cattle Damaras, or Damaras of the Plain. The dialect of the Hill Damaras, who live immediately to the north and north-east of Namaqualand, is the same as that of the Namaquas, and is therefore included in the click class of African tongues. But the dialect of the Damaras of the Plain, who dwell beyond the Hill Damaras, is evidently cognate with the Sechuana and Zulu families. This affinity was first noticed by the Rev. J. Archbell, for a time a Missionary among the Bechuana, and the author of a Sechuana Grammar, who made the Damaras

two visits, one by way of Walwich Bay, and the other by way of Namaqualand; and his opinion has since been confirmed by the Rev. R. Haddy, formerly a Missionary in Kafirland, but now labouring among the Damaras. Mr. Haddy has published a small book in the Damara dialect, in which the characteristics of the alliterative class are clearly discernible.

The Congo Family.

4. The Congo family includes the dialects spoken on the western coast, in the countries of Congo, Loango, Angola, and Benguela, extending from 17° to at least 4° of south latitude, and probably quite to the Equator, or even to the Cameroon Mountains. All the dialects of this extensive region seem to be closely allied to each other, and to have an interesting peculiarity, which long since attracted the attention of travellers and Missionaries. An expedition under Diego Cam, on discovering and ascending the river Zaire, about 1488, found the shores "filled with people exceedingly black, and speaking a language which, though Diego knew those spoken in other parts of the coast, was wholly unintelligible to him." In the sixteenth and seventeenth centuries several Roman-Catholic Missionaries, labouring in Congo, observed that the language of the people possessed a striking peculiarity in its structure, for which they could not account. According to De Grandpré, the language of the whole of Congo "is extremely musical and flexible; not particularly sonorous, but very agreeable; with a perfect syntax, and bearing in some points a resemblance to the Latin." A grammar of the Bunda language, as spoken in Congo and Angola, published by a Missionary of the Propaganda, "acknowledges the existence of an extensive alliteration, produced by what we call the euphonic concord;* and the fact stated in the "Missionary Magazine," published at Graham's Town, that "the principal characteristic of the Bunda language consists in the singular and plural of its nouns, and the voices, tenses, and persons of the verbs, being distinguished by prefixes instead of terminations," shows that the Congo family is nearly related to the Zulu and Sechuana, and consequently belongs to the alliterative class.

Other Dialects.

The other languages of the alliterative class—dialects spoken in that vast and unexplored part of Africa which lies between the tropic of Capricorn, the Mountains of the Moon, Lower Guinea, and the Indian Ocean—are too

* Boyce's "Introduction to Kafir Grammar."

little known to us, at present, to warrant an attempt to classify them according to their families. The following remarks respecting them are mostly taken from the "Missionary Magazine" for 1847. In this periodical it is said—

"All the research yet made proves that the languages spoken in this extensive portion of South Africa are at least similar to those of the Kafir and Sechuana families; and, in many cases, Kafir and Sechuana roots have been detected. The Delagoa-Bay dialect has every appearance of belonging to the Fingo branch of the Kafir family; an opinion which is corroborated by the fact, that some of the Amafengu, when living in their own countries, were in the habit of trading with the tribes in that neighbourhood. In all probability, other dialects spoken still higher up the coast, as those of Inhambane, Sofala, and Quilimane, will be found to belong to the Kafir family. The languages of the interior regions, in the same latitudes, are supposed to belong to the Sechuana family. To this effect the Rev. R. Giddy writes, in one of his Letters to the General Secretaries of the Wesleyan Missions—'As far,' Mr. Giddy observes, 'as we can ascertain from incidental information, obtained now and then from the north and north-east, these regions are densely inhabited with people, all speaking the Sechuana language, or some dialect of it, and living in a far more compact and congregated state than those tribes inhabiting the southern regions.'

"At some distance from the coast, and about due north from the mouths of the river Zambesi and Quilimane, lie the Makoas, to which nation many of the emancipated slaves of the Colony belong. They are supposed to extend from about 17° to 9° or 10° south latitude. Still further in the interior, and to the north-west of Mozambique, from which place they are thought to be two or three months' journey, dwell the Monjous. From Mozambique to as far as Mombas and Melinda, along the coast, lie the Sowauli, or, as they are termed by Dr. Krapf, the Suahélis."

With reference to these different tribes, Mr. Boyce observes, in his Introduction to Mr. Archbell's Sechuana Grammar, that they "speak languages only slightly differing from the Sechuana spoken near the Cape Colony. An Arab," he adds, "who had travelled for commercial purposes from Mombas to Mozambique, at some distance from the sea-coast, gave the writer some specimens of the language spoken among the tribes through which he had passed, in which Kafir and

Sechuana words were easily recognised. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood: sufficient proof, this, of a radical identity of language."

This opinion is supported by that of Dr. Adamson, of Cape Town, who has had the opportunity of inspecting two manuscript Grammars, prepared by Dr. Krapf, one of which appears to be that of the Suahéli tongue, referred to in a preceding paragraph, which he found to be a slightly modified form of the Sechuana.

"A language similar to the Congoese is said to be spoken by a people called Kazumbu, some of whom have been found among the Liberated Africans at St. Helena. They live at such a distance from the coast, that, to arrive at any possession of the Portuguese, they are obliged to travel three or four moons, often over burning deserts. Their language seems to resemble the dialects spoken by the Vishi-Congos and Congos, in several of its words, especially the numerals. The language of the Molouas, who are supposed to live about the centre of the Continent, in the same latitude with Angola and Bonda, is very similar to the Bunda, as slaves from Moloua learn the latter almost immediately on their arrival in Angola."*

Some additional light has been thrown upon the languages of the interior by a visit of the Rev. T. Arbousset, of the Paris Missionary Society, to some captured Negroes near Cape Town, in 1845. He says—"I found the number of captured Negroes to amount to two hundred and sixty-two, belonging to three principal Tribes, namely, the Mokoas, Mazenas, and Koniunkues. The Koniunkues seem to be the furthest removed in the interior. One of them assured me that he had been three or four months in one Arab gang, before they reached the channel of Mozambique. The Mazenas live nearer the coast, probably between the former and the Makoas. The language of the Koniunkues is soft and musical; the words simple and liquid; the vowels distinct, and almost always one to every consonant, as in Kafir and Sechuana, which it much resembles; but it has not the disagreeable click of the former, from what I know of it."†

* Dr. Adamson's speech at Wesl. Miss. Meeting, in 1846.

† "Commercial Advertiser," published at Cape Town.

36

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Scale of English Miles.

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178

123

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ORIGINAL COMMUNICATIONS.

THE "CHURCH MISSIONARY INTELLIGENCER" VIEWED IN CONNEXION WITH MISSIONARY MEETINGS AND DEPUTATIONS.

THE Parent Committee of the Church Missionary Society, in the relation which it bears to the Associations at home and the Mission Stations abroad, occupies a position similar to that which the trunk holds in the organization of a tree; and which, intermediate between the root and branches, is sustained by the one, while in turn it sustains and supports the other, and ministers to them abundantly of the nutritious sap which the roots supply to it. Thus, in the arrangements of the Society, the various Auxiliaries and Associations are as the roots. In their peculiarity of action they lay hold of the national mind; and, in proportion as the moral soil which they penetrate is fertilized by the rain which cometh from above, derive from thence sympathy and co-operation. That which they extract they convey to the central reservoir: and thus the Parent Society, becoming the recipient of the various supplies which are yielded to it from different quarters, communicates them freely to the foreign branches according to their several necessities. It is therefore of first importance that instrumentalities, placed in such vitality of connexion with the parent stem, should be preserved in healthful and vigorous action. In proportion as they become languid and inactive, the general resources must be injuriously affected, and a retarding and depressing influence be felt in the furthest extremities of the common work. Where there is a want of well-sustained effort on the part of an Association, and interest is suffered to diminish, and effort to relax, the aggressive action of the Society abroad is proportionably enfeebled; and the inability to take advantage of a new opening, and the necessity of declining to advance, when the Heathen in some new quarter urge us forward to their assistance, might be found to originate, could the minute connexion be traced by us, in the relaxation of effort on the part of some Auxiliary at home.

Anniversary Meetings of the different Associations, when they are visited by deputations who come for the express purpose of detailing the proceedings of the Society

throughout the year, have always, and with justice, been considered an important means of awakening and sustaining interest, and stimulating our home Associations to progressive effort. We find the model of such Meetings presented to us in Acts xiv. 27. Barnabas and Paul, by the command of the Holy Ghost, had been separated for Missionary work; and, being sent forth by the Church, they preached the Gospel in various cities of Asia Minor, returning eventually to Antioch: "and when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." The members of the Church met together to hear from their lips a simple yet touching detail of what the Lord had been pleased to accomplish by their instrumentality; and the result was the edification of the Church. They felt persuaded that the Lord would condescend to work by such efforts, and they were encouraged to abound more and more. There is no doubt that such assemblages, seriously and prayerfully conducted, where the hearts of Christians are cheered by an exposition of work actually done, often amidst difficulty and trial, and prospered of God in a greater or less degree according to the measure of blessing which He has thought fit to bestow, are most wholesome and profitable.

At such Meetings the effectiveness of the Deputation is an important element. Friends who undertake this office are placed in a responsible position. If they have not been themselves present in the field of foreign effort, they will be at least expected to have so completely mastered the details of operation, as to be able to present to the friends of the Society a clear and comprehensive view of the encouragements and trials, the reverses and successes, of the work throughout the year. They will therefore necessarily feel anxious to be in a position to instruct their auditory; to be possessed of superior information, more extensive and more accurate—information general, without being superficial; minute, without being tedious.

An idea has been entertained that the action of the Society's new Periodical, the "Intelli-

gencer," is, in this respect, injurious: that it interferes with the effectiveness of Deputations, and consequently diminishes the beneficial influence of Meetings: that it weakens the position of Deputations by anticipating information, and publishing that recent intelligence, which, if communicated in the first instance to them before being made generally public, would invest their addresses with the interest that is looked for.

It would indeed be a serious drawback to the promised usefulness of our new Periodical, if its tendency were to diminish the resources of our Deputation friends, and so render our Meetings less interesting and effective. It is therefore necessary that this point should be thoroughly investigated. It is one that involves many and important subjects—the true object of Meetings; the influence which they are designed to exercise on the general proceedings of Associations; the position of Deputations; the nature of the office entrusted to them; and the character of the information which they are expected to impart.

Useful as Anniversary Meetings confessedly are, it is yet possible that their true object may be misapprehended; that they may be misplaced, and be expected to accomplish results beyond their capability: when, for instance, they are constituted the sole medium of communicating intelligence, or when they are used as a substitute for that continuous and equable effort which ought to characterize the proceedings of the Associations throughout the year. If the Anniversary Meeting be regarded as the grand result to be elaborated by the Association in its annual revolution; if on this the stress be laid for the collection of the necessary funds, then would it seem to be misplaced; for then, instead of being a means to invigorate the Auxiliary, in describing its annual circle of well-sustained effort, it is itself the sole effort which is made, and is proffered as the apology and compensation for the absence of all other efforts. It is to be feared that this is not unfrequently the case. At other periods of the year the Association languishes; it is reduced to a torpid state; but as the period of the Anniversary approaches, the slumbering energies awake, and a season of excitement begins, often intense in proportion to the previous inactivity which had prevailed, and becoming more so as the appointed day approaches. Great efforts are made to ensure a strong Deputation; and unless it consist of several members, and the attendance of some well-known advocate of the Missionary cause be secured, it is regarded as inefficient, and there is disappointment. Thus friends are

brought from great distances, often at considerable expense to the Society, and to the impoverishing of its work in other places, where Deputations are unduly weak in proportion as elsewhere they are unduly strong. At such Meetings, speakers and hearers are alike placed in a false position. Too much is expected from them. The advocates of the Society are expected, by an extraordinary exertion, to make amends for the lack of previous effort—to bring up, at a single Meeting, all the arrears of information, and to place the members of the Association in the same intelligent and resolved position for work in which they would have been had they duly received, from month to month, the intelligence sent home from the different scenes of the Society's foreign operations. The hearers, also, are expected, under the influence of a temporary excitement, to equal the results of principles duly fed and healthfully exercised throughout the year. Where such defectiveness of arrangement prevails, the result is injurious. There is an undue excitement, and a consequent reaction. There is no growth in such organizations. They are not in a healthy state. The grand object is to attain, by an extraordinary effort at the anniversary season, the point to which the income of the Association had risen in the preceding year; but if accomplished, it is by an undue pressure: it is not the healthful action of intelligent and spontaneous interest.

The principle of an Association must be to give, in order that it may receive. The agriculturist expends largely on his fields, knowing that it will be returned to him. He feeds the soil, that it may yield the more abundantly. In Association proceedings we must be prepared to adopt a similar course. We cannot expect hearty support where there is but little interest; and the interest is necessarily proportionate to the degree of information that is communicated. However amiable and excellent an individual may be, we are only interested in him as we know him. So precisely is it with an object. Let it be explained and understood, and it will be appreciated by all who are capable of doing so. One grand object of an Association will therefore be, to leaven with information all within its reach. It will be provided with its Meetings, monthly or quarterly, of periodical recurrence. Nor will this be all. We have to do with individuals. People must not merely be met in groups—they must be individually acted upon. An Association, therefore, to be effective, must be furnished with a minute agency, just as the roots of trees are furnished with numberless fibres, imperceptible, yet most important

in the functions they discharge; the more penetrative because they are minute, pliable, and insinuating, and gaining access where the larger and blunt root could find no entrance. Collectors are the fibres of Associations. Devoted, self-denying Collectors, constrained by the love of Christ to go forward in their unobtrusive work, are a most important agency; valuable, because effectively yet quietly working. No Association is otherwise than imperfectly organized which has not attached to it its active body of Collectors; and all pains should be taken to encourage them in their work, and to increase their numbers.

The principle on which the Collector acts is identical with that on which the Association is founded. An effective Collector gives as well as receives; endeavours to awaken interest where none had previously existed, and sustains it, where existing, by bringing into notice and putting into circulation the periodical Publications of the Society, which are now adapted to the different classes of the community, so that there is no rank nor age for which there may not be found something suitable. These will be as the stimulant and nutritious elements which the agriculturist incorporates with the soil. They recur at such short periods that interest has not time to become forgetful. They come with a persuasive reminiscence of the bearings of the Missionary work, and its need of being supported. They are an human instrumentality, designed to accomplish a spiritual object, and can only produce this so far as God vouchsafes to use them. As they are read, and prove useful, individuals become interested, and by such, contributions will be freely given. The Collector will be expected. It will not be necessary he should ask. The intended contribution, be it more or less, will be prepared and waiting for him. These fragmentary portions of the Society's income ought to be punctually collected; if possible, from week to week; not, certainly, at greater intervals than from month to month. To the individuals who give them, they will constitute an healthful exercise of Christian principle; to the Society which receives them, they will prove of great importance. The pecuniary strength of the Society consists, not in large contributions from the few, but in minute contributions from the many. It is as such contributions increase—and they will not fail to do so if Associations are duly organized, and work continuously and effectively—that the funds of the Society will move forward with a progressive and healthful augmentation; the more satisfactory, because there is every thing to encourage the hope

that it results from the growth of Missionary principle throughout the land.

But now let us consider the position of an individual about to advocate the cause of the Society before the constituents of such an Association, persons who have been diligently supplied with information, and who are well acquainted with Missionary details. There is a common subject, with which speaker and hearers are conversant. He who pleads the cause of the Society will desire so to present that subject as to interest and edify his hearers; and he will feel that the mere possession of a few facts, extracted from the last despatches, which have been communicated to him before they have been made public, will not suffice to render him master of such an assembly. The individuals composing it want something more than this. They have already the elements of the subject at command. They want to have the details which they already know presented to them in new, and important, and interesting combinations—the work, in its wide extent, dealt with in a vigorous and lucid manner: facts, with which they are familiar, so handled and grouped together that they become invested with new interest and importance. Thus, matters which had been heard or read before, in the new light thrown on them become the more interesting, because previously known, although not understood in their full bearing and importance. It is such a command of the whole subject as will enable an individual to select, and to combine, and bring together things old as well as new, so as to present to the mind of the hearer a *vraisemblance* of the Society's work that is desirable in those who would plead its cause. A speaker so qualified will be enabled to arrest and retain the attention of a Meeting, even although he has had access to no other sources of information than the Publications of the Society, which are open to all. But by him they will have been dealt with in a peculiar manner. They have been to him a subject of study and investigation. The results which they present have been resolved by him into the principles of which they afford an illustration. He engrafts the more recent facts on the previous history of the Society, views them in their connexion with the past, and traces out their bearings on the future. It is thus that, in the comprehensiveness of his view, and the fulness and accuracy of his information, a Deputation is in superiority to the Meeting he addresses, and not merely in the possession of a few facts, whose communication to the public he has been enabled by a few days to anticipate. If

facts be put prominently forward, not because they are important, but because they are new, while such as are of real magnitude, because a few months antedated, are thrown into the shade as insignificant, then there is reason to fear, lest perhaps we are ministering to the love of novelty, rather than to the Christian principle of the hearers. So diversified and important are the operations of the Church Missionary Society, that, even to the mind most conversant with them, they are ever capable of being presented in new and interesting combinations.

To a duly-qualified Deputation, a well-informed Meeting is of first importance. It facilitates his position. The groundwork of preliminary information has been laid, and on this he is enabled to base the subject-matter of his address. There is something in the mind of his hearers to sustain him, and to encourage him to go forward. He can proceed to combine and group together, from different portions of the Missionary field, facts which are calculated to illustrate his subject. His reference is not merely to new facts, which have never previously been heard of, but to known facts; and it is *because* they are known facts that he is enabled to make use of them. Otherwise, he would be obliged to explain, to trace out their connexion, to show how they originated: and thus, placed before an uninformed Meeting, a speaker is hampered. He is obliged to consume his time on elementary subjects; and the necessity of embodying very much of this in his address precludes that condensed and comprehensive review of the Society's operations which wins confidence and ensures support: in which, amidst a variety of illustration, one leading idea is sustained, and from numerous premises one grand practical conclusion is left impressed on the mind of his hearers.

We do not, therefore, in the least apprehend that, in communicating to the friends of the Society, and the public at large, information of a more recent kind, and in more abundant quantity, the "Intelligencer" will act injuriously either on deputations or Meet-

ings. On the contrary, both, we trust, will be benefited. They who advocate the cause of the Society will have more intelligent hearers to address, and be enabled with more facility to reach their hearts and consciences, so as to induce more sympathy, and call forth Christian principle to increased energy of action. The one will be in a better position to communicate information, the other to receive and profit by it.

The Minister who gives due attention to the Missionary subject within the limits of his own parish and congregation, will before long become conversant with its details. In preparation for Monthly or Quarterly Meetings, he will soon be brought into acquaintance with this important subject. He will learn the history of a Mission in tracing it out for the instruction of his people. New facts, as they present themselves, will become more interesting to him, because he is enabled to connect them with what has previously taken place; and when necessity requires it, and he is perhaps unexpectedly called upon, he will find himself enabled to fulfil the responsibilities of Deputation work. Thus, amidst the pressure of other duties, time may be found to master the details of the Missionary subject. The Minister who knows its influence for good will feel that it is for the spiritual welfare of his people that they should be made acquainted with it, and that, in neglecting to do so, he would be depriving himself of an important instrument of ministerial usefulness. He will regard it, not as an intrusive subject, which would take him from his proper work, but as a portion of that ministry which he is called upon to exercise, and in fulfilling which he will benefit himself while he benefits his people.

We would therefore venture to suggest to our friends, who, in their different neighbourhoods, aid the cause of the Society by their valuable and effective advocacy, that they need not fear to put the "Intelligencer" into the widest possible circulation. They will find that it will *help*, not *hinder* them.

LETTERS AND JOURNALS OF MISSIONARIES.

JOURNAL DESCRIPTIVE OF A JOURNEY TO UKAMBÁNI, IN NOVEMBER AND DECEMBER 1849, BY THE REV. DR KRAPP.

(Continued from p. 404 of our last No.)

Nov. 14—The water-searching party returned at sunrise, but without having found a drop of water, the pits being entirely dried up. Our embarrassment was then very pain-

ful, as our supply of water from yesterday was nearly consumed, and as it was doubtful whether we could reach the river Tzávo in a day's journey. We set out with all speed, thirsty as we were. The sun soon got very hot. Our road led us over red sand, small pebbles, and sometimes rocks. The vegetation around us was scanty, nothing but

acacia trees of small size being seen on the wayside. No doubt volcanic action long ago operated upon this whole region.

About mid-day, whilst we rested for about a quarter of an hour under the shadow of acacia trees, Abdalla, one of my Mahomedan bearers, got angry at the fatigues of the journey, and asked, in a fit of passion, whether he was to get only eight dollars for this trip. I requested him never to trouble me again about the wages, which had been settled at Rabbai with his own free consent. His angry feelings increased, and, standing near one of my Wanika bearers, he accosted him in a violent manner, saying, "You have persuaded the Msungu (European) to pay me only eight dollars for this journey." The Mnika denying it in a noisy manner, Abdalla drew his dagger to attack him. The other bearers rushed upon him, to rescue the endangered Mnika. Upon this, Abdalla levelled his musket at the assailers, who fortunately surrounded him in time, and wrested the musket from his hands, when the quarrel was brought to a speedy issue, and our march resumed.

About two o'clock P.M. the heat was almost insufferable, and the supply of water exhausted. Again Abdalla took the lead of the grumbling and refractory party. He declared himself unwilling and unable to continue the journey, whilst I advised him, and several others who sided with him in grumbling, to gather all their strength to reach the river Tzávo before nightfall. Seeing that they slighted my advice, I called for those who felt strong enough to proceed. With these I advanced toward the river, charging the remaining party to encamp on the road wherever they pleased, until a few men of the first body should have refreshed them by carrying for them a few calabashes from the river. Having settled this matter, I started with six men, walking as fast as we could, but the river would not make its appearance. Thirst and fatigue had almost overwhelmed me, but the river was still before us at a considerable distance. Throwing myself into the middle of the road, I wished to rest for a few minutes, saying to myself, "What would I give now for a little European comfort in this painful situation!" However, it was of no use to make such reflections. I stood up again, saying to my faithful men, "Let us go on: the river must be reached, be it never so far." The sun was just going down, when we observed a number of large trees, of the palm species, called mikóma in Kinika. We doubled our pace on seeing the trees, for we were sure that the

river's channel must be there. After a short walk we stood at the noble river's banks, and our thirst and fatigue were at an end. We first forded the river, and then filled our calabashes to drink on the opposite bank. I myself drank little by little to avoid any possible ill effects; but my Wanika slighted this cautionary measure.

Having quenched my thirst with the restorative of the river, I inspected a little the locality of the noble Tzávo. I found it about 20 to 25 feet in breadth: the banks are 15 to 18 feet in height. The water, which was very cool, runs with great speed over a fine reddish sand, and was about two feet and a half deep at this season of the year. Rocks I could not observe in the river's channel, nor did I hear the least noise; quite in opposition to the rivers which I crossed on my journey to Usambára, where the river's noise was heard at a long distance. Indeed, nobody would suppose a river to be in this country, so gently slides the Tzávo along its sandy bed. Only the large mikóma trees indicate to the traveller the river's course, which is from west to east. I saw these trees in great abundance on the coast of Malinde, into the bay of which the Tzávo seems to empty itself. There is no doubt that the river—according to the account of the Natives, and from what I could observe myself—has its source in the snow-capped Mount Kilimanjaro in Jagga: hence it is a perennial stream, while all other rivers, rising from less elevated mountains, are entirely dried up in this region. The Tzávo runs near a range of red hills into the Galla country, where the above-mentioned river Wói joins it. Also the river Adi, of which I shall speak hereafter, is said to join the Tzávo. All these rivers seem to form the river Sabáki, which has probably its outlet in the bay of Malinde. However, I wish not to be too positive in this matter, as the Sabáki must be more examined at some distance from Malinde. No doubt the Tzávo takes up all, or at least most part, of the water, running from the east of the Kilimanjaro, whilst the rivers Góna and Lúmi carry their contents to the Pangany river.

On the banks of the Tzávo we observed fresh foot-marks of men and goats, and also some fire-places. My people judged these marks to be the traces of the wild Masai, who must have returned from the Galla country a short time before our arrival on the river. The delay caused by the fugitive Mkamba at Maungu—*vide Nov. 10*—seems, under the providence of God, to have turned out rather to our advantage, inasmuch as we might have met with the Masai if we had reached

the river at an earlier period of our journey. Hence we should always patiently yield to circumstances over which we have no control.

Having refreshed ourselves with the water of the river, and the Wanika having bathed in it, and sent off two men with their calabashes for our party in the rear, we walked a few hundred yards beyond the banks, and took up our encampment behind some rocks. The Natives seldom encamp near a water-place, which they deem endangered by lurking enemies—a precautionary measure which I consider very appropriate. With feelings of humble and hearty gratitude toward my almighty God and Saviour, I laid down my tired body under a small acacia-tree, and soon fell asleep, but frequently awoke again to take a draught of the cool water, which I liked more than the most costly wine which kings and emperors may have tasted this night. Yea, blessed are all they who put their trust in God! the wilderness is changed into a paradise for them. Still, I should be destitute of veracity if I were to conceal the uneasy feelings which frequently stole upon my mind, and which called forth my desire for the break of day.

Nov. 15—About nine o'clock A.M. our party in the rear arrived, in a very exhausted state, as the water-carriers, who were despatched yesterday night, did not reach them, having gone astray in the jungle. Regarding the Wakamba caffila we had no intelligence. The children must have suffered much from want of water. I offered two dollars to any one of my people who would carry some water for the poor sufferers, but none of them would go, even for the sum of ten dollars, as they expressed themselves.

The arrear party having rested, and been refreshed with food and water, we started about ten o'clock P.M., and marched incessantly till after nightfall, when I got too tired, and ordered my men to encamp near the wayside, within a grove of trees. They had desired to travel till midnight; but this I refused, as I should have been unable to see the features of the country at night.

I had almost forgotten to mention, that, after crossing the river Tzávo, we had a fine view of the Mount Théuka, which rises from the western bank of the river to a great height. At its northern termination is Mount Ngólia, which is inhabited by Wakamba. The Mount Théuka was formerly also inhabited by Wakamba, who, however, abandoned it some fifteen years ago, when they heard, as it were, the report of a large cannon exploding in a neighbouring hill. Not understanding the

nature of the subterranean action of volcanoes, the Natives attributed the explosions to the appearance of Europeans, whom they supposed to have arrived from the sea-coast, by a subterranean channel, to fire guns and fight battles. Hence they fled in great consternation, and never since that time went near the dreaded hill, which I saw from a long distance, and on the bank of which I could distinguish several depressions and elevations, forming, as it were, an Abyssinian saddle. There is no doubt that the whole country around the river Tzávo has, in former ages, undergone great changes by volcanic action. The year when the noise was heard was an important one in the annals of Eastern Africa. It was a period of deadly diseases, of famine, and other events which caused so many changes amongst the Natives on the coast and in the interior.

Nov. 16—We resumed our journey at an early hour. When the sky was clear to the westward, I saw the whole region of Jagga very distinctly. The mount Kilimanjaro seemed to be distant only four or five days' journey. I saw its dome-like head glittering, from a matter of transparent whiteness. In the south of the Kilimanjaro I observed a lower mount, the summit of which forms a peak. Between this mount and the Kilimanjaro is a depression, which has the form of a saddle, which leads up to the kingly Kilimanjaro, which the Natives of Jagga call Kibō. To the east, south, and north of the smaller mount is the territory of the tribes Kiléma, Rombo, and Uséri, the names of which my fellow-labourer Mr. Rebmann, when in Kiléma in 1848, first brought to light. The Kilimanjaro has, at some points, deep ravines or incisions, as it were, which stretch from its lofty summit downward to its base. In other places I observed very steep avenues leading to the summit: they appeared to me like perpendicular walls of rocks, towering up as far as to the mount's head. There, of course, the snow can remain as little as it could rest on the wall of a building.

Having gone round the northern extremity of Mount Ngólia, we obtained a view of Mount Djúlu, which is higher than the Théuka. The Djúlu obstructed our prospect to the Kilimanjaro. I was informed by my people that the Djúlu is, on its top, inhabited by Wakamba, who collect their supply of water from the hoar-frost and dew falling constantly on this lofty mountain, which stretches north-west by west, and forms a strong barrier against the invasions of the wild

Wakuāfi and Masai who reside in the plains existing between Djúlu and the northern extremity of Mount Kilimanjaro. Indeed, were it not for the natural fortress of the Djúlu, the Wakamba of Kikúmbúliu, who live east and northward from the Djúlu in an extensive plain, would long ago have been swept away by those savage marauders. At the north-eastern end of the Djúlu is a mount called Nóká, also inhabited by Wakamba, who have a bad reputation with their countrymen. The Wakuāfi formerly inhabited a part of the fine country which we had traversed this day. At that time the Wakamba or Wanika coming from the sea-coast were obliged to make their journey to Kikúmbúliu and Ukambáni Proper in large companies of several hundred men, or travel at night at the hazard of their lives. The high road was then more eastward, in the vicinity of the Galla territory. But after the Wakuāfi of this plain had been destroyed by their hostile brethren, the Masai, the Wakamba abandoned the eastern road, where they were frequently harassed by the Galla, and chose the route by which we came to Kikúmbúliu. Here I must remark, that the Wakamba, and other Natives of Eastern Africa, are very expert in beating new roads, from the knowledge of the countries which they explore in their hunting rambles. Here I would also pause, and point to the signal manner in which God's providence has, within the last fifteen years, opened the road to the interior. Can it be questioned that these openings are intended for higher purposes, which the government of God is bringing about in Eastern and Central Africa? They are to me a Macedonian call to Central Africa.

About mid-day we arrived at a Station named Mdidó wa Andei, where we found drinkable water in the channel of a river. Having rested, and prepared our meal in the shadow of large trees, we resumed our journey. I have forgotten to mention, that, before we came to Mdidó wa Andei, we met a small caffila of Wakamba, on their way to the coast of Mombas. To their care I entrusted a few lines to my brethren at Rabbai Mpia. Toward evening we encamped in the vicinity of the forest which leads to the inhabited part of Kikúmbúliu. After supper, my luggage-bearers renewed their old demand of increased wages with great importunity. The guide composed the uproar of the grumblers, after a long and noisy expostulation with them, myself simply declaring that the wages were agreed upon on the coast of Mombas, but that I should be willing to pay an additional sum if justice should demand it: in the mean time

I would wave this question until we should have arrived in Ukambáni Proper.

Nov. 17—Having yesterday evening exhausted our store of food purchased at Maungu, we were compelled to march with all speed to reach some hamlets of Kikúmbúliu, where we hoped to obtain a fresh supply. This morning we again met a caffila of Wakamba carrying ivory to the coast of Mombas. About eight o'clock A.M. we entered the fine forest of Kikúmbúliu, which has an abundance of large and straight whitethorn-trees. I never saw a forest of this kind. For some time we walked over a stratum of black, porous stones, which the Wakamba called Kiwúdi, and which seem to be burnt lava. Soon afterward we met with a party of Wakamba women and children of Kikúmbúliu, who were clearing some spots of the forest for the cultivation of Indian corn and other things. The fat soil looks very black. The Wakamba, who soon surrounded me, were much struck at my appearance, looking upon me as if I were a being of another world. My hair, hat, shoes, and umbrella, attracted their special attention. We bought from them some fowls, flour of Indian corn, and other supplies. The ignorant creatures frequently asked me when rain would fall, and whether I could, or would not, make it, as I was, in their opinion, "mundu wa mánsi manéne," i.e. a man of the great water, and as I carried with me "niumba ya mbúa," i.e. a house of the rain, whereby they meant my umbrella. I directed them to the Almighty maker of heaven and earth, at whose command alone are the winds and rain. It is surprising with what tenacity the Natives of Eastern Africa believe in the power of rain-makers, who, on their part, make their best endeavours, by shrewdness, to confirm their countrymen in this superstition.

As we arrived in the dry season, we had some difficulty in getting water from the wells where the Natives fetch their water. The chief water-place is in Idumúo, where there are several pits, in which the Natives collect the water which runs by little and little from the ground, which appeared to me of a calcareous nature. The Wakamba females, who come from a long distance, were standing near the wells for several hours, until they were able to fill their several large calabashes. The males were likewise assembled there in large companies for the protection of their families. Hence it happened that we, being strangers, could obtain very little water before midnight, when the Natives generally withdraw from the place. The water was

quite disagreeable to my taste; and it was probably owing to this cause that several of my men wofully complained of inward derangement.

Nov. 18—To-day we rested from our journey, near the wells of Idumúo. Multitudes of people surrounded me from day-break till night-fall. Every one wished to talk with me. The Natives were like children, wishing to see and touch every particle of my clothing. Some put on my spectacles, others pulled off my hat, whilst others put on my shoes, &c. Again, others requested us "ku tôleja msinga," i.e. to fire off our muskets. I spoke several times, to a great number, on the leading doctrines of the Bible, and related a brief outline of the history of Christ.

While we were enjoying rest at Idumúo, we learned that the small Wakamba caffila, which we had left near the river Wói, had arrived in Kikúmbúliu, and that its leader had spread a bad report about me, telling the Wakamba that no rain would fall upon the country unless the blood of a sheep were strewed upon the road whence the White Man had come. The Wakamba call this ceremony "ku piga dána," i.e. to render prosperous or safe. Accordingly, the sheep, which we had previously bought for our own use, was slaughtered, and its blood sprinkled on the road by which we had come, to carry off any bad effect which the appearance of the stranger might probably bring upon the land. The Wakamba, coming from the coast with my caffila, had received many benefits by joining our party, but, notwithstanding, they returned evil for good.

In the afternoon the Wakamba lads had a dance after their country fashion. Their movements were less wild and frantic than those of the Wanika; and their voices in singing were more melodious than is the case with the Wanika.

Nov. 19—My Wanika had no desire for departing, as some of them have friends in Kikúmbúliu, with whom they like to talk, to eat, and to drink. Several others were sick, or feigned to be so. Whilst we were resting under a tree, the bearer of my water-calabash observed a serpent in the grass. He caught her with his hands by the neck, took off the venomous matter, and then seized her by the tail, muttering to himself some unintelligible words, as conjurors do. The animal obeyed all his commands. Seeing that he wished to make himself important in the eyes of the Wakamba, who greatly admired him, I requested him to kill the serpent; but he alleged his inability to comply with my request, telling me that he had made brother-

hood with the serpent, and consequently he would, on killing a serpent, meet with some great misfortune, and would not be obeyed again by another serpent. Perceiving that he was fully given up to these superstitious and fallacious ideas, I took a musket, and shot the reptile dead at once; whereupon he took it away to bury it in a secret place at some distance. Lastly, I declared, before all the people present, that it was sinful to ascribe to one's self supernatural power in managing serpents at one's will. I related the history of man's fall, caused by the artifice of the devil, the old serpent.

Nov. 20—On the point of starting we were again detained by one of my bearers, who had forgotten to take his beads deposited with an Mkamba, a friend of his. The first rain at this season of the year fell to-day in Kikúmbúliu. This coincidence with my arrival brought me rather into favour with the Wakamba. However, in order to obviate all superstition on their part, I thought it necessary publicly to ascribe all honour and glory to Him alone who had looked in mercy upon the parched land. My people somewhat grudged my proceeding, as they had wished to gain the favour, and some presents, of the Wakamba, by making them believe that, by their own instrumentality, an Msungu (European) rain-maker had been brought to the country. No doubt the liars would have obtained a sheep, or some ivory, from the ignorant Wakamba.

On our way we again met with a company of Wakamba travelling to the coast of Mombas. I wrote a few lines to my fellow-labourers at Rabbai Mpia.

After a few miles' walk we arrived at Majijio ma Andúku, a small river which rises in the Wakuáfi country, and joins the river Adi. Its channel is never dried up. Having crossed this river in a forest full of fine timber, we took a road leading to Ulu, the western part of Ukambáni; but, having soon become sensible of our great mistake, we re-crossed the river, and took a more northern direction, when we soon fell into the right road to Ukambáni Proper. About evening we met again with a Wakamba caffila, at a place called Mawéni, where we encamped for the ensuing night.

Nov. 21—Last night I slept very little on account of the rain, which commenced about ten o'clock, and lasted, without much interruption, all night long. I rolled up my bed-clothes, putting them into a mat, upon which I sat down, holding my umbrella over my head; and in this position I passed a most

uncomfortable night. My people shifted for themselves as well as they could, keeping over their heads the bullock skins upon which they had slept. Our fires, of course, were soon extinguished. A good India-rubber cloak would have been of great use to me in this sad situation. In general, I observed again on this, as on all my previous journeys, that the members of our Mission are destitute of many means requisite for distant travelling into the interior. We might obviate many difficulties and unnecessary discomforts of our journeys if we were provided with better means. Thus, for instance, we should have leather bags with locks, to guard our luggage from being spoiled by rain and white ants, as well as from the pilfering of our own people, who are especially dangerous to the bags for conveying provisions.

At break of day we started; and after a walk of about eighteen miles we gently descended toward the channel of the fine river Adi, which forms the south-western boundary of Ukambáni Proper. The river's banks, which are from twenty to twenty-five feet high, are covered with large trees, which are an ornament to the river. The water runs gently along its channel, which, at the point where we forded the river, is about 170 yards in breadth; but the proper channel, where the water was running, was about sixty feet in breadth. The depth of the stream, at this dry season of the year, was only one foot and a-half. The rain of last night seemed not to have reached this part of the country much. In the rainy season the Adi is a mighty stream, which the Natives cannot cross. It is said to have its principal source in the mountains of Kikuyu, and to receive additional contributions from the high mountains Kilungo, Iwéti, Muka Kú, and Nsáo Wi, which latter mount I saw in Kikumbúliu. The river runs in Ukambáni along the mountain wall which stretches from Ndungúni along the Galla country to Ukambáni, and even to Kikuyu. My guide told me that a branch of the Adi comes from Kilimanjaro; and it is highly probable that the northern part of the snow mountain issues a portion of its water to the region of Ukambáni. I have already mentioned above that the river Adi joins the Tzávo, and has its probable outlet in the bay of Malinde.

Having prepared our meal, and rested for a while on the eastern bank of the Adi, we commenced slowly to ascend the mountain range, which, as already stated, stretches from Kikuyu to Ndungúni. On our ascending, we soon met with Wakamba, who cleared the jungle in the vicinity of the river. Hitherto

VOL. I.

they had not ventured to cultivate the ground so close to the river, as they were afraid of the Galla and Wakuáfi. We ascended to a height of about 1800 feet, when we arrived on the plain of Yata, where we had a majestic view of the whole region around. We viewed the serpentine course of the Adi toward the west and north-west; we saw the hills and plains of the wild Wakuáfi; we noticed the mountains Noka, Julu, Engolia, Théuka, in whose vicinity lay the road we had taken to Kikumbúliu. Eastward we saw the mountains of Mudumóni, which separate the Galla country from Ukambáni. To the north, Ukambáni Proper lay before our view. Had I been a mere traveller, pursuing only geographical objects, I would, *standing on the plain of Yata*, have considered myself amply compensated for the troubles I had sustained on the road; for a great many geographical problems were solved in an instant on the height of Yata. But as a messenger of the Gospel, I could not but with deep sorrow look upon the many countries which were presented to my eyes, inhabited by myriads of immortal beings sitting in darkness and in the shadow of death, without God, and without hope in Christ Jesus. My heart's desire and prayer was, that the time might soon arrive when faithful evangelists should enter these vast tracts of land, and proclaim the glad tidings of Him who shed His blood also for these wild nations, which have hitherto remained in obscurity, even in name.

Night growing upon us, we encamped in one of the hamlets of Yata, as this part of Ukambáni is named. The inhabitants receive us in a friendly manner, and soon brought to us some food for sale. My Wanika, meeting with a woman who offered the dried meat of the giraffe and elephant for sale, asked me for a few strings of beads, to buy a quantity of it. Having never tasted this kind of meat, I readily complied with their request, as I myself wished to know how it would agree with my taste. The meat was first roasted on the fire, and thus presented to me. The giraffe's meat was excellent; but that of the elephant was rather hard, and of a peculiar smell, which, however, did not matter with a hungry stomach. My Mahomedan porters, on seeing the Wanika buying and roasting the meat, were quite enraged, and considered themselves justified in demanding from me the means for buying fowls, which were likewise offered for sale. As the above-mentioned animals had been killed by infidels, the Mahomedans could not join them in eating the meat. Not willing to interfere with

3 H

their childish prejudices, I complied with their request, whereby peace was restored between the quarrelling parties.

The Mahomedans will not eat any kind of animal food, unless they have, in the name of God, cut the animal's throat with a knife: otherwise, they consider the animal to be a carcass not allowed to be tasted by the holy mouth of a Moslem.

Nov. 22—At break of day we felt the air rather intensely cold, which we did not in the plain of Kikumbüliu. The Wakamba of Yata did not show the childish character of the people of Kikumbüliu, who gave me no rest from morning till evening: whether it is owing to the gravity which generally characterizes mountaineers I cannot tell. After a few miles' walk over the plain of Yata, we descended into an extensive wilderness called Tangái. It is very plain, uninhabited, and terminates at the foot of the Mudumóni mountains, which shelter Ukambáni against the inroads of the Galla, who are in the east and south-east of Ukambáni Proper. Formerly, there was a direct road from Tangái to the Wanika country, and the caffilas needed not to take the circuitous route of Kikumbüliu; but since the removal of the Wakuáfi from the plain of Kikumbüliu the Galla have encroached upon the vicinity of the Mudumóni mountains. This caused the abandoning of the Tangái road on the part of the caffilas proceeding to the coast of Mombas. As the Galla and Wakuáfi marauders are particularly attracted by the herds of cows and bullocks, the people of Yata do not domesticate those animals, but only sheep and goats, to impair the allurements of those dreaded savages. After we had traversed the wilderness of Tangái, we got sight of several scattered Wakamba hamlets.

As the sky was clear, we had a good view of the snowy head of Kilimanjaro, which mount

I saw towering over all the other mountains which I could observe to the west of our route. As little children are before a grown person or a giant, so are those minor mountains before the Kilimanjaro, although some of them are at least 6000 feet high. Of course, when you are just at the foot of these minor mountains you cannot see the Kilimanjaro; but on an elevation at some distance from them you can see it very distinctly.

Our road in Ukambáni Proper was free from those big jungles through which we had passed in coming from the coast to Kikumbüliu: at least that part of Ukambáni Proper through which I travelled is not much wooded—indeed in many places it is very destitute of wood. But in this respect it is fitter for cattle-runs and cultivation than the wilderness of the Wakuáfi through which we came. Nowhere could I see a fruit-tree, except the Mbúyu, which is also seen on the coast, and from whose enormous trunk the coast-people construct large boats.

About three o'clock P.M. we arrived on the banks of the river Tiwa, which, I was told, rises in Ulu, the north-western part of Ukambáni. The channel of the river is dry during the hot season. However, we found good water about two feet deep under the sand. The Tiwa joins the Adi.

Nov. 23—We halted at ten o'clock A.M. at a place called Mbó, where we found some water. We had to-day travelled over ground of a red, and sometimes of a blackish colour. The soil was of a sandy, and then again of a clayish nature: it constantly varied after a short distance. Trees and underwood were scanty. After four o'clock P.M. we encamped in the district Mbandi, under a large tree. I saw the Kilimanjaro again. In general this mount pursued us at every spot which was somewhat elevated.

(To be continued.)

BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

THE WANGANUI DISTRICT OF NEW ZEALAND.*

The war between the British and a section of the Aborigines in the northern part of the island had commenced in the beginning of 1845. Honi Heke, an influential Chief of the Waimate District, in conjunction with Kawiti, an

heathen Chief, and an inveterate opponent of the Gospel, had attacked the town of Russell, in the Bay of Islands; and, in despite of the resistance that he met with, a second time had cut down the flag-staff, the emblem of British authority, and taken possession of the town. Nene Walker†, a powerful Chief of Hokianga,

* Vide pp. 350—360 of our Number for July, and pp. 404—408 of our last Number.

† A portrait of this Chief is given in our Number for July last.

collected his tribe, with the intention of opposing the return of Heke inland. The British troops and sailors, about 500 in number, having joined Walker's people, an attempt was made to storm a fortified Pa belonging to the insurgent Chiefs, in which the military were severely repulsed, with a loss of thirty killed and seventy or more wounded.

News of this success on the part of the insurgents spread rapidly through the island. The facts were known to the native population of Wanganui a week before they had reached the Europeans. Vague ideas began to be entertained of native superiority. The worst portion of the Natives, who had hitherto lived in peace with the Europeans, from fear as well as from interest, the first motive being removed, thought little of the second, and preferred the prospect of war and plunder to that of trade and tranquillity. The position of small European Settlements like that of Wanganui became daily more critical, the inhabitants having no power to defend themselves, and the Natives being fully conscious of their weakness.

About this time the aged Chief Turoa, the father of Tahana, at whose instigation Te Heuheu had been induced to make his last attempt on Waitotara, became seriously ill. By birth this man was the great Chief of the Wanganui river, although his own personal possessions were confined to a district on the Mangani-a-te-ao, a tributary of the Wanganui, which enters the main river a little above Pipiriki. His near relationship to the head Chiefs of Taupo, Rotorua, and Waikato, gave him much influence. From the time that he had united with the Taupo Natives, in the recent attempt on Waitotara, the hand of God seemed to rest heavily upon him, and he had been wasting away. Mr. Taylor, accompanied by Tahana, proceeded up the river in September 1846 to visit him. The old Chief was in much weakness, scarcely able to draw his breath, and he was strongly urged to cast away his karakia* and heathen customs, and turn to God through Christ. Contrary to his usual habit, he listened patiently—nay, more, he declared his resolution to renounce heathenism, to remove the tapu from his body, and karakia to God. A few days subsequently he was again visited. Sickiness had made rapid progress, and death was at hand; but the old Chief was quite sensible, and, in answer to Mr. Taylor's questions, declared that he had

given up all his false gods, and rested solely on Christ for salvation. "But," said he, raising himself up, and leaning on his elbow, "tell me, do you think one who has been living all his life in the dark can now, in the last hour, enter the light? In short, can I be a child of God, after being so long a child of the devil?" He was reminded of the labourer who was hired at the eleventh hour, and still received the same as those who had borne the heat and burden of the day; and of the expiring thief who believed on Jesus, and was promised that very day he should be in paradise. He mused on these words. The Evening Service was then commenced, the first he had ever attended, and concluded with an exhortation, in which the Christian's hope, as contrasted with the condition of the wicked, was set before him. Mr. Taylor then approaching, reminded him that, so far as this life was concerned, he was now about to bid him farewell, in all probability, for ever; that he felt anxious to hear from him whether he had unfeignedly renounced his false gods, and whether he wished to die as one of the people of Christ. The old Chief repeating his confession of sin and trust in Jesus, the Missionary declared himself willing to baptize him. This some of his Chiefs who were present were not prepared for, and would, if possible, have prevented. They wished Tahana to interfere; but, on his refusing to do so, the old man was baptized, receiving the name of Kingi Hori. No sooner had he thus openly renounced the faith of his ancestors, in which he had obstinately lived during the period of his long life, than his people set up a loud wail, because his tapu as an Ariki or Chief Priest had been broken—a lamentation which only takes place when principal Chiefs are baptized. His death soon followed. Sitting up in the middle of the night, he caused himself to be dressed in his best clothes, and then told all present to live in peace; that during his life time he had been a man delighting in war and evil; "but," he said, "let the evil be buried with me. You are all brethren. You originally came to this land in the same canoe: love, therefore, as men of the same canoe." He then lay down, and when they awoke in the morning they found him dead and cold.

From this tribe, the Patutokotoko, a turbulent race, and hitherto indisposed to Christianity, the commencement of war was most to be apprehended. In conjunction with the Taupo Natives, their near kindred and connexions, they had often attacked the Nga-te-rua-nui, inhabiting the coast at Waitotara and

* This word has a somewhat wide signification. It may be taken to mean, generally, a religious service—whether Christian or heathen—or the performance of a religious rite.

Patea, and had recently been invited to unite with the Taupos in cutting off the Pakehas (Europeans) at Wanganui. The Christian death of this old Chief, and his exhortations to peace, were most opportune, and for some time exercised a tranquillizing influence on the tribe.

Thus the year closed peacefully by the celebration of the Christmas season at Wanganui, when a Congregation of 1000 assembled in a field opposite the Church, which was subsequently filled by the Communicants, to the number of 270.

In the commencement of 1846 the rumours of an invasion from Taupo were revived, and both the Native and European population at Wanganui were thrown into great excitement. The Natives commenced fortifying their Pas afresh, and the more timid portion of the European population either left, or made preparations for leaving the place. Such was the feeling of apprehension, that Mr. Taylor, who had been at Taupo in the preceding November, resolved on another journey thither, in order to ascertain whether a war expedition was in preparation, and, if possible, to prevent it. Te Heuheu assured him that he had no further intention of attacking Waitotara, and that, as for Wanganui, if all other Settlements shared the fate of Russell, Wanganui should be the last, for he would defend it himself. Toward the Ngapuhi, Heke's tribe, he had never entertained any favourable feelings, since in former days, when they exclusively possessed fire-arms, they had cut off several of his relatives. Still, he could not divest himself of sympathy for Heki, as a Chief of the same country and colour with himself. This feeling, he said, pervaded all the tribes, who were anxiously awaiting the result of the present protracted war; and such was the excitement caused throughout the island, that he found it difficult to keep the tribes around him in proper order.

Such being, to a considerable extent, the temper of the native population, it cannot be a matter of surprise that the war which had been commenced in the north soon extended itself southward. In the valley of the Hutt matters had assumed a serious aspect.

Port Nicholson, in Cook's Straits, on the shore of which the town of Wellington has been built, is situated in a foreland extending from N E to S W, having on the S E Wairarapa, or Palliser Bay, and on the N W a bight of the coast, in which lies Mana, or Table Island. The foreland itself is a prolongation of hills from the interior, the outer-

most point of it being called Cape Terawiti. The hills on the eastern and western sides of the harbour rise abruptly from the water's edge, and, gradually approaching, meet about seven miles from the beach, enclosing a triangular space formed of alluvial deposits from the Eritonga, or Hutt River. The valley which it waters contains about 15,000 acres of carse, or alluvial land, most valuable for agricultural purposes. This valley, of first importance to the settlers, from the limited quantity of level country in the immediate vicinity of Wellington, had now become the subject of dispute between the two races; and armed Natives had entered upon, and taken forcible possession of the lands, which the Colonists had brought under cultivation.

In connexion with this southern war, we are anxious specially to consider the conduct of the native tribes professing Christianity at Waikanae, Otaki, and upward to the north of Wanganui.

Time has been, when it was considered in the highest degree dangerous to British ascendancy to attempt the evangelization of a native race, which had been placed under our dominion, and when it was conceived that the only way to ensure the continuance of our rule was to discourage all such efforts. Such principles were once advocated and acted upon in India. It will be found, in New-Zealand history, that the effects of Missionary effort proved just the reverse; that the action of Christianity neutralized the designs of the disaffected, preventing any thing like combined effort on the part of the native population, keeping large masses of them, as in the Otaki and Wanganui Districts, separated from the movement, and reducing that which might have been a bloody, if not protracted, national contest, to a collision with detached and unsupported fragments of the Natives.

We are also solicitous that the conduct of our Missionary, the Rev. R. Taylor, in very critical circumstances, requiring the exercise of much Christian judgment, courage, and forbearance, should be duly appreciated.

Reproaches uttered against Missionaries in the excitement of war are of little importance. At such a time the peculiarity of their position, interested as they are in the welfare of both races, renders their conduct liable to misconception: the Europeans are displeased with them because they will not abandon their native flocks, and the Natives are displeased with them because they endeavour to befriend their own countrymen. But it is altogether different when, after years have elapsed, similar expressions are printed at home and

put into circulation—when Missionaries are denounced “as officious whisperers, constantly dinning it into the ears of the Natives, that they are likely to be cheated and overreached” —“the prime movers of discord and ill-will” —“who, beside assiduously fostering ill-will to the Whites, have succeeded in making the Natives pharasaical to a degree scarcely credible.” It will be only necessary attentively to weigh the bearing and conduct of our Missionary, and the purposes for which he used his influence over the Natives during the period of the southern war, in order to be in a position to judge as to the truthfulness of such assertions, and the degree of weight which ought to attach to them.

In February 1846 Mr. Taylor arrived at Wellington. The Natives were mustering in the Hutt valley, and a portion of the troops which, under the direction and command of the new Governor, Capt. Grey, had successfully crushed the rebellion in the north, had just arrived in the harbour of Port Nicholson on board the “Castor,” “Calliope,” and other vessels. Perceiving that unless the Natives gave way a collision was inevitable, Mr. Taylor, accompanied by Tahana, proceeded to the Hutt, in the hope of persuading the insurgent force to break up and separate. It was late in the evening when he reached them. He found sixty or seventy of them about a quarter of a mile in the depth of the forest. They had their outposts, and were all armed, but the leading Chiefs were absent. They listened attentively to the entreaties of Mr. Taylor, and declared themselves willing to desist on compensation being given to them for their land and crops.

The night had closed in before he set forth on his return to Wellington. Tahana went before him, carrying a firebrand, which, being waved to and fro, afforded sufficient light to enable them to find their way through the dark forest, from the gloom of which they had scarcely emerged when they were challenged by the advanced sentinel of the British force. They found the officers and soldiers bivouacking in the open air, some leaning against trees, others stretched before a large fire.

The next morning the good offices of the Missionary were resumed. Although the Governor refused to grant the Natives any thing until they had left, yet he also promised, if they departed peaceably, to take their case into consideration. They were given until noon to decide, when, if they continued refractory, hostilities were to commence. The guns had been got up during the night, and a great number of all classes of settlers had

congregated. At length, at the earnest solicitation of the Missionary, the Natives agreed to go, and arose and left the place, a source of sincere gratification to the Governor and officers, who were most anxious to avoid the shedding of blood.

The evening, however, produced new circumstances of irritation. The native houses were plundered by some low and unprincipled Europeans; their plantations spoiled; the native Chapel broken into, and the pulpit overthrown. The Natives became much excited, and were easily induced by the formidable Chief, Rangihaeata, to resume their hostile position in the Hutt; and, acting upon the principle of retaliation, they plundered several families of settlers, stripping their houses of every thing, and compelling them to fall back on Wellington.

Mr. Taylor again visited them, but found them deaf to every thing he could urge. They acknowledged that they had plundered, and said they would continue to do so, as they had been similarly treated; that they were determined to have no Wakapous (Christians) among them; and, as the fences round the graves of their people had been burnt, they had taken up their dead and interred them elsewhere. With a heavy heart Mr. Taylor returned to detail the ill success of his efforts to the Governor, and, finding that his further interference would be unavailing, he left Wellington the next day for Wanganui.

At Porirua he met the two Chiefs, Rangihaeata and Rauparaha.* The former openly declared his intention to resist. When Mr. Taylor remonstrated with him he put out his tongue in blasphemous defiance, and said, what did he care for God? that he was one himself. Rauparaha dissembled, and professed a determination to aid the Governor. It was evident, however, that they were both actively engaged in organizing a widespread insurrection, and in persuading the Natives from the interior to join them. The circumstances in which Rauparaha was placed—his son, Tamehana, being a decided Christian Native, who had adopted, to a considerable extent, European habits, and his tribe, the Ngatitua, being indisposed to war, and anxious to sit still under Gospel influence—prevented him from manifesting the same open hostility which Rangihaeata was enabled to do. But his heart was as full of mischief.

Evidences of the warlike temper of these Chiefs, and of the evil they were actively kindling, met our Missionary at every step. A large

* Rauparaha's portrait, also, was given in our Number for July.

sheet of paper, stuck up on a post, contained a notice, that all pigs passing by that way to Wellington would be turned back; that war was at hand; that it was not right to feed the Pakehas; and such as attempted to pass with provisions would pay for their temerity with their lives. As he travelled onward he met groups of Natives, some from Taupo, hastening to join the insurgent Chiefs. He had not been long at Rewarewa, where he had appointed to meet the Natives and administer the Sacrament on the 8th of March, when a messenger arrived with the intelligence that the English and Natives had been fighting, for the last three days, in the Hutt, and that Rauparaha had sent word for them all to meet him at Porirua. A large party of the young men had determined to join him, and had commenced singing one of their kakas, or war songs. The Christian Chiefs, consulting with Mr. Taylor, decided on convening a meeting, in the hope of dissuading them from doing so. Many excellent speeches were made by the assembled Chiefs. Paora said, if they went they must leave their books behind, and give up their ministers, and return to their former evil courses; "but," said he, "we have forsaken them, because we knew them to be bad, and therefore now, having turned to the living God, we must remain firm in His service." Another Chief, named Puke, with much sarcasm recapitulated the arguments urged by the advocates for war, which he refuted, showing the advantages of living at peace with the Europeans, and that they ought not to interfere in the matter of the Hutt, as the land had been paid for by the English, and justly belonged to them. The result of the meeting was most satisfactory. They all said that, as Christians, it was their duty to listen to their ministers, and they were resolved to do so. The administration of the Sacrament at Rewarewa was intended to have been a week earlier, but had been deferred on account of Mr. Taylor's visit to Port Nicholson. Had he not been on the spot at the moment when Rauparaha's message arrived, many would have gone to the seat of war.

Reaching Wanganui the next day, March the 10th, he found the Europeans in great alarm, expecting a visit from the Natives of the river on their way to join Rangihaeata, and fearing lest they might cut them off.

The position of the settlers at Wanganui with the Natives was at this time very peculiar. In the year 1841 Wanganui had been colonized. Houses had been built, land entered upon, and brought under cultivation. Upward of four years had elapsed, and no

payment had been made, although 1000*l.* had been awarded to the Natives by the Land Commissioner. Governor Grey, who reached Wanganui a few days after Mr. Taylor's return from Wellington, had an interview with the Native Chiefs on the subject. Mawae, one of the principal Chiefs, said he was sick of waiting for payment; that he was like a man throwing a net a long way into the sea. At every pull he hauled it in, and looked to see what it contained, but perceived nothing; and thus he went on pulling and pulling it in, and still found nothing. They all agreed that it was good they should be paid for their land, as they had waited very long; but still, even if they were not paid yet, it was good to have Europeans among them, as, by the trade they introduced, they were themselves a payment; and that it was their wish that they and the Europeans should be one people.

A month afterward, agreeably to the Governor's promise, the "Victoria" brig arrived at Wanganui, bringing the promised payment of 1000*l.* But fresh difficulties arose. The Natives wished certain reserves to be made, inclusive of their cultivations, which they were anxious to retain. Other reserves had been marked out for them by the Europeans, which it was proposed they should accept in lieu of those which they had themselves decided upon. This they refused to do: they did not wish for more than half the quantity which had been awarded to them by the Land Commissioner, but they refused to receive other than the blocks which they had designated.

It was in the midst of such circumstances that the Chiefs held a meeting on the subject of the war. Mamaku, a heathen Chief of the Wanganui river, who had joined Rangihaeata, and had commanded the Natives in the conflict with the soldiers which had just taken place at the Hutt, had written them a letter inviting them to join him, and to persuade the Taupo Natives to do the same. In the matter of the land arrangements with the settlers, there had not been much done to conciliate the Wanganui Chiefs: on the contrary, much had been said, in the excitement of the moment, of an irritating nature. Had the adjustment of the land question been as they wished, and had they received payment, it might have been thought, if they decided to take no part in the war, that this had influenced them; but such was not the case. The present was evidently a trial of their Christian principle. They were tempted to join in the war. They had with the settlers disputes about land, which, occurring as they did at this particular crisis, strengthened the temptation. It was to be seen

whether, as Christian Chiefs, they would resist and overcome it, and, instead of embracing the opportunity of revenging themselves for any supposed injury which they had received, continue to dwell in peace. It was resolved that a general meeting of the Chiefs should be convened, especially as it was rumoured that several of them had decided on joining Rangihaeata. It was held in the open air, opposite William the head Teacher's house. There Mr. Taylor was seated, having some of the Patutokotoko Tribe on one hand, some Taupos and strangers on the other, and the Putiki Natives in a group opposite to him; the Natives of different tribes and Pas in detached knots forming a circle round.

Pakoro, Turoa's eldest son, first addressed the assembled Chiefs, and he spoke as one from whose mind the dying exhortation of his father had not been yet effaced. He said they were like a feeble widow, having lost their kaumatua (his father); that he had made up his mind to be at peace with the Pakehas, and would not take part in this war; that one of his Chiefs had joined the Hutt party, and two others had promised to do so, but that it was contrary to his wish; and that, instead of moving to the Hutt, he would go to Taupo, and cry over Te Heuheu, of whose death they had just heard, and take all his tribe with him; that, as to the land question, he was tired of it, and began to think the land never would be paid for. George King, the principal Chief of Taranaki, said that Te Teira (Mr. Taylor) was their guide, and that they must follow him. He spoke much, and in the most friendly manner, respecting the Europeans. Nga-para, a Chief of the Patutokotoko Tribe, admitted that he had promised to join the war party; that his grandson was among them, for whom his love was very great, whereas his love for the Pakehas had not yet begun to grow. Other Chiefs followed, all in opposition to Nga-para. They said his tikanga* was all wrong, and that they would have nothing to do with it; that they were all believers. Mr. Taylor concluded the proceedings. He expressed his pleasure at having heard Pakoro speak as he did; that he had spoken as a son of Turoa, and had remembered the words of his dying father. Having reproved Nga-para, he then reminded them that he had from the first advised them to sell a portion of their land, as they had more than they required, being anxious that they and the Europeans should grow up as one tribe, which would be for their mutual

good; and that, as to the delay in settling the land question, it was better it should be so, as, by a careful arrangement of the boundaries beforehand, future misunderstandings would be avoided.

So ended this important meeting. The good intentions of the Chiefs were, however, to be subjected to further trial. The very same evening, the money designed for the payment of the land was re-shipped on board the cutter, which sailed the next morning for Wellington. On those who were wavering, and whose places of residence were at a distance up the river, there is reason to believe, from subsequent circumstances which remain to be related, that an unhappy effect was produced by this proceeding; but the conduct of the Chiefs along the coast, and in the vicinity of the Settlement, and their determination to live at peace with the Europeans, were in no respect altered by it. It may be well to mention, that Rangihaeata, on hearing of this meeting, declared his intention of putting Mr. Taylor to death should he fall into his hands, attributing the refusal of the Wanganui Chiefs to join him to the influence of Mr. Taylor.

We shall now revert to the Hutt. The insurgent force having been compelled, by the want of supplies of every kind, which Governor Grey had cut off, to leave the valley, had retreated to a strongly-fortified Pa at Pauhatanui, about three miles from Porirua, where Rangihaeata set at defiance the British power. Rauparaha, while pretending to be the friend of the British, secretly aided him, supplying the war party with ammunition and provisions. An intercepted letter having proved his treachery, the Governor resolved on putting aside this source of mischief. As he was asleep, the boats' crews of the "Calliope," under the command of Captain Stanley, entered his Pa and captured him, transferring him as a prisoner on board the "Driver." The boldness of the measure, the removal from all further interference of this crafty Chief, whose subtlety rendered him peculiarly formidable, and who was the head of the insurrection, while Rangihaeata and Mamaku were the hands, caused great discouragement amongst the war party. Many separated themselves from it, and went home. The two insurgent Chiefs, disheartened, abandoned the Pa, which was stockaded with a masked fence in front, and with flanking angles commanding all the faces, so that the storming of it would have been not without considerable loss of life. Retreating

* Straightness, correctness. In plain English the phrase would be, "Your *right* is all *wrong*."

along the ridges of mountains that run parallel with the coast, on the spur of one of them they took up a strong position, inaccessible on the flanks and rear, and to be approached in front only along a very narrow ridge, covered with forest, which they had made still more difficult by felling the trees and constructing a kind of breast-work. In attempting to force this, Ensign Blackburne and some soldiers were shot, and the troops, whose privations had been most severe, lying at night on the wet ground, and in the day-time compelled to march through thick bush and swamps of New-Zealand forests, were withdrawn to the camp of Porirua.

Rangihaeata and Mamaku now succeeded in gaining the Pauha Mountain, above Wainui, on the western shore, above five miles north of Kapiti. Had the tribes in the neighbourhood been disposed to take part with them, this would have been a grand central position, from whence all who wished to do so might with facility have joined them. But this was not the case. The unspeakable advantage of having large bodies of the Natives kept tranquil at such a crisis, under the influence of Christianity, now became evident. The Waikanae Natives hemmed them in on oneside, the Ngatitoas on the other; while the British troops and sailors were again moving forward on their front. They had no supplies. Almost naked, exposed, without a shelter, to most severe weather on the tops of the mountains, many are said to have perished. After sustaining a skirmish with the Natives of Port Nicholson, who had taken arms for the Pakehas, they were driven out of the District, Mamaku, and a party which adhered to him, reaching Wanganui in the latter end of September, and retiring to his own Pa up the river Wanganui.

He did not, however, long continue quiet. In the month of October he came suddenly down on Wanganui, at the head of a fighting party of 200 men, with the avowed purpose of cutting off the settlers and putting down the Wakapono, or Christian faith. Mr. Taylor was at a distance, on Missionary work. The settlers were few in number, and wholly unprepared for resistance. There were no troops nearer than Wellington. The situation of the settlement was most critical, but the Chiefs acted the part of Christian men, and rose up to protect the Europeans. George King at once crossed the river, and stopped the work

of plunder which had commenced. In this state Mr. Taylor found matters on his arrival, the aggressors restrained for a moment by the conviction that, before they could injure the Europeans, the conflict must, in the first instance, be with their own countrymen. Mamaku and Te Oro, who had fought at the Hutt, and Maketu, who had always been anxious to join them, headed the invaders. The little settlement was filled with hostile Natives, and the Europeans were in a defenceless state. The police magistrate having arrived, a meeting of the settlers was held, to consider what had best be done, and the Magistrate was sent to inquire of the Chiefs if they would unite to defend the Europeans in case they were attacked. They at once rose up and accompanied him to the meeting; and the question whether they would assist the Europeans, and be one with them, having been put to them by the Chairman—John Williams, one of the Chiefs, in the name of his fellows, replied, that before the Gospel came they thought themselves a different race from the White Men, but God's Word had taught them they were all descended from one stock; that, as Christians, they were bound to aid one another; and that they would therefore stand up in their defence—an answer the more remarkable, as, on the Chiefs entering the place of meeting, one European, whose conduct was universally reprobated, proposed they should be turned out, as they had no business there, and knocked off the cap of one of them to teach him *better manners*.

The Chiefs acted as they had said. Friendly Natives were located in the houses of the different settlers for the night, and the town was placed under native protection. The Taua, finding that the Christian Natives were in earnest, and that the Europeans would not be the defenceless prey which they expected, after some days withdrew. The settlers, convinced of the greatness of the obligation under which they had been placed, opened a subscription for the purpose of giving the Natives a feast and making the Chiefs a present, as an expression of the friendly feeling entertained toward them by those whom they had so opportunely befriended. It was the triumph of Christian principle, and the best vindication of our Missionaries from such charges as being prime movers of discord and ill-will.

(To be continued.)

MISCELLANEOUS.

DISMISSAL OF FIVE MISSIONARIES TO THEIR
RESPECTIVE SPHERES OF LABOUR.

ON Tuesday, August the 20th, a Meeting of the Committee of the Church Missionary Society was held in the National School-room, Church Street, Islington, to take leave of five Missionaries about to proceed to India—the Rev. J. Thomas, accompanied by Mrs. Thomas, to the Tinnevely Mission; Mr. John Whitchurch, to Madras, his Station being left to the decision of the Madras Corresponding Committee; the Rev. J. G. Beüttler, accompanied by Mrs. Beüttler, to the Travancore Mission; and the Rev. T. V. French and the Rev. E. C. Stuart to the Agra Mission. Mrs. Pettitt, about to join her husband, the Rev. G. Pettitt, in Ceylon, was also present.

The Chair was taken, at one o'clock, by the Right Rev. the Lord Bishop of Bombay; and, prayer having been offered, the Hon. Clerical Secretary proceeded to address to the assembled Missionaries the Instructions of the Committee—

“Dearly beloved in the Lord—To you and to your friends this valedictory meeting is doubtless one of deepest interest; and to the Committee the frequent recurrence of such occasions does not render them less affecting, or diminish the interest which in earlier years was attached to them. Long experience has rather served to deepen the solemnity, to quicken the sympathy, to enliven the faith and hope, and to increase the fervency of prayer and supplication, which such occasions irresistibly call forth.

“The Committee have an increasing sense of the hand and presence of God in all Missionary arrangements and operations. We know the vanity of human counsel and human power; the stronghold of Satanic influence in heathen lands; the subtlety with which the tempter assails the ambassadors of Christ; the feebleness of the work of Grace in new Converts; the stern realities of Missionary work. Such thoughts as these rush to the mind on occasions like the present. They would be too much to bear if we could not stay ourselves upon the assurance that the Lord has called you to the work for which you are departing, and us to the administration of Missionary affairs at home, and that He will be with you, and with us, while we are faithful to His cause.

“But experience has also taught the Committee to cherish brighter and more cheerful views than they could venture to indulge in

former years, amidst the solemnities of the parting hour. We advert to the consolatory fact, that not one, of several hundreds who have gone out for the name of the Lord, has come back to reproach us with having sent him on this warfare; but one and all, who have been permitted to return, have thanked God for having called them to it, and us for having aided them in it. We have also learnt, by long experience, that there are consolations and joys and strength vouchsafed to the faithful Missionary, which are his abundant reward. ‘He that receiveth a prophet,’ says the Word of God, ‘in the name of a prophet, shall receive a prophet’s reward.’ If such be the recompense graciously given to those who only minister to the prophet in temporal things, what must be the prophet’s own reward! We often taste of our portion: *theirs* we can hence conceive.

“We can now, therefore, take leave of our Missionaries with mingled feelings—of pain at parting, but of joy and congratulation at the prospect before them; while we earnestly commend them to the grace and power of our covenant God.

“The peculiar circumstances of this day afford us also special satisfaction. The separation of the children from their parents is the severest trial of the Missionary life. We have now before us the father and mother of a large family about to return to their work in Tinnevely—a mother on the eve of following her husband to his field of labour: in each case children of a tender age are left behind. But the painful reflections, which such circumstances necessarily excite, are now mitigated by the recollection that we have provided a *Children’s Home*, where our foreign Missionaries may be assured that their children will be watched over, and trained up, with Christian wisdom and tenderness, and will receive, as far as possible, the advantages of parental care.

“Another special ground of devout thankfulness this day is, that the Missionary band now before us has been gathered from different quarters; that Oxford and Dublin have sent their distinguished sons to join the students from Basle and Islington, as fellow-soldiers in the warfare; that honourable distinctions, conferred by our venerable Universities, are this day regarded rather as advantages, to be willingly devoted to the Church abroad, than as hinderances to the foreign call, and irresistible ties to the home ministry. We recollect, also, that the larger number of the Missionaries of whom we took leave at our last meeting in

this room, upon the eve of a departure to China, were Graduates of our Universities. We trust, therefore, that the day is fast advancing, when the ancient seminaries of sound learning and religious education in Great Britain may become fountains of light and evangelization to the nations of the world.

"Some persons may, indeed, be ready to suggest a doubt whether the Church at home can afford to lose any of her best men; whether our Universities especially, at the present day, do not need the aid of every faithful son of the Reformation, whose abilities may have secured to him a position of influence or authority. We will not attempt to draw a parallel between the claims of the Church at home and abroad. On this occasion we stand on higher ground—upon our confident trust that the Lord has called you, dear Brethren, to go abroad; and hence we take comfort for the prospects of our Church at home. For if the Lord be pleased to sustain and enlarge her Missionary labours; if He call from her ranks at home able men for foreign service, and open before her new fields of promise, we will not for one moment believe that He is about to withdraw from her His blessing and favour. There is an inseparable connexion between a prosperous Mission abroad and a prosperous Church at home. A strong Mission cannot spring from an enfeebled Church. We speak not of strength and prosperity in a worldly sense: an era of strength and prosperity may be one of trial and persecution. But looking upon the prospects of our Church at the present day, whatever may be our apprehensions and fears, in connexion with the principles we have enunciated, and on an occasion like the present, we take courage and rejoice in the tokens of the Lord's presence with us, and in the assurance that He is about to put yet higher honour upon our Church and nation, by making us more than ever instrumental for the advancement of the kingdom of His dear Son.

"To you, Brother Thomas, we now address a special word of instruction.

"We thank God that He has enabled you, by His grace, well to employ your sojourn in your native land; that you have not hesitated to devote a large portion of the time, which friends and relaxation might have seemed to claim, to the promotion of the cause of the Society throughout the Principality and in other districts. You have never laid aside the Missionary character: you have travelled over England, and met with a welcome reception in many a choice company of Chris-

tian friends; you have traversed the mountains and valleys of your native land, and awakened in a thousand breasts the sympathies and affections which nothing but an address in their native tongue could have kindled.

"But no one has been left in doubt as to the home of your heart, or the land of your choice and adoption: you have rejoiced for a season in the comforts of England and Wales; but never for one moment have you forgotten Tinnevely, or seemed to look back from the work to which you have been called. This is a topic on which the Committee dwell with much satisfaction, and reserve for future use. In your presence they will only thank God on your behalf, and trust that a large blessing will result from your residence amongst us.

"And now we contemplate your return to your old sphere of labour—to the house which you formerly inhabited, to minister in the Church which your personal exertions have raised from the ground, to the Congregation of Native Christians who have been given to your labours in the Lord.

"The Committee have sometimes perceived that the return of an old Missionary is attended with unexpected disappointment. It is possible that all the interest and affection, which thrilled in your heart and theirs when you parted, may not revive at your meeting. This may be accounted for very naturally. When you left your Mission, all having grown up under your own eye and care, you looked upon it with the partiality of your own doing. For three years another has occupied your charge: you meet your old flock under altered circumstances. Beside which, you have been speaking of your Tinnevely people, day by day, with the generous warmth of an absent friend: you have been enjoying the special privileges of Christian fellowship in this favoured land. It may be a very different thing to return to the daily routine of pastoral duties among Native Christians: the contrast between European and Native Christians may open upon you as it has never yet done. It may be well to guard you on this point, and to suggest that these very circumstances may make your return a profitable season, by affording you a test how far you have attained to the mind of the great Apostle, when he exclaimed, 'Henceforth know we no man after the flesh.' The various circumstances which have been alluded to as calculated to check your interest in your work, belong to the flesh. Just so far as your interest and affection for your flock are spiritual, they will remain, and stimulate you to more zealous exertions than

ever on their behalf. It is our earnest hope and desire and prayer that you may return to them in this spirit, with a deeper sense than ever of the worthlessness of all which we can call our own work, and a quicker discrimination and higher value for that which is God's work in the souls of the people; that the glory of the living stones which shall be built up under your ministry in a spiritual temple may be every thing in your eyes, and the beautiful material structure which you have erected as nothing in the comparison. You will return to Tinnevely as the senior Missionary: you must give the prevailing tone of feeling to the whole Mission. Let it be a holy, spiritual, self-denying tone.

"There are two points to which the Committee desire especially to direct your attention, in connexion with the Tinnevely Mission; namely (1), A careful and wise arrangement in respect of the Native Ministry; (2), An improved system of education in the Mission.

"A most auspicious event, we trust, is at hand—an event which men will regard with deep interest, just in proportion as they are intelligently acquainted with the history of modern Missions. The Bishop of Madras is about, if the Lord will, to visit Tinnevely, and our Missionaries will present to him seven Native Candidates for Holy Orders. All these are Catechists of some standing—men of tried Christian character, who have been, for the last three years, under special training for Ordination, in a Seminary formed for this purpose in the midst of the Mission. A Native Ministry to take the pastoral charge of a native flock, and so to set the Missionary at liberty to break up fallow ground, is the glorious consummation of Missionary labour. But every thing, humanly speaking, will depend upon the foresight and carefulness with which this first experiment in our Missions is worked out. The most momentous results depend upon the issue. It is now to be proved whether the Church of England is capable of adapting itself to the establishment of a native Church in India. It is now to be proved whether an European Mission can evangelize a native population, without extending indefinitely the number of its Missionaries, and keeping up a permanent establishment on the spot. The Committee trust in the Lord that the experiment will be successful. But it will require much prayer and deliberation. We have lately put upon record* our views

upon certain points in detail, which we will not now repeat; but we shall anxiously watch the progress of the work; and we place great reliance upon your long acquaintance with the Native Christians, your temper and charity, and the opportunities which your own District will afford for the location of one or more of the Native Pastors.

"The second point to which the Committee will allude is the subject of Education. The Committee bear in mind the difficulties and labours which our Tinnevely Missionaries have had, in arranging and consolidating the masses of new inquirers who came over from ten to fifteen years ago. It is rather a matter of devout thankfulness that things have been reduced to the order which they now exhibit, than of regret that perfection of system has not been yet attained. They bear in mind also, that, in respect of education of the higher order, you have never yet had a fair opportunity of establishing a proper system, on account of the frequent change of agency, and the necessity of assigning Missionary duties to the head master; but we trust that a great improvement may be accomplished for the future, and that, as the last ten years may be characterized as the era of consolidation of the Mission, so the next ten years may be the era of sound education.

"You, Mr. Whitchurch, have been appointed to the South-India Mission: the Madras Committee of Correspondence will fix your Station. The Committee have hastened the time of your departure, because they have been advised, by medical authority, that you are more likely to preserve your health in South India than under a system of study in England; and they have also the satisfaction of believing, from your conduct and progress while you have resided in our Islington Institution, that you are well prepared, in the most essential respects, for being presented to the Bishop of Madras as a Candidate for Holy Orders. Your first business, however, will be to acquire the native language. We trust that you will devote yourself to the study of Tamil during the voyage. The Committee hope, also, that your experience in medical practice may materially assist your Missionary labours, if sanctified, as it will be in your case, by prayer and the spirit of Christ."

The Rev. J. Thomas, in acknowledging the Instructions of the Committee, would occupy only a few moments in responding to the admirable sentiments contained in the preliminary portion of them, as well as in that

* Reference is here made to certain Resolutions of the Committee respecting Native Ministers.

part which had special reference to himself. So far from coming to reproach them, he came to rejoice with them. He had indeed experienced that there are consolations vouchsafed to the faithful Missionary. The peace which he enjoys in his own heart is his rich reward, and one that is able to sustain him. When hailed with delight by friends on his return home, the Missionary had a reward; but still more when devoting himself in sincerity to his work, where the eye of his European brethren cannot see him, nor their ear hear him—perhaps in some rural district of India, returning from a little village or unpretending Place of Worship, where he has been engaged in the instruction of fifty or sixty poor people—then is his reward the highest, because the Master whom he is serving communicates to him the happy sense of His own Divine approval.

It was indeed to him a source of thankfulness and gratitude, that the time which he had spent at home had not been abstracted from the Missionary work. To that work he now returned with a heart more deeply interested in it than ever. To be permitted to spend and be spent in that work he esteemed to be his highest privilege. If he were to choose again, his choice would be the service of Christ among the Heathen. Unworthy in himself, he would desire, in this respect, to magnify his office. He trusted he should not be subjected to any very great disappointment, because he was prepared not to expect too much from his people. In so large a number as 2500 it could not be expected that all would be such as he desired, but there were amongst them many and earnest affectionate Christians. He went forth without misgiving, and even if he saw no result of his labours, still he knew that he would be instrumental in carrying out the purposes of God.

The Instructions of the Committee were then addressed to the new Missionaries, Messrs. Beüttler, French, and Stuart—

“The Committee must now address a few general words to the Missionaries who are going out for the first time. Your departments of labour will differ in many respects: one is going to engage in general Missionary work in Travancore, two are specially to devote themselves to the work of education in North India. The people among whom your labour will be of various grades in intellectual and social advancement; but we would remind you, that, whatever class of men you have to do with; whatever may be the difference

between one and another as to intellect, or rank, or property, or form of religion; they are in this respect alike by nature—sinners and rebels against God: that it is to men ‘dead in trespasses and sins,’ ‘without God in the world,’ ‘ungodly,’ and without strength or disposition or will to return to God, that the Ministers of Christ are sent: that your ministry is the ministry of reconciliation: that your great work is the preaching the Gospel; this being the instrument by which God has ordained that, through the effectual power of the Holy Ghost, He will convert sinners to Himself. We would entreat you to keep this ever before you, that the great work and privilege of the Missionary is to preach the Gospel; to make known a crucified and exalted Saviour to perishing sinners, and to beseech them to be reconciled to God. This work is to be accomplished, not only in the pulpit, or when preaching in the bazaar, but in the streets and lanes of the city, in the native cottage, in the School-room class, or in the Missionary’s study, whether Natives come to seek advice or information, or to discharge the usual civilities of society. Be very jealous of any thing which may obscure your view of this great object, or draw you aside from it. Beware, lest Satan beguile you to devote time and attention to something which may appear to be useful, and, in its proper place and season and measure, may really be so, but which may so engage your interest, and absorb your thoughts, as to deaden your spiritual affections, and restrain your preaching Christ, and the fulness and completeness of His salvation, and the riches of His grace.

“With a view to your early and full efficiency in this first and great work, the Committee will reiterate to you, what from time to time, on occasions like these, has been urged upon your Brethren—their conviction of the necessity for each Missionary to devote his whole time, from the date of his arrival, to the study of the native language, until he shall have attained such a proficiency as that he may be able to hold intelligible and familiar intercourse with the people in their own tongue.

“You, Brother Beüttler, have been appointed to Trichoor, to share the labours of the Rev. H. Harley. It has been for some time the wish of the Committee to strengthen the Mission there, but until now it has not been in their power. Its distance from our Stations in Travancore has, too, in a great degree, prevented that intercourse between Mr. Harley and his Brethren which we regard as

very important for the spiritual growth and comfort of the Missionaries themselves, and, through them, the welfare of the Mission. There will now be the opportunity of two Missionaries in Trichoor uniting in daily prayer together. Experience has abundantly proved that such union in prayer is a source of strength such as nothing else can supply. Like a tree which receives a secret supply of moisture at the root, there will soon be manifested a new vigour and freshness, a strength and expansion of a Mission, though the source of the change is hidden beneath the surface.

"The Trichoor Mission is already in an advancing state. It has pleased God so to bless the work of His servants there, that it is our hope and expectation that Trichoor may soon become the centre of other Stations. You will be surrounded by Syrians, Roman Catholics, and Heathen, of whom the higher classes are, for the most part, wealthy and intelligent men. A considerable Congregation has been already collected. May the Lord add unto it daily such as shall be saved!

"The Committee would address a few words to you, Sister Beüttler. As God has called you to be a helpmeet to your husband, and has put into your heart to desire to assist him in his work, so we trust that He has called you to be, in your sphere, an instrument of much good to the native females of Trichoor. It should be your first employment to acquire a competent knowledge of the language. We trust you will be enabled so to do, and that, through this means, you will obtain access, not only to the poorer classes, but also to the families of the higher classes, and awaken amongst their females a desire for mental improvement; and, above all, that you will be able, by your conversation, spirit, and daily life, to exhibit to them the influence of the Gospel, and the blessedness of those who obey it, and so win their souls to Christ."

Mr. Beüttler in a few words expressed his deep sense of his own insufficiency. Such had been the feeling of Jeremiah, when he exclaimed, "Ah, Lord God! behold, I cannot speak: for I am a child." Yet no sooner had the Lord said, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak," than he went forward joyfully. Unworthy, indeed, he felt himself to bear the name of an ambassador of Christ. Still, he desired to say, "Here am I; send me;" and, by God's gracious help, he hoped to carry out the Instructions of the Committee.

The Rev. Messrs. French and Stuart were then addressed on their departure to the Agra Mission.

"You, Brothers French and Stuart, have been appointed to Agra, which is now become the seat of Government for a new empire, the North-west Provinces of India; and the department of labour assigned to you is the formation and direction of an Educational Institution, of such a kind as to win the confidence of the upper classes.

"We have had a Mission at Agra for many years past—large establishments for Orphan Schools, a Christian village, and a Congregation in the city, assembling in the Church first erected by Bishop Corrie when he was a Chaplain at Agra. There is also the usual Missionary preaching in bazaars and in the native villages. You have been appointed, however, not to take part in these operations, but to introduce new measures. Many of our most zealous and intelligent friends in the Station and neighbourhood, have represented to us the importance of establishing a School or College of a high order, as the true way of introducing the Gospel to the upper classes of society. Our operations hitherto have only incidentally and very partially touched these classes: our Missionaries have no access to them. The wealthy and influential classes do not frequent bazaars: they do not stand and listen in the streets. But if a superior education be presented to them, even though Christianity be the basis of that education, and conversion the avowed object, many will avail themselves of it. They will feel it to be an appeal to themselves—a proof that the Missionaries desire to communicate to them the benefits of our Christian education: and thus not only are high-caste youths brought under Christian instruction, but the parents and families are often brought into immediate intercourse with the Missionary.

"Under this view of the case there can be no doubt that education is a legitimate branch of Missionary work, and an important means, under God, of evangelization. Herein it is seen how the great principle of seeking the salvation of souls, dead in trespasses and sins, is at once the incentive and the regulating power of our system of education.

"The Committee have been prepared to enter upon these educational measures for the last four or five years; but they had neither the funds necessary for the commencement of the Institution, nor the suitable agents for the work. It was represented to us, by our friends in India, that the first conductors of

such an establishment must be men of mark in our English Universities, both to stamp a character upon the measure, and also to secure a sufficient range of intellectual experience.

"It has pleased God, by a singular concurrence of providence, to afford us, at the same time, the requisite pecuniary means in the Jubilee Fund, and the agents every way suited to the undertaking. To Him be all the glory! It is most noticeable, also, that these facilities have been granted just at the time that the opening of the Punjab has given an additional importance to Agra as the basis of extended Missionary operations.

"The Committee cannot attempt to give you specific directions for your guidance: they can only lay down a few general principles.

"They think it expedient that the number of students should not be too large; that probably the limit may be fixed between 100 and 200, in order that the mind and influence of the Missionaries may pervade the whole system.

"They appoint you, Mr. French, to be the responsible head or principal, and Mr. Stuart to be assistant to you.

"The Society is not to be involved in any expense, for the erection or preparation of buildings, beyond the grant of 1600*l.* already assigned. Local friends have expressed their confidence, that as much more as may be required, and the current expenses, will be supplied by local funds.

"The Committee think it essential that you should both study Sanscrit, and acquire the native language, so as to take your position as scholars in native literature as well as European.

"The Committee have no specific or detailed Regulations to give you, nor is there any one existing Institution to which they can point as a model. They wish you, Brother French, to go with a mind at full liberty to observe and judge for yourself in what way our principles may be carried out. In Calcutta you will be able to gather the views of the Corresponding Committee: you will have much intercourse with your dear college friend, Mr. Kay, now at the head of Bishop's College: you will see the Church Missionary School at Mirzapore; the Scotch Free-Church Schools, under Dr. Duff; the Martinière Institution, under the care of your old Rugby associate, Mr. Woodrow. Here you will have peculiar advantages for collecting materials to form your own plan: and with such a counsellor and adviser as God has, in His providence, associated with you in Brother Stuart, you

will perhaps think yourself able to prepare some general plan even before you reach Agra. But wait: you will see in the Upper Provinces many specialities which may modify your views. In Jay Narain's College at Benares you will see another Educational Establishment of the Society, which, under many disadvantages, has yet done good service to the cause of Christ. But at Agra you will have the advantage of conferring with men who are thoroughly acquainted with the Upper Provinces, whose hearts are one with us—a Thomason and a Thornton, and others, will welcome you as an agent whom they have long desired and prayed for, to carry out their most cherished schemes for the good of India. You will find a body of experienced and able Missionaries. You will now be prepared, on the spot, to draw out a practical scheme, and to submit it for final approvement to the Parent Committee.

"The Committee repose in you a large confidence: they regard the proposed Institution as one which will require all the energies of youthful understandings to mould and fashion according to the peculiarities of the various circumstances which must govern its character; and they will accompany you, dear Brethren, with many prayers that you may have in this work the spirit of power, and of love, and of a sound mind."

The Rev. T. V. French felt sensible of the importance of the post assigned to him and to his colleague, and trusted they might be kept in humble dependence on the grace of God. He requested the prayers of his Christian friends on their behalf, that they might have given to them strength of faith and boldness of utterance. It was a source of encouragement and confidence to them, that they were sent forth by men whose work was begun in God, and was for God. By such they had been recommended to the grace of God, as Paul and Barnabas had been by the Church at Antioch; and if they ever returned, he hoped that they also would be enabled to rehearse all that God had done with them.

The Rev. E. C. Stuart would prefer to receive in silence the Instructions of those who were his fathers in Christ. His desire and prayer was, that the Holy Spirit might be strength to him in his weakness. The work confided to them, although in one sense new, was not new in its essential characters. Elsewhere its effectiveness had been tested, and the commencement of a Native Ministry had been the result. The measures now about to be adopted by them would, he trusted, be similarly

blessed. Happily, the strength in which the work was to be carried on was not new, but shall endure until all that has been promised as to the prevalence of God's truth shall be fulfilled.

The following passage terminated the Instructions—

“Brethren and Sisters, the Committee take leave of you with sincere and affectionate sympathy. They cheerfully, confidently, and prayerfully, commend you to the grace of God. They will follow you with their prayers, and their most zealous exertions to strengthen your hands in the Lord. The conviction, which they stated at the opening of their address, that the Lord has given you and us our work to do, is our comfort and joy. May every blessing attend you for His sake! Amen.”

The Rev. C. Clayton then addressed a few words to the assembled Missionaries. He trusted that the effect of this Meeting might be such, that all present would be stirred up to greater sympathy on behalf of those who, in distant lands, were in the darkness of heathenism. In the midst of home duties, they were in danger of forgetting the many millions who were in ignorance of Christ.

After the specific Instructions which had been given them, he would confine himself to some remarks of a general character, having reference to the duties and encouragements of their work. He proposed not to urge on them new motives, but to stir up their hearts by way of remembrance.

First—In accordance with the Instructions which they had received, they would remember their great object should be to make Christ known. It was their duty and privilege to seek out the sheep which were lost, and bring them back to the good Shepherd; to carry into execution the Saviour's last command, “Preach the Gospel to every creature.” That Gospel he would entreat them to proclaim. There is no other remedy for fallen man. For those who are sin-sick, Christ is the alone specific.

He felt it was unnecessary for him to state the principles of the Society: they were Protestant and Evangelical, based on the Word of God. There were many eyes fixed on the Society and on its agents. This had been, and let this continue to be, inscribed on its measures—“We determined not to know any thing among you, save Jesus Christ, and Him crucified.” In the work of education, as well as in the public proclaiming of the Gospel,

let them never lose sight of the salvation of souls.

Secondly—He would impress on them the importance of personal piety. The fact that they had been selected by the Committee for Missionary work was, he trusted, an evidence that they were possessed of it. Still, the spark must be kept alive. The more deeply they felt their own sinfulness, and their need of Christ and of His spirit, the more earnestly would they make Him known to others. If at home work flags, and the spring of action within gets out of order, how much greater the danger of this amidst the deadening influences of idolatry. He would recommend them to write down their first impressions of heathenism, and by such afterward to test themselves. They would find the best corrective of worldly influences to be the Word of God. Meditating therein day and night, they would be as trees planted by the rivers of water, which bring forth their fruit in their season: their leaf also would not wither. “Sanctify them through Thy truth: Thy word is truth.”

Thirdly—He would impress on all present the necessity of prayer—of continued prayer. Paul did not think himself above craving the prayers of others. How often does he not pray for the converts to the Christian faith, even those amongst them whom he had never seen. The more they entered into intercessory prayer, the more enlarged they would be in their own souls. At Cambridge, he rejoiced to say, a large body of young men had joined together in an union for prayer, meeting the first Saturday evening of every month to pray, in connexion with certain subjects, amongst which the Missionary cause, and those engaged in it, find a prominent place. The names of Ragland, Gough, Keane, &c., are on the list of such as are to be specially remembered. Nor can we say how powerfully our Brethren abroad find themselves sustained by the prayers of friends at home.

And now, for their encouragement, he would remind them that to the command, “Preach the Gospel,” there was a promise annexed—“Lo, I am with you alway, even unto the end of the world.” He did not wonder to have heard many, like Fox, declare, that they never regretted going forth in the fulfilment of Christ's Word; for there is no one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for Christ's name's sake, but shall receive a hundred fold. Christ is no hard master. He that reapeth receiveth wages, and they who preach to others receive a blessing themselves.

In conclusion, he would remind them that the time is short, our season brief; and therefore, whatsoever their hands find to do, to do it with their might. Who, he would ask, is the wise man? Not the man who stores his head with mouldy knowledge, but he who is wise unto salvation, and whose wisdom is expended in winning souls to Christ. They who are thus wise shall shine as the brightness of the firmament, and as the stars for ever and ever.

The Bishop of Bombay concluded the proceedings by some most useful and practical remarks, the deductions of his own experience in the field of Indian labour. Desiring that they should be received as words of caution, he thus addressed the Missionaries—

As to the study of the language. Be not discouraged by lassitude or want of progress. They would not study for the same purposes which had influenced them in the prosecution of the dead languages, namely, to obtain information, but for the purpose of imparting the knowledge of Christ. Let them not, therefore, be disheartened by little progress, but press onward, remembering the grandeur of the object.

As to education. Be not discouraged at the instability of the native youth. A native boy is interesting until he attains his twelfth or thirteenth year. At fifteen he exhibits an inertness and indifference, his mind being distracted by other objects. He becomes irregular; but, notwithstanding this, persevere.

Be not discouraged at occasional panics on the part of children or parents. If certain regulations are enforced, children will leave. Do not mind this. Keep the Schools open.

He would reiterate Buchanan's charge to Missionaries, Beware of men. You may meet some amongst your own countrymen, or amongst the Natives, who will revile you; yet not so much these, but beware of such associations with your own countrymen as will draw you away from your work, lead you into worldly society and literary studies, and deaden your souls. Pious men in India will desire your society, but beware how you make them your principal associates. Go to the Heathen. All time which is unnecessarily given to Englishmen is abstracted from the Heathen. Be careful how you are drawn from your work, either by worldly or religious society. Let not either become a snare to you.

It was a remark of Corrie's, on his return to India, It is fearful to think how horribly familiar we become with idolatry: while we know that through Christ alone there is salvation, we yet become fearfully familiar with images, and pass with indifference through the monuments of Satan which the Heathen are worshipping. Watch and pray, that a strong sense of the degradation, the alienation from God, the danger and misery of the Heathen, may remain impressed on your minds.

You enter on a work which is not man's but God's. Jesus Christ came to redeem a people to serve Him from amidst all nations: from Him alone you can obtain grace, and strength, and perseverance. Live near to God: otherwise you will not promote His work. "Abide in me:" such are the words of Christ. It is only so that you can be fruitful. When He sent forth His disciples, He desired His Gospel should be preached to every creature. Seek out, therefore, men of every caste. He has promised His Word shall not return to Him void; and of that promise there has been no inconsiderable fulfilment. Look back thirty-seven years. This Society had not then one Missionary in India. Missionaries were to be found only at Serampore and Tanjore: now they are all round the coast of India. In Southern India there are large Stations: nor has North India been without its share of blessing. From Agra came Abdool Messeeh, the first Native Missionary of this Society in India. Thus we are permitted to look upon what has been done, as well as what has been promised.

Look, then, simply to the Lord. Rely not on men. Lean not on pious friends. They are liable in various ways to be removed; but the Saviour is everywhere present. Let me recommend to your special consideration the 14th and following chapters of John's Gospel. Commit to memory the 16th chapter. Abiding in Him, and being fruitful, you must not be surprised at the trials and disappointments you may meet with, for these are the purging and the pruning. I pray that God may go with you, and give you grace and strength. Labour only to preach Christ, and bring sinners to the Lord.

The Rev. W. Jowett, M.A., commended the Missionary party to the protection and blessing of Almighty God, and the Bishop of Bombay pronounced the benediction.



VIEW OF THE HARBOUR OF HONG KONG, FROM EAST POINT. Vide p. 446.

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[VOL. I.

ORIGINAL COMMUNICATIONS.

MISSIONARY TOURS IN WEST AFRICA.

THE attention of our friends has been much directed of late to the providential openings amongst the equatorial tribes of Eastern Africa; but intelligence has recently reached us, of a character scarcely less interesting, from several points of the opposite coast.

In the early months of the present year, three of our Brethren in West Africa were engaged, almost simultaneously, in ascertaining the facilities for Missionary work presented by various localities lying between 10° and 7° N. latitude.*

The Rev. J. U. Graf, whose attention had long been directed to the Susu language, undertook, during February and March last, a tour into a district of that country, called LABAYA, situated due E. of the RIO PONGAS, and about 120 miles N. of Sierra Leone. He penetrated into the interior, from the coast town of Burumia, to the capital, Bubuya, traversing a portion of the African continent untrodden hitherto by any European foot. On the banks of the Rio Pongas he found some traces of the earliest Mission of the Society, the grave of seven of our first Labourers, and abandoned finally in consequence of the destruction of the Mission premises by fire, at the instigation of the slave-dealers, which forced the surviving Missionaries to take refuge in the British Colony of Sierra Leone. Within the last ten years the slave-trade has, under the repressive measures of the squadron, all but ceased there; but Great Britain has not yet succeeded in entering into treaty with the Native Chiefs for its final extinction. Our Missionary's inquiries did not encourage him to hope that the Labaya country was ripe for immediate occupation; but he trusts that his visit has not been alto-

gether in vain, and that he has been enabled "to spy out the land, form acquaintances, establish friendly relations, and give the Natives a favourable idea of Missionaries, and their principles and operations."

In a future Number we may put on record the most interesting features of this exploratory tour. It does not indeed supply much direct Missionary information, and the door is still closed against the entrance of the Gospel to those races; but who can tell how important may be its bearing upon the ultimate evangelization of the Susu tribes?

We turn at present to two other Journals, which appeared to summon the Committee to immediate action.

The Rev. C. F. Schlenker has been labouring for several years at Port Lokkoh, in the TIM-NEH COUNTRY, about sixty miles east of Sierra Leone, with few perceptible results. Two Native Teachers are employed in assisting him there. Three children only were baptized during the past year, and there are but forty-two boys and girls in the Schools. It has proved hitherto but a barren soil. From various adverse circumstances—the death of a friendly Chief, the ill lives of nominally-Christian traders, and the enmity of Mahomedans—the Corresponding Committee in Sierra Leone advised the abandonment of the Station altogether, and removal of the Mission into the heathen interior. Just at this time, however, circumstances arose to show that the occupation of Port Lokkoh has not been without its fruits, if only as furnishing a salient point for further aggression on Heathendom. There is a stirring among the dry bones; and though the Labourers may there have been ready to say that they had spent their strength in vain and for nought, yet surely their judgment was with the Lord, and their work with their God.

* The annexed sketch of a map of the Districts visited was compiled from various sources—amongst others, a rough chart of the Gallinas Country, constructed by one of the pilots on that coast—but can only be considered an approximation to the actual geography. It is believed, however, that it will be found sufficiently accurate to enable the reader to trace, with tolerable certainty, the journeys it is intended to illustrate.

In January last, at the invitation of some of the Chiefs of the Big and Little Scarcies—two rivers northward of Port Lokkoh—Mr. Schlenker visited them for the purpose of establishing Schools in their country. One of these Chiefs had promised "a fine place to live on, rent free, and many children for education." Another, Bey Yingkah, proposed to put his own

son under the Missionary's care. Mr. Schlenker accordingly left his Station on January 21st, and after passing Tauya, the border town of the Port Lokkoh territory—where he saw a wretched man who had been two years in chains on a charge of murder not yet decided, with a sentence of death by fire hanging over him—crossed the Little Scarcies in a canoe, and reached MUNGKEH, the residence of Bey Yingkah, King of the tribe.

"This town," says Mr. Schlenker, "is a considerable place on the left bank of the river, as high up as canoes can go; for here the river ceases to be navigable, it being full of rocks above. There are many alligators and river-horses in this river, and none dare venture to go to the water alone at night. The King was very glad to see me, and showed me a house for my lodging. An hour afterward he came to me, and I spoke to him about the object of my coming. He seemed to be very desirous of having a School established at this town, where he said I would get plenty of children. Next morning I went to see the town, accompanied by the King. I was much pleased with the people, who seemed to be much more disposed to receive the Gospel, and to have their children instructed, than the people at Port Lokkoh: and it is very much in favour of a School being established here, that there is not a single Mahomedan here: the King and the people do not like nor favour them. The people wished me to come soon and make a School for them in their town, and they gladly listened to what I told them. There seems to be a good understanding between the King and his people, and I believe he has much influence over them. This territory comprises a large tract of country on the right and left bank of the river. He also does not seem to be lamed in his proceedings, or in the exercise of his power, as is Ali Kali (the Port Lokkoh Chief), by having first to call the old people together before he decides on a thing: he seems to act more independently. There are five Chiefs on the Big Scarcies. One of them, Bey Farmah, is the brother of Bey Yingkah, Chief of the Little Scarcies. Bey Yingkah is rather a young man for his office: he speaks a little English. When we returned to the house, he showed me the place whereon he wishes to have a School built. It is a hill, behind the King's yard, close to the river, overgrown with bush and palm-trees. Behind the hill there flows a large brook, emptying itself into the river; and beyond the brook there is a small town, called 'Little Kambia.' It is a very eligible place, and he would have begun to clear it at once, if I could have felt authorised to give him a decided answer as to our

establishing a School there. I told him that I would represent the matter to those good people in England who had sent Missionaries to Africa, and me to Port Lokkoh, and beg them not to forget his place; with which he was much pleased. It is a place we have been invited to before we visited it, which was not the case with regard to Port Lokkoh, nor any other part of the Timneh Country."

A journey of two days through Kbhongoh and Buitah brought our Missionary to Woolah, the residence of another Chief, named Satan Saib, who received him with much hospitality, provided him a comfortable house, and furnished him and his people with a supply of fresh beef and rice.

The day following the Chief sent two men to accompany him to Kambia, a large town lying two hours and a half distance from Woolah, on the right bank of the Big Scarcies, and up to which point that river is navigable by native canoes. Here, also, the King desired the establishment of a School; and his guides led Mr. Schlenker to the very spot which he himself would have selected—an elevated place, commanding an extensive view of the town and river, and supplied with a spring of excellent water. The same afternoon our Missionary retraced his steps; and sums up the result of his trip with the suggestion that Mungkeh should be at once occupied as a Station of the Society; and eventually Kambia, as soon as the claims of certain rival Chiefs shall be peacefully adjusted.

But we must take our readers to a field still whiter to the harvest. In October last, three sons of the Chiefs of the GALLINAS, a river about 120 miles S. E. of Sierra Leone, were offered, through Commander Dunlop, of H. M. Sloop-of-war "Alert," for reception into the Grammar-school at Freetown.* Our Missionary, the Rev. James Beale, learnt, during his interviews "with that energetic officer, what had been effected by our vessels of war at the Gallinas toward the extinction of the slave-trade in that den of human misery, as well as the facilities presented for the introduction of the Gospel." "Some of the enthusiasm," he continues, "of the Captain took possession of my own breast, and I hailed this as a providential opening, and felt anxious to see the Missionary corps take possession of that advanced post in the name of the Lord." There was indeed ample reason that it should be occupied, and occupied without delay. The

* *Vide* "Church Missionary Intelligencer" for February 1850, pp. 222—224.

barracoons, or warehouses, at the mouth of the Gallinas, which had alternately received the merchandize imported by the slave-dealer, and the living cargo bartered in exchange for it, had been twice destroyed by the British squadron. In 1840, Captain the Hon. J. Denman landed, and burnt them: but the trade had subsequently been resumed; and in February 1849 the buildings and their contents were again committed to the flames by Commodore Sir C. Hotham. The Chiefs were now thoroughly weary of the traffic; for, independently of this heavy blow to its activity, the exorbitant insolence of the slave-merchants had risen to such a pitch, that their extortion and violence were intolerable, even to the very men who were ready to abet them. At the same time the slave-trade had introduced a taste for the luxuries, and created a wretched burlesque of the civilization, of Europe, and had thus awakened a demand for manufactured commodities, which, through some channel or other, *would* find a supply. How critical a moment for these sons of Africa! On the energy or supineness of Christian England seemed to be suspended the question, whether this system of enormous wickedness should once more be resuscitated, or be supplanted for ever by the law of love; whether these Chiefs should still continue to impoverish their country by the exclusion of all lawful commerce, and the exhaustion of all its productive industry;* or the vast natural resources of the district† be set free to the

* *Vide* Governor Macdonald's Evidence before the Select Committee of the House of Lords on the African Slave Trade, May 14, 1849, Questions 1232—1235, 1250, 1251.

"1232. From your answer, the Committee infer that you imagine that the two (lawful commerce and the slave-trade) cannot exist together?—They cannot; it is impossible.

"1233. You are decidedly of opinion, from what you have seen of Sierra Leone, that they cannot exist together?—It is impossible. At Gallinas, one of the largest marts of the slave-trade, there is no legitimate trade carried on.

"1234. Do you think that the Gallinas is well calculated to be a port for legitimate trade?—Certainly.

"1235. And you attribute the absence of legitimate trade there to the presence of the slave-trade?—Entirely.

"1250. You said that the slave-trade interfered with the legitimate trade in the districts: in what manner does it so interfere?—It entirely destroys it.

"1251. How does it operate, so to destroy it?—The profits of the one are so enormous, that the trade with the lesser profit cannot exist.

† Containing hides, gold, wax, palm-oil, ivory,

enterprise of the British merchant and the native proprietor.

Mr. Beale at once resolved on visiting the locality. In February last, in accordance with Despatches which had just reached him from the Committee at home, and which had remarkably anticipated his own views on the subject, he embarked at Cape Sierra Leone in a trading canoe, as furnishing greater facilities for touching at various points on the coast, though offered a passage both in the Queen's and in a merchant's ship. He caught his last view of the cloud-topped mountains of the Colony from the neighbourhood of Kent; passed the once-pleasant Plantain Islands, now desolated by the slave-trade; at York Island found the Sherbros anxious for a School;† then steered his canoe eastward up the still waters of the Little Boom River, overhung by graceful foliage, where the only sounds that broke the silence were the screech of the wild-fowl and the splash of the oar; and, after a cordial interview with the American Missionaries at Kaw Mendi, drifted down to the celebrated slave-mart, Shebar.

"On this wide water we sang the Morning Hymn, and had Morning Prayer in the canoe. As we were near a town just at this time, my people began to prepare to stop all night and over the Sabbath. Just as we were sitting down under a fine overspreading tree, a large snake was observed above our heads. I told the men to kill it by throwing a stick at it. One man said, 'No, it is the devil of the people of this town.' I threw at it, and another man, taking courage, knocked it at the next throw, but not effectually: it got hid in the branches."

The little boat was soon on its way again toward Minneh, the principal town of the

arrow-root, ginger, pepper, ground nuts, and teak timber. *Ibid.*, Questions 1315, 1318. See also the Map at the beginning of the present Number. The manufacture of country cloths in a district is an unfailing sign of the vicinity of the cotton-plant.

† "About fifty children could be obtained. Relics of several buildings, formerly erected by the slave-dealers, were shown to me. A strong furnace for baking bricks and tiles still stands. The Headman assured me the island contained many more children, but, during the late war, sixty-six had been surprised whilst making salt on the opposite beach, and carried off. He had endeavoured, but could never succeed, in getting the Chiefs to give them up. Only last week he said a canoe passed there, going for rough rice, and, for payment, they had in it one of his daughters! 'Why did not you take her out?' I said. Sorrowfully he replied, 'If I should take her out, the war would begin again as bad as ever.'"—*M.S. Journal*.

Kittim Country, along the Boom Kittim lagoon. Its high banks, covered with every variety of vegetation, presented an enchanting scene to an European eye. "Various species of heron fluttered from among the long grass on the banks. We saw several nests of the spur-goose, full of young, built, to my surprise, in large trees. Many large amphibious creatures played around and in the water: among the rest, what the Natives call the river-cow rose near us, and made two bellows like the common cow, and then disappeared in the water."

It was late when they reached the town, but the Headman at once offered the best accommodation at his command. "During the night, my ears heard, and my eyes beheld, the most dismal signs of lamentation I ever witnessed. It was really a heathen cry in a heathen land. I always thought the people extravagant in the Colony; but their's is refinement in comparison of this. Chiefs and people, aged men, women and children, slaves and freemen, all were crowded together, and tearing themselves in the most frantic manner. Upon inquiring, I found that the cause was the loss of an infant. In all this region the women do all the work, whilst the men sit down in idleness. The mother, with her babe on her back, had been fishing, and, by some means, the small canoe was upset; and the mother, to save herself, was obliged to let go her infant. The people fired guns all day near the place, to make the body rise, as they say. About four o'clock the body was found, and the howling was again renewed, still more deafening than before. I went to the house, but could afford no relief to the mother, and could only sympathize with the bereaved. Wrung with anguish, as they appeared to be, they immediately commenced a superstitious inquiry as to who had bewitched the poor unfortunate woman. No doubt some innocent creature would thus be plunged into greater trouble, after the manner of this benighted land."

The morning ushered in the Sabbath; but our brother's heart bled to find that, even amongst the traders from Sierra Leone, all reminiscence of that sacred rest was obliterated. Resolved to lose no opportunity, he gathered the children around him for at least one day's instruction; and, after reasoning earnestly with the adults, prayed that they might be led to repentance and newness of life.

The next day he ascended the river to Kam-belina, and was introduced to the aged Headman. "Here we stopped to prepare dinner, which gave me an opportunity of talking of

better things to him and his people. When I told him of the death and resurrection of Jesus Christ, the young man interpreting was so struck, that he suddenly stopped, at the same time making a loud exclamation, and remained in silent thought for some time. The old man approved of my errand, and offered to give me children at once to take to the Colony."

The following forenoon brought them to Karsi, a frontier town of the GALLINAS, where the demoralizing effects of the slave-trade were exhibited in the impudent mendicancy of the inhabitants. After escaping with difficulty from their importunity, a walk of upward of five hours, through a swampy country, brought our Missionary to Gendomar, the metropolis of Prince Manna, which he shall describe in his own words—"As we entered through the gates of the barricade, the town greatly surprised us, the houses being so substantial and well built. We passed through the King's yard, and were welcomed by Bremah, Scoka (the latter is a gentlemanly man), and about twelve of the Prince's brothers. I was conducted to the Prince's house, built much in European style, with board floors, partitions, doors, and windows, all well made. The houses are surrounded with piazzas; there are rooms at each end, with a large open space in the centre; the whole raised about 3 feet 6 inches from the ground, with quite a comfortable, superior appearance. Such I never saw before in Africa. The houses are also furnished in European style, with pier and other glasses, crockery, sofas, chairs, &c. In the yard there saluted us about forty of the King's wives, with only a narrow strip of cloth around their waists; they had a very novel appearance, being adorned with every kind of gold, ivory, and silver trinkets, as well as a great variety of beads. Their hands were decorated with many rings, their wrists with every device of bracelets, beside costly ornaments for their heads and ankles. The only use they seem to have for English and Spanish silver coins is to place them around their bodies as ornaments. The Prince, being engaged in war, was at the camp. After a very cordial salutation from all the brothers, and many of the Prince's wives, I told them the object for which I had left my home, and come to their country. We had a very long conversation. Many of them conversed freely in English. To them I made known the glorious news of a Saviour's love, and redemption through His blood. All listened with great attention. Several said, at the close, 'We grant you; but we don't think we can keep the Queen's

law,' i. e. to have one wife, some having 15, 18, others 60 or 100. One answered, who had been in Sierra Leone, 'You will not be forced; only when you hear the Minister preach, it will go through in your heart, and your own heart will tell you to go and learn and hear the Word.' They gave us good quarters in another part of the yard, and sent us an excellent supper of fowl, palaver sauce, and rice. In the evening, Skoka and Manna's head woman, *chargé d'affaires*, came to see us, and seemed to relish a cup of tea. They sat talking till nine o'clock at night. The Gospel and its effects were the chief topic.

"The Chiefs subsequently inquired more into the object of my visit. The Lord stood by me, and I was enabled freely to declare the Gospel of Christ. They were very attentive. I then called upon one of my people, formerly a slave in their country, to read and explain to them the parable of the Prodigal Son. With this exercise they were much pleased. After an hour's conversation, they again said, that they granted my request: all would be right when Prince Manna comes. They appeared to say it from the heart; but I have long learnt not to place too much confidence in the promises of heathen men."

The Prince was at war with the Zaros,—a tribe formed by his fugitive slaves, instigated to continue in rebellion by the Spaniards, who thus hoped to revive the slave-trade there. Mr. Beale announced by Letter his intention of visiting the Prince; but the latter at once left the camp to meet him, and their first interview took place beneath a large tree a considerable distance from the town. "The Prince, who is beginning to show signs of age, accosted me in English: he wore English trowsers with a Mandingo coat and cap. He received me very kindly, and handed me an English chair. After all had saluted me, an orator, with a broom in one hand and a stick in the other, proceeded to speak. From me, however, his discourse was hid, as I could not understand the language. After some time, the Prince requested one of the Chiefs to accompany me to my house, whither he himself would shortly come."

Having returned to the town—"Saturday, March 9, after breakfast sent from the Prince, I called upon him. He was seated outside his piazza. He received me kindly, and asked after my health. Soon after, the Prince's interpreter showed me another beautiful house, still more English. The Prince, with others, followed, and seated himself upon a sofa. In the room there was a set of good dining-tables, a rocking-horse, &c. &c. Through his interpreter, he informed me that he had come from the war on purpose to meet me, and that

now he was at my service, and any thing I had to say he was ready to hear. I then stood up and thanked him for the honour he had done me in leaving the seat of war, where he was so much engaged, to come to me; informed him that I was a Minister of the Gospel from Sierra Leone, who had charge of the Grammar-school in which his son and nephew were being educated; that Captain Dunlop had written a long Letter to the C. M. Society, entreating that some English Missionaries might be sent to his country; and that the Letter had been transmitted to England: that an answer had come requesting one or more Missionaries to visit the country, and see the Prince and Chiefs; and undertaking, if they were willing, to send them teachers to live among them. I told them, too, that God had taught us to love them and their country; and having been made partakers of the Gospel of Christ, which we felt had done us and our country good, we were anxious, according to God's command to give it to them too. After my address was concluded, the Prince said he had understood, and would send for some other Chiefs, and then give me an answer. After twelve o'clock I was again sent for, the other Chiefs having arrived. For two hours and a half they monopolized the conversation, allowing sometimes a word from some of their people. I was again called upon to state my object. I requested that the Governor's Letter of introduction and my Letter to the Prince should be read. One of the Chiefs did so, and then explained my object as stated in the morning. In some further explanation by myself, I took care to make them understand that we were not the servants of Government, but of God; that our aim was to teach their children in school, to make known the only true God and Jesus Christ and, through Him, to point out to them the way of everlasting life. They all silently listened, and then retired to the large tree, as yesterday, to consult. After some time, during which I felt very anxious as to the result, they returned, and I was officially informed that they all approved of my object; but if I would wait till Tuesday, they would send to tell the Chiefs in the other parts of the country; the Prince himself promising to carry the news to those in the camp. As the morrow was the Sabbath, I asked the Prince permission to speak to his people the Word of God, to which he immediately consented. He sent word afterward to say that he would not return to the camp until Service was over. In the evening a crier was sent round the town to tell the people that 'to-morrow was the Sabbath, and that

all the people must come to hear what the White Man has to say to them.' This evening many of the prisoners of war, taken at the capture of the Zaro town, were brought here in chains.

" *March 10*—Breakfast was sent as usual from the Prince. At ten A.M. the interpreter came to see me, and let me know that Prince Manna was ready at any time for the Service. At half-past ten we began by singing, 'I will arise and go to my Father,' &c. We read the Liturgy and a chapter from the Bible, sang a hymn, and I then gave out the text in John iii. 16, 'God so loved the world,' &c. The motley group, of Princes, Chiefs, and people, were very attentive. I felt considerable liberty in proclaiming the truth as it is in Jesus. After Service the Prince arose from his seat, and came into the midst of the people to thank me for what he had heard. Many others of the chief men did the same. One woman sent me a present of three fowls, another some vegetables, the King a sheep. An old man followed me home, and kept close to me for several hours, desirous of hearing more. He told me that he had just come from a village when we began Church. He said he was very sorry that he was not a young man, or he would follow me to Sierra Leone, as he wished to know more about that Word I had been telling him. Another young man said, 'I will follow you: that Word went clean through in my heart. I wish to learn your book.' On going to this duty I felt much fear, and went forth trembling. The Lord supported His servant, and enabled me to speak in the demonstration of the Spirit, and of power. I feel persuaded that prayer was heard on my behalf, and the Word touched the heart of the Prince, as well as many of his people. Many of the people who were not present, on hearing what their friends had to tell them, came to express their regret at not having been there too, saying they supposed the Church would keep on all day, like their own public assemblies. It was to me a most interesting and novel scene. I was surrounded with many of the King's warriors and brothers, most of them armed with daggers, muskets, swords, and spears, just as they had returned from the battle-field, with many of their wives and children. I fain would hope that this is the first ray of the rising sun of righteousness on this hitherto notorious land of darkness and the shadow of death."

The following morning Mr. Beale was visited by King Robin, of Cape Mount, who has ever been anxious to cement his connexion with England; and he proceeded, after breakfast, to Jiddaro, a town an hour's distance

from Gendomar, variously estimated as containing 500 or 2000 inhabitants, the residence of Western Rogers, who, like many other of the petty Chiefs, is son of an European slave-dealer by an African mother. With several of these Chieftains our Missionary made acquaintance, and everywhere he found too many tokens of the cruelties which the slave-trade had taught them, contrasting strongly with their natural frankness and cordiality. They evinced, moreover, a marked absence of real attachment to any religious creed whatever; and manifested a fondness for European manufactures, whose use they had still to learn, and whose introduction had only served to bring out more palpably the truth, that it is only by Christianizing that we can ever hope to civilize.*

At length the day came—*March 15*—when the Chiefs were to give their final decision, as to the residence of Missionaries amongst them. Mr. Beale's anxiety had become so intense, that he began to feel unwell; but he tranquillized his mind by a walk of solitary meditation. The Chiefs' answer, however, was better than his fears. It gave our Agents full permission to avail themselves of the treaty which our naval officers had concluded on behalf of England; and expressed the hope that such a residence might have the effect of putting an end to the Zaro war—a hope reminding us strikingly of the remarkable position which our New-Zealand Missionaries have repeatedly occupied as peacemakers between two hostile tribes. Our sympathies will go with our dear brother, as he left the assembly cheered and comforted, and ready to leap for joy at the issue of his mission. To God he had looked, and been helped, and to His name he gave the praise.

The following day he started on his return to the Colony by land. He was distressed at having to pass the Sabbath at Karsi, where he expected a repetition of the annoyances and disquietudes which had before assailed him. But God had strikingly changed the temper of the tribe. They sought instruc-

* Prince Mauna's brother, for instance, "lives in a common mud-house. He has quite a fancy for European furniture, &c., and has plenty of tents, but all are going to decay: among the rest, organs and musical boxes, but none can play: a beautiful clock, but when I asked to see it, some of the works were lost: a nice book-case, but spoiled by the bees, and standing in the open air: a fine French bed, with gilt ornaments for the canopy, but no one to put it up."—*M.S. Journal*.

We hope to give additional extracts from this document in an early Number of the "Church Missionary Gleamer."

tion for themselves and their children. "At Morning Prayer several of the Natives were present. My soul was carried out in prayer on behalf of my flock in the Colony, Christian friends and the poor Heathen. For the latter my feelings were intense: I could have wished to divide myself into many Missionaries. I would then have planted myself in the towns around me, to satisfy the craving of the perishing Heathen. They were here indeed very earnest that I should come and live among them and teach them. I could not help weeping over their sad condition; and the poor people seemed to look with pity and wonder at my tears. At length my good old visitor, George Nicol [the Native Catechist] caught the flame, and began to preach to them of Jesus, in their own language, in a very emphatic manner. The poor Heathen were very serious, and anxious to catch every word: some of the ferocious were softened, and became very mild and kind. At 11 P.M. the people who were in the town assembled together, many having gone to their farms at day-break as usual. I read the Litany, read and had interpreted some Parables, sung a Hymn, and then preached to them from Luke ii. 9, 10—'Behold I bring you glad tidings of great joy,' &c. Several were much interested, and kept saying, in a low tone, 'Yes, yes, yes.'"

In proceeding though the KITTIM Country, (where the people are Pagans, worshippers of evil spirits, quadrupeds, and reptiles,) Mr. Beale was exposed to hardships so often incident to African travellers—the vertical heat of a tropical sun, the deluge of a tornado, scarcity of provisions, ignorance of the language, importunity of the Natives, and the exorbitant obstinacy of porters and guides. But all this was obliterated by his reception at the first town he reached. The young Chief had been educated by Mr. Beale at Sierra Leone; and among his subjects the White stranger's appearance excited the greatest curiosity and interest. Two poor slaves indeed, in chains, trembled at his presence, taking him to be a slave-dealer; but the kindness and attention with which this simple people welcomed him, and their joy at the possibility of having a School and Missionaries among them, made an indelible impression on their visitor's heart.

A walk across a sandy region, covered with the tracks of leopards, deer, and land turtle, brought them the next evening to Minneh; but war having driven the bulk of the population further down the country, the party proceeded by canoe to Bendo, the first town

of the SHERBRO Country, where they were once more welcomed by the Chief (Caulker) with every mark of hospitality he could offer. "I had much conversation with the Chief, who appears better disposed than any I have yet seen in the country. He has no confidence in greegrees or country-fashion. Until lately, they have occasionally been in the use of the Common Prayer-Book for Morning and Evening Family Prayer. Unfortunately a fire has consumed all their books, and every thing in the whole town.

"In the evening we sat together, and conversed respecting Sierra Leone. When at Sierra Leone lately, he had been much struck with the change in the place and people. He said he saw evident improvement in every thing. Whilst there, the Governor had taken him and his people on board the Commodore's steam frigate 'Penelope.' The order of the crew, the engine, cannon, &c., astonished his people above measure, and made a deep impression on their minds of the vast superiority of the British nation. The late seven years' war has had a good effect upon his mind in humbling him, and pulling down the pride of his heart. During the struggles with his cousin, in which he had many hair-breadth escapes, he told me that both himself and brother used not only to pray to God, through Jesus Christ, by day, but often in the night, when the war pressed hard upon them. Sometimes the people would beg him hard to get Mahomedan charms, but he used to show them that he himself was without any. Upon such he placed his hands, saying, 'Pray to Almighty God, through Jesus Christ, and nothing will hurt you.' Relative to my mission, he said, that, some years ago, when visited by our Missionary, Mr. Schön, through the jealousy of other Chiefs, he could not grant any place but the Plantain Islands; but now he wished us to dwell among his people, and that we might place ourselves where we chose in the whole country. He would help us all he could. He pointed out a nice spot near his own dwelling, with as much ground as we like for a garden; or at the Plantains, whither he himself would remove next year. In every respect he treated me as a gentleman, and manifested great anxiety for a resident Missionary and Schools in his country."

The next Sunday Mr. Beale passed at Tasso, a town in Karriba's territory, and witnessed, with "many tears," the gross, degraded superstition of the Natives, and the shameless profligacy of European sailors there. The name of God was indeed blasphemed among the Heathen through them. Want of an interpreter made it impossible for him to address these Sherbros; and, as he escaped from the poison-

ous atmosphere on the following day, he could not help contrasting Christian Sierra Leone with what seemed to him "the cage of every unclean bird." A fair wind soon brought him to the river Ribby, whence an English merchant's boat conveyed him to King Karringa's residence. "I was immediately ushered into the presence of his sable Majesty. He was seated on a bed, with a sheet over it, clothed in a nice Mandingo dress. He is a tall, robust man, looks like a warrior, and, what he is, a perfect savage. Many of the timber-trade people were around him on business. He expressed himself pleased to see me." He appeared willing that his people should be instructed. One of his sons is already in the Grammar-school at Freetown, and he offered our Missionary a second.

The exploratory tour was now accomplished, and a walk of four hours brought Mr. Beale back to the Colony. "*Tuesday, March 28th*—After 6 A.M. we started again for Freetown, and had the unspeakable joy of finding my dear wife and family well. During the last four days we have travelled, by land and water, not less than 120 miles, which, but for the liberality and kindness of Messrs. Kidd and Lemon, the Ribby merchants, would have occupied me at least two weeks. Thus, by land and water, I have experienced the goodness and protecting care of Almighty God, to whom, as a thank-offering, I desire to present myself afresh, and yield up body and soul and spirit to His service, whose I am, and whom I serve."*

The narrative might easily have been extended, but enough is before our friends to show them that a call of no ordinary urgency is summoning the Christian Missionary to cultivate this fertile soil without delay. The Home Committee—how could they otherwise?—have at once recognised the call. Instructions have been despatched for the immediate occupation of Mungkeh as an Out-Station of Port Lokkoh, by an experienced and trust-

worthy Scripture Reader, to be visited from time to time by the Port Lokkoh Missionary; whilst they have voted a special grant for the appointment of an European Missionary and one or two Native Teachers from Sierra Leone, to commence a Mission at the Gallinas; and have requested the Rev. S. W. Koelle,† who has already obtained some acquaintance with the dialects of the District, to proceed thither at once, for the purpose of preparing such translations and elementary works as may be desirable for entering vigorously on this new sphere.

These very measures, however, are scanty enough, compared with the opening for more. They leave the Kittim and Sherbro Districts altogether untouched. But it rests with the Christian public whether even this scale shall be sustained. Want of men and want of means impede our advance. The utmost economy barely suffices for the growing needs of our elder Missions. And while the calls are louder and more frequent, we are met by a stationary income; and few hearts indeed are ready to cry, "Here am I; send me." Will Christians be lukewarm still? God speaks in circumstances as well as commands. The opportunity to do good is the call to do it; and the golden hour, which summons us to be the blessing of the world, will leave us, if it be neglected, a warning beacon to more zealous Churches, when we might have been a praise in the whole earth.

And are there no Christian merchants, who, by an outlay of capital, promising not, perhaps, the immediate return of the trodden highways of commerce, but a remuneration as lucrative eventually as any trading enterprise ever offered—are there none who will seek, for Christ's sake, to open out to these pitiable Heathen the natural resources of a country, unproductive only because robbed of the sinews of its industry? Are there none who will remember who it is that gives them the power to get wealth, and consecrate their merchandise and their hire as holiness to the Lord?

THE CHINA MISSION.

INTERCOURSE between China and Europe has been of very gradual development. The luxurious inhabitants of Constantinople, under the Emperors of the East, knew nothing of the country from whence the silks came, which they purchased at a costly price from Arabian and Persian merchants. The Tartar con-

quests, under Zenghis Khan and his successors, comprehensive as they were of Arabia, Persia, and the countries around the Caspian to the westward, and of China to the east, appear first to have brought China and Europe into direct communication with each other. Two Venetian merchants, Matteo and Nicolo Polo,

* We are sorry that our want of space precludes larger quotations from this interesting Journal. The ensuing Number will contain the Report which Mr. Beale founded on the data obtained during his visit.

† *Vide* "Narrative of an Expedition into the Vei Country, &c.; by Rev. S. W. Koelle, Missionary at Sierra Leone." It is not yet ascertained whether a dialect of the Vei or of the Kossu language is spoken at the Gallinas.

having visited Persia, at that time included within the dominions of Kublai Khan, the grandson of Zenghis, and the first Tartar sovereign of China, were induced, by the reports which they heard of the splendour of his Court, to proceed in the train of a Persian ambassador as far as Kambalu, or Peking, where the Khan resided. The son of one of these, Marco Polo, after a residence of seventeen years in China, returned to Italy, and wrote an account of the Chinese empire; but the art of printing being unknown in Europe, the manuscript was but little read; and when it was so, was not unfrequently treated as a fiction. It is not improbable, however, that the narrative of Marco Polo first suggested to Christopher Columbus the idea, by navigating to the westward, of eventually reaching the wealthy land of Cathay.

European navigation now rapidly developed itself, and Portuguese ships first reached Canton in 1516. That nation succeeded in establishing a settlement at Ningpo, from whence a profitable trade was carried on with the Japan islands, until their own misconduct caused their expulsion, and they were restricted to Macao, a small island at the mouth of the Canton river. In the latter part of Queen Elizabeth's reign, and at the close of the Ming dynasty, which immediately preceded the present Mantchou race of emperors, British merchants at Bantam, in Java, opened a trade with the Chinese in raw silk, porcelain, and japanned ware, to which, in the reign of Kang-hy, the second Mantchou Emperor, who reigned from 1662 to 1722, the trade in tea was added. They enjoyed for some time the privilege of carrying on commercial intercourse with the Chinese at Amoy; but of this they were eventually deprived, by the jealousy of the Tartar authorities; and, by an edict of Kien-long, in 1755, restricted, with other foreigners, to the port of Canton.

Thus those lines of commercial intercourse were formed, by which the country superior in civilization exercises an influence for evil or for good over an inferior one. During the preceding 1200 years, the order in which England and China had been placed, with reference to civilization, had become inverted, and England, from a very inferior state, had advanced to a position of decided superiority over China. When England was in the rudeness of the Saxon Heptarchy, China had her literary institutions, and the sons of Chinese peasants could read and write, when the Princes of England were ignorant both of one and the other. But during the interval which had elapsed, England had wonderfully progressed, while China, if she had not retrograded, had at least remained stationary. The one

had possessed an element of improvement, of which the other remained destitute. Christianity is that element; and from the era of the Reformation, when, purified from the corruptions of the dark ages, the Gospel of Christ was free to exercise its ameliorating influence, our national progress had been undeniably rapid and decisive.

As with increasing commercial intercourse the vast empire of China became invested in the national estimation with something of the importance which belonged to it, it attracted a portion of that Missionary effort which had begun to extend itself in different directions. In the year 1801, the Rev. W. Moseley, a Dissenting Minister in Northamptonshire, published a Tract on the importance and practicability of translating and printing the Holy Scriptures in the Chinese language; and in the beginning of 1807, the Rev. Robert Morrison sailed for China, having been sent out by the London Missionary Society with a special view to that great object. By him the Chinese New Testament, after incredible labour and perseverance, was completed in January 1814. On announcing this important fact to the Bible Society, we find him making use of the following language, "Allow me to notice, that I do not give this to the world as a perfect translation: that some sentences are obscure, and that some might be better rendered, I suppose to be matter of course in every translation made by a foreigner. I have done my best: it only remains that I commit it by prayer to the Divine blessing."

It is remarkable that this great boon, the true faith by which alone a sinner can be pardoned and sanctified and saved, was given to China in her own tongue, just at the time when the opium trade was becoming an evil of fearful magnitude. In the reign of Kien-long, the grandfather of Taou-twang, who has recently died, the opium drug first attracted the attention of the Chinese authorities, and severe edicts were issued against its importation. It was, however, at that period, costly in price, beyond the reach of the poor, and continued to be introduced at first for the use of the wealthier classes; but the trade, being found lucrative, rapidly increased. The 3210 chests imported in 1816, in 1836 had augmented to 27,111 chests. Moreover, while the quantity increased the price diminished, and thus a double facility was afforded to its distribution.

The calamitous effects which the opium trade is producing at the present moment in China are beyond description. Unprotected by the merciful action of Christianity, predisposed, from poverty and mental degradation, to the insidious snare, incredible numbers of

the Natives become its victims; the poison is circulating amongst them with astonishing rapidity. In the cities on the sea-board a large proportion of the population, in some instances one-half, are addicted to the use of it; "and even the lowest coolies and beggars often deny themselves a portion of the substantial necessities of life, in order to enjoy the prized luxury."* "This great metropolis (London) has a choice of wretched and degraded objects, but nothing that I ever see reminds me of an opium-smoker. His lank and shrivelled limbs, tottering gait, sallow visage, feeble voice, and the death-boding glance of his eye, are so superlative in their degree, and so closely blended in their union, that they at once bespeak him to be the most forlorn creature that treads upon the ground."†

A deadly blight has fallen upon this ancient people. What the slave-trade is to Africa, the opium traffic is to China; and he who deals in slaves is not offending more strongly against all that God requires, or our fellow-man has a right to expect from us, than the individual who, for the sake of gain, lends himself to be a link in the chain of instrumentality, by which opium, the growth of another land, is brought within the reach of the unhappy Chinese. Could the opium sold into China be traced in all the ramifications of evil which it causes; the scenes of domestic misery; the peace of families broken in upon and utterly destroyed; the moral wrecks of human beings to be met with in the streets of Chinese cities, and, it is to be feared, now in the country districts also; the instances of suicide in which this vice often terminates; perhaps individuals, who have hitherto shared in the lucrative results, would reflect that such riches are gained at a fearful cost, the accumulated misery of an unhappy heathen race, to whom professing Christians ought to be instruments of good and not of evil.

For this plague there is but one remedy, one thing which can avail to rescue the Chinese from destruction—the Gospel. This alone can cope with the monster evil of the opium indulgence; but this can do so effectually, for it is "the power of God unto salvation to every one that believeth;" and, when introduced into the midst of a nation, soon begins to exhibit its corrective and renovating power. Yet this alone ground of hope for China the authorities of that country appeared at one time determined blindly, but obstinately, to exclude. In May 1836 the Emperor issued an edict against Christianity,

in which the propagation and profession of the Christian faith, and the reception of Christian books, were prohibited under the severest penalties; so that the Protestant Missionaries at Canton, the only place along the coast where any thing like permanent Missionary effort had been attempted, found it difficult, if not impossible, to exert any direct religious influence on the Chinese, the number of spies and officers of the Government on the watch rendering it dangerous for a Native to receive even a book from the hands of a Missionary. Strange it is, that in the opium-trade should have originated the war, which terminated in the breaking down of Chinese exclusiveness, and the opening of China to the preaching of the Gospel. How wonderful are the dealings of God! How perfect His government of the world! How continually, through the instrumentality of evils which have arisen through the sin of man and the devices of Satan, He brings forth into full development the corrective of those evils, bends them to His will, and makes them work out their own eventual destruction! Thus the slave-trade has been made to supply the materials for its own eventual suppression. The drawing away of the Sycee silver decided the Chinese authorities to attempt the suppression of the opium-trade; and the irritation superinduced thereby issued in a series of political events affecting the whole framework and policy of the Chinese empire, the full effects of which we have not yet seen; opening that shut-up land, at the barred gates of which Europeans had often vainly pleaded for admission, to beneficial as well as injurious influences from without, and affording abundant opportunity for the introduction of the Gospel of peace.

The events of the Chinese war are matters of recent history, on which it is unnecessary we should enter. The Emperor issued his edict against Christianity: in little more than six years the line of British battle-ships and steamers were seen by the astonished Chinese "stretching along the fertile shores of the Yang-tze-Kiang as far as the eye could reach, their light upper sails reflecting the bright sun over the tops of the tallest trees, and threading their way past dangers, for the first time, without a stoppage, sometimes within a stone's throw of the shore, at others in the centre of the stream, where the current runs the strongest." It was, indeed, no light undertaking to reach the great arteries of internal commerce, and paralyze the energies of China. At the rapid current of Seungshan, or Silver Island, the large vessels, the "Modeste," "Blonde," &c., caught by the whirlpools, were hurled round and sent helplessly down the stream. Four times this

* *Vide* Bishop of Victoria's "China," p. 361.

† *Vide* Lay's "Chinese as they are," p. 11.

occurred; but the persevering endeavour ceased not until it had been successful; a lesson to those who are engaged in efforts for the spiritual welfare of their fellow-men, not to give way, but to bear up against the strong tide of opposing difficulties, until, by the grace of God, a successful result has been attained. In vain, at Chin-keang-foo, one of their most strongly-fortified cities, the Chinese attempted resistance: the walls were carried by assault. The Tartar General, when all was lost, returned to his house, and, seating himself in his spacious hall, desired his servants to complete their obedience by setting fire to the mansion, in the flames of which he perished. Convinced, at length, of their inability to contend with barbarian power, the Chinese authorities yielded. At the foot of the walls of their ancient capital they sued for peace; and the treaty of Nanking, signed on August 30, 1842, ceded the island of Hong Kong in perpetuity to the British Crown, and opened the five ports of Canton, Fuh-chow, Amoy, Ningpo, and Shanghai, to unrestricted commercial intercourse with Europe.

Meanwhile, English Christians had not been forgetful of the millions of China; and no sooner were they made aware of the termination of the war, and the opening of the ports, than preparation was made for the vigorous prosecution of Missionary work. The London Missionary Society transferred its Anglo-Chinese College from Malacca to Hong Kong, and some of its Missionaries occupied Ningpo. The American Missionaries, Abel, of the American Board, and Dr. Boone, of the American Episcopal Missionary Society, proceeded to Kolongsoo, a small rocky island near Amoy. Urgent solicitations were addressed to our own Society to enter on the wide field of Chinese Missionary effort, an immediate compliance with which was prevented by the want of pecuniary means. A large donation, however, of 6000*l.* Consols, from one who desired to be known only as *Ἐλαχιστοτερος*, removed this difficulty; and in June 1844 the Rev. George Smith, M.A., and the Rev. T. M'Clatchie, B.A., sailed as the two first-ordained Missionaries of the Society to China. The first intelligence they received on reaching Canton was the edict of the Emperor tolerating the profession of Christianity amongst his subjects; and when an attempt was made to limit its application to Roman-Catholic Missionaries, a supplementary edict, on the representation of the British Governor of Hong Kong, was issued, containing a full recognition of the equal privileges of foreigners of all countries, and conferring toleration on the religion of the western nations, without partiality or distinction.

The return home of the Rev. G. Smith, in consequence of ill health, in 1846, and the communication to the Christian public of Great Britain of much interesting and valuable information,* which he had been enabled to collect during the period of his exploratory visit, was followed by the appointment of three additional Missionaries to China—the Rev. Messrs. Cobbold, Russell, and Farmer—who reached that country in April 1848. The two former proceeded to Ningpo, to commence a new Station there, Mr. Farmer remaining at Shanghai, to strengthen the hands of Mr. M'Clatchie, who had already commenced to converse and preach in Chinese with much apparent ease and fluency. On the failure of Mr. Farmer's health, and his subsequent death, the Rev. J. Hobson sailed for China in the commencement of 1849.

The Committee had thus evinced their determination to prosecute the work with energy, a resolution confirmed by the encouraging appointment of the Rev. G. Smith to the newly-formed see of Victoria. The Bishop, on his departure from England in November last, was accompanied by four additional Missionaries, the Rev. F. F. Gough, B.A., the Rev. W. Welton, B.A., the Rev. E. T. R. Moncrieff, M.A., and Mr. R. D. Jackson, a Student from Islington. Recent despatches have informed us of the safe arrival of these Missionaries at their several points of destination on the Chinese coast.

We think it may not be uninteresting to our readers if we present a brief description of these different localities, intermingling with it the information which has reached us respecting the position of our Missionaries, and the present aspect of the work.

Hong Kong—This is a small island at the entrance of the Canton river, about ten miles in length by half the breadth. When first approached, it appears like a mass of rugged rocks, the hills rising in most parts upward of 1000 feet, and in some instances upward of 1700 feet above the level of the sea. The ravines, which, after the rainy season, assume a partial vegetation, are watered by numerous streams like highland burns; one of which, descending from the lofty peaks in the interior, falls in a series of cascades over the shelving rocks, on its passage to the sea, and gives to the island the name of Hong Kong, or Heang-keang, fragrant stream; the stream on the top of the cataract being fringed with plants of varied loveliness. The mainland to the north, only two miles distant from the promontory of the island that approaches it

* Comprised in the Bishop of Victoria's "Narrative of an Exploratory Visit to the Consular Cities of China."

most nearly, is called Kowlung. "In this name the word Kow, which ordinarily stands for nine, has the signification of winding or zigzag, and applies to a winding range of hills upon the mainland, which fancy has likened to a dragon (lung) stretched in various curvatures upon the ground." The harbour is formed by the northern side of the island, which, curved in the middle, extends its extremities toward the opposite mainland. In this spacious and beautiful roadstead the ships, protected by high land on every side, lie at anchor in security.* A fine road, extending along the entire margin of the harbour, is lined on either side with houses throughout the greater part of its extent. Streets rise one above another, and forts and buildings of various kinds indicate the rising importance of the town of Victoria. There are a few villages on the island; the largest of them, Chek-choo, containing 800 inhabitants.

One of the Missionaries of the Society, Mr. Moncrieff, is stationed at Victoria as College Tutor, with a view to the training of native youths, and the preparation of converted Chinese for the Native Ministry.

Shanghai.—The great river of China, the Yang-tze-kiang, at its embouchure is joined from the south by the river Woosung. This river, leading, by its various branches, to the Lake Taihow, the largest reservoir of the imperial canal, is of great importance to the Chinese, as the coasting produce intended for the inland provinces to the south, instead of being carried up the Yang-tze-kiang, proceeds more directly to its destination by this tributary. Shanghai is twelve miles distant from the mouth of the Woosung, which, for twenty miles to the south of that city, preserves a breadth equal to the Thames at Gravesend, and is of the depth of six or eight fathoms. Between Shanghai and the entrance of the river the country is as flat as the Essex side of the Thames. This flat, intersected by numerous little rivers and canals, extends around Shanghai many miles, the nearest hills being thirty miles distant in a north-west direction. It is well cultivated. Around may be seen fields of rice, beans, corn, cotton, &c.; while scattered about, within high shrub hedges, are the houses of the cultivators, each with its shaded garden. A bridge of five piers, twenty feet distant each from the other, leads into the suburbs of Shanghai, the wall of which, three miles in circumference, is entered by six gates. The houses generally are shabby and insignificant, built of wood, and overhanging the narrow streets. Much of the enclosed space within the walls is occupied with gardens.

The following description of the public gardens of Ching-hwang-mian, from the pen of an eye-witness, presents to us in a graphic manner one amongst the many distinctive features of a Chinese city*—

"In the centre of a serpentine sheet of water there is a rocky island, and on it a large temple of two stories, fitted up for the accommodation of the wealthy public. Pillars of carved wood support the roof; fretted groups of uncouth figures fill up the narrow spaces; while moveable latticed blinds screen the occupants from the warmth of the noonday sun. Nothing can surpass the beauty and truth to nature of the most minutely-carved flowers and insects, prodigally scattered over every screen and cornice. This is the central and largest temple. A number of other light, aerial-looking structures, of the same form, are perched upon the corners of artificial rocky precipices, and upon odd little islands. Light and fanciful wooden bridges connect most of these islands, and are thrown across the arms of the serpentine water, so that each sequestered spot can be visited in turn. At a certain passage of the sun, the main temple is shaded in front by a rocky eminence, the large masses of which are connected with great art and propriety of taste, but in shape and adjustment most studiously grotesque. Trees and flowers and tufts of grass are sown and planted where art must have been taxed to the utmost to procure them lodgment.

"In another part of the gardens there is a miniature wood of dwarf trees, with a dell and waterfall; the leaves, fruit, and blossoms of the trees are in proportion to their size. This ingenious science—if science it can be called—to bring it to perfection, requires the most assiduous care and patient watching.† A small branch of a forest tree is deprived of a ring of bark, and the bare place covered round with prepared unctuous earth: this is kept moist; and when the radicals have pushed into the loam, the branch is separated from the tree, and planted in a trough or porcelain flower-pot. The pot is then filled with bog earth, manure, and clay, and water is applied according to the necessity of the plant. The branches are repressed by cutting and burning, and bent into shapes resembling an old forest tree; and even to the roughness of the bark, and hollow knots of pruned and decayed branches, they are complete in resemblance. The roughness is produced by ants, attracted by smearing the bark with sweet substances.

"Tortuous pathways lead to the top of the artificial mountain, each turning formed with

* *Vide Frontispiece.*

* Loch's "Events in China," pp. 47—49.

† Davis's "China," p. 331.

studied art, to surprise and charm by offering at every point fresh views and objects. Flowers and creepers sprout out from crevices; trees hang over the jutting crags; small pavilions, crested with the white stork, their emblem of purity, are seen from almost every vista; while grottos and rocky recesses, shady bowers and labyrinths, are placed to entrap the unwary, each with an appropriate motto; one inviting the wanderer to repose, another offering quiet and seclusion to the contemplative philosopher."

The Joss houses are numerous, some of them covering a greater extent of ground than Westminster Abbey, and all containing rows of gilded wooden deities of Budhu three times the size of life. Shanghae is situated in lat. 31° 24' N., and long. 121° 32' E. The population is computed at 200,000. Two Missionaries of our Society are stationed at this city, Messrs. M'Clatchie and Hobson. A Church has been erected within the city, the Missionaries residing in a healthy part of the suburbs.

Mr. Gough, who visited this city in April last, on his way to Ningpo, thus describes the proceedings of our Missionaries—

"I found Mr. M'Clatchie pretty well, and actively engaged with his inquiries, his walks about the city, and last, not least, an interesting class of blind men, whom he meets twice or thrice a week. Their intellectual apprehension of the Truth was at least cheering, and it is to be hoped that the seed may bring forth fruit. He speaks Chinese with great fluency; and I heard from all that he is very intelligible, and remarkably successful in his attainment of the *tones*,* the great difficulty of adult foreigners. I walked much about the Chinese city with Mr. Hobson and Mr. M'Clatchie, and felt that it was a valuable opportunity for learning many things connected with my work. I had several opportunities of attending Mr. M'Clatchie's Chinese Services. The number present was not many—perhaps not more than fifty or sixty—but some were very attentive. One day I heard from a Chinaman present a half-suppressed burst of scorn, when Mr. M'Clatchie was led to allude to the worship of ancestors; and he told me that this was the way in which they also sometimes receive the doctrine of the resurrection of the body. How appropriately may this be met by the inspired words, 'Thou fool! that which thou sowest is

not quickened except it die.' Mr. Hobson has four little boys in his house, whose support has been guaranteed by English residents, whom he catechizes, morning and evening, on the Ten Commandments, the Lord's Prayer, or some other portion of Scripture. The morning catechizing is in the presence of his heathen servants, and is a nice way of instructing them. He afterward uses the General Confession and the Lord's Prayer, which he has written out in the local dialect. In walking about Shanghae, it was most heart-rending to see the number of beggars, starving, dying, and even dead, which lay here and there, especially on the bridges, their usual resort. However, I was thankful to hear that the distress was becoming less, and that scarce any other place has suffered like Shanghae from the scarcity of rice.† The English residents had, however, liberally subscribed, and a large quantity of rice was distributed, through tickets entitling the bearer to a bowl of boiled rice. These tickets were given through the hands of the Missionaries. Whilst passing through, and beholding the *σεβασματα* of these poor idolaters, I was much struck with the beauty of some of the inscriptions with which their temples abound, generally extracted, I believe, from their ancient classics, and understood by very few. I can only remember one just at this moment—'Pray, and you will certainly receive an answer.' I found Bishop Boone suffering in body, yet withal vigorous in mind, and cheerful in spirit. He is greatly straitened, too, in his assistants, having with him but one Clergyman, Mr. Syle, and one Female Teacher, Miss Jones, with another temporary helper; yet he is carrying on a large and interesting School. Mr. Syle preaches constantly in their large church, and is much amongst the people; whilst the Bishop, with his limited strength, preaches to a smaller number near his own house; and, above all, God is, I believe, blessing his labours. He has baptized several during the last few months, and was expecting to ordain for the Ministry, on Whit-Sunday just past, a young man educated in his School."

Our intelligence from Ningpo and Fuh-chow, which is very interesting, we are obliged, from want of space, to reserve for our next Number.

† In consequence of prolonged drought in the spring of the present year, and the consequent failure to a considerable extent of the rice crops, some of the Chinese provinces have suffered much from scarcity of food.

* *Vide* "Church Missionary Intelligencer" for December 1849, p. 190.

LETTERS AND JOURNALS OF MISSIONARIES.

East-Africa Mission.

THE MOUNTAIN KILIMANJARO.

It will be remembered, that, in their journeyings, our Missionaries, Krapf and Rebmann, have had one object in view, to ascertain what opportunities exist for the introduction of the Gospel into the interior. It is in connexion with this that the geography of East Africa, the nature of the climate, the position and habits of the different tribes, are, to them and us, matters of deepest interest. It is to prepare a way for the introduction of the Gospel that our Missionaries have gone on these exploratory tours. If Africa was destitute of human inhabitants, they would not be found there. It is because they believe that there are in the vast central area of that continent millions lying in darkness that they press forward. In these journeys they have been penetrating through the obstacles within which the interior tribes have been hitherto enclosed, and thus unhappily excluded from the blessed light of Christianity; and they have been sustained by the hope that in doing so they have been following the leadings of God's providence, and subserving the best interests of their fellow-men. Of course we are ready to acknowledge that the discovery of snow mountains in Equatorial Africa is a matter of interest to us, as it must be to every one who has ever directed his mind to subjects of such description; but the geographical wonder becomes a hundredfold more interesting, when it is remembered that it indicates the possibility, nay probability, of our finding beyond a temperate clime, and nations rising in appearance and intelligence, and becoming more numerous as they are distant from the coast. "I have no doubt," says Dr. Krapf, "that the farther we proceed inland, the more we shall meet with nations superior to those we meet on the coast in body and mind."

In this view, the discovery of the snow mountains has afforded us peculiar satisfaction; nor have we been able to discover any thing so impossible in their existence as to refuse our belief to those who have assured us that they have been eye-witnesses of the fact. We have considered carefully their written testimony; we have conversed with one of them repeatedly on the subject; and have never been able to understand why that belief, which has been conceded to other travellers, should be refused to them. Let us consider what Dr. Krapf says of the snow-mountain Kilimanjaro, in the narrative which is now being published.

On November 10th the Kilimanjaro was

first seen from Maungu, towering over the high mountains Bura* and Ndára, "which fact," remarks Dr. Krapf, "shows clearly that the height of Kilimanjaro must be such as to reach the snowy region." Crossing the river Tzávo on the 16th, the mountain mass became more distinctly visible. As the same magnificent object had been observed by Mr. Rebmann from Jagga, the preceding January, it may be worth while to compare the statements of the two Missionaries. They each mention two summits, one of lesser elevation, and peak-like; the other, the more elevated and the true snow mountain, "formed," as Mr. Rebmann says, "like an immense dome." "I saw its dome-like head," says Dr. Krapf, "glittering from a matter of transparent whiteness." "The distance between the two summits," says Mr. Rebmann, "is ten or twelve miles, the intervening space presenting a saddle." In this Dr. Krapf remarkably coincides: "Between the lower mount and the Kilimanjaro is a depression which has the form of a saddle."

But again, can we observe any thing like an apparent discrepancy, which, when closely investigated, is found to present one of those undesigned coincidences which are so peculiarly characteristic of real testimony?

Mr. Rebmann, viewing the mountain from Uru, which is due south of the Kilimanjaro,† speaks of the more elevated summit as the western. Dr. Krapf, viewing it from the banks of the Tzávo, in a direction due east from the mountain, speaks of the lower mount as in the south of the snow-covered dome.‡ There appears to be here a discrepancy, Mr. Rebmann speaking of the two summits as standing eastward and westward of each other: Dr. Krapf expressing himself as if they stood northward and southward of each other. Can we reconcile this? Mr. Rebmann, in the narrative

* Bura, or Kitima Kibomo, the great mountain. Mr. Rebmann, in his Journal of May 4, 1848, speaks of its steepness of ascent. Mr. Rebmann did not see the Kilimanjaro from the heights of Bura, nor until he had descended into the wilderness which separates Bura from Jagga. Dr. Krapf, on the contrary, saw it towering over the Bura mountain. Whence the cause of this difference of statement? Mr. Rebmann, when on the Bura range, describes the weather as "cool, foggy, and rainy." Dr. Krapf travelled in the dry season. He describes the heat as intense, the scarcity of water great, and their sufferings from thirst extreme. In the clearness of the atmosphere Kilimanjaro was seen by him considerably to the eastward of the point at which it was first discerned by Mr. Rebmann.

† Vide p. 274.

‡ Vide p. 414.

of his journey to Madjame, describes that country as bounded, on the north and north-east, by the Kilimanjaro. Had the elongation of the mountain been due east and west, it could not have constituted a north-east boundary. The language in which Mr. Rebmann expresses himself shows the oblique direction of the mountain mass, extending from north-west to south-east, and so constituting a north-east boundary to Madjame. We have now the solution of the discrepancy. Mr. Rebmann, from a point directly south, saw the two summits standing eastward and westward of his line of vision: Dr. Krapf, viewing them from a point directly west, saw them standing northward and southward of his line of vision. But now, observe the coincidence of observation. Mr. Rebmann speaks of the elevated dome as the western summit: Dr. Krapf speaks of it as the northern summit. This is correct. What was westerly to the one, would necessarily have been the more northern to the perception of the other. Describing the mountain mass as it appeared to them respectively, they establish, by an apparent discrepancy, the truthfulness of their observation.

With occasional obstructions, when the road lay at the foot of the minor mountains, the Kilimanjaro continued for upward of a fortnight to present itself to Dr. Krapf's notice. He had thus abundant opportunity of viewing it, and he does not hesitate to confirm Mr. Rebmann's testimony: "I could immediately judge that the white matter I observed on and around the mountain's head could be nothing but snow, as Mr. Rebmann rightly judged on his first journey to Jagga." This testimony ought to be conclusive, indeed cannot fail to be so, to every one who gives it due consideration. Mr. Rebmann, on three distinct journeys—the first in May 1848, the second from Nov. 1848 to Feb. 1849, the third from April to June 1849—observed the same object, and came to the same conclusion. He crossed the mountain streams which flowed from the snow-mountain, and which, even in the middle of the dry season, contained pretty large volumes of water: he experienced the extreme cold in the vicinity of the mountain, as severe as in Europe in November, and wrapped himself in his blanket, because it "felt very cold," the Natives who were with him kindling a fire to warm themselves. Dr. Krapf also, in November 1849, travels, day after day, in view of the same object, and crosses the noble river Tzávo which, flowing from the Kilimanjaro, retains the coolness of the source from whence it springs. Yet, in the face of such decided

VOL. I.

testimony, the members of the Society of Philologists and Orientalists, at their second Meeting, held at Berlin on October 2, were assured by one, who would have thought it strange if his own statements as a traveller had been similarly dealt with, that the conclusions of our Missionaries were unworthy of credence, as they had no doubt mistaken chalk for snow! If plain, straight-forward evidence is to be thus summarily and unceremoniously thrown overboard, then credibility of testimony is at an end, and the descriptions by eye-witnesses of countries and objects which we have not seen ourselves may be set aside, according to our caprice and pleasure, as fictions—amusing indeed, but unworthy of credit. But now a second snow-mountain has been discovered! If individuals, who have hitherto been incredulous, should eventually be enabled to surmount the Kilimanjaro, yet how shall they ever succeed in climbing the more precipitous ascent of the stupendous Kénia?

JOURNAL DESCRIPTIVE OF A JOURNEY TO
UKAMBÁNI, IN NOVEMBER AND DECEMBER
1849, BY THE REV. DR KRAPF.

(Continued from p. 418 of our last No.)

Nov. 24—One of my Wanika bearers, who had gone from Jagga through the Wakuafi wilderness to Kikuyu, told me of a great river called Maláwa, which he had crossed. He also mentioned the name of a country called Muháma—perhaps identical with the tribe Kaháma in Uniamési—where the inhabitants use cow-dung for fuel, for want of wood. He stated that there is much ivory in their country, which the Natives carry for sale to Kikuyu, where it is purchased by the Wakamba. He described the river which he crossed as being very broad, but he could not tell me whence it rises, nor where it runs to. No doubt that in these latitudes some important discoveries will be made by future travellers. I feel confident to say, that a future generation of geographers will wonder at the simple manner in which the countries of Central Africa are connected with each other. When once the time has fully arrived that the Hamitic race of mankind shall be made acquainted with the Gospel, and be received into the family of God's children on earth, the high-roads of Africa will take every observer by surprise. It will then be manifest that the facilities of communication on the African continent are not inferior to those of Europe, Asia, and America. God's providence has certainly paved the way for the speedy accomplishment of His sublime designs. The Niger will carry the messengers of peace to the various states of Nigritia,

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whilst the Tshadda, the large branch of that river, together with the Congo, will convey them to the western centre of Africa, toward the northern tribes of Uniamési. The different branches of the Nile will lead the Missionaries toward the same centre from the north and north-east, whilst the Jub and the Dana will bring them in from Eastern Africa; and, finally, the Kilimani will usher them in from the south. The sources of all these great rivers are not so distant from each other as our present geographical knowledge would make us believe. It is, therefore, a matter which requires great reflection on the part of the friends of African Missions—a matter which refers to this simple question—Shall we propose and undertake the formation of a Mission-chain, linking together the eastern and western coasts of Africa? or shall we follow up the water-courses of this continent, by establishing Missions at the sources and estuaries of those great rivers? Certain it is, that he who reaches the sources of the Nile will have a more than probable chance of reaching the sources of the Tshadda, of the Congo, and of the Kilimani. All of them verge toward the equator—toward the extensive country of Uniamési, and the territories around Uniamési, which could be rendered by the interpretation “Possession of the Moon,” though I would not venture to pronounce this meaning as indubitable. But should Uniamési prove as important as I believe it is in African geography, would it not be a great luminary to most of the African countries? As the heavenly body of the moon presents itself in different phases to the earth, so does Uniamési present itself to Africa. The African peninsula gets, as it were, its phases—its geographical phases—from Uniamési, from which, according to native conception, is an outlet to the four quarters of the globe. However, I will waive this point, and simply remark, that the Tshadda, the Congo, the Nile, and the Kilimani rivers, either take their rise from the great lake in Uniamési, or very near to that lake; that from the Tshadda we may fall into the Nile, and *vice versa*; that from both rivers we may run into the Kilimani, through the lake in Uniamési; and that through the Kilimani we may come to the great lake lately discovered in South Africa. If the communication of Central Africa shall be found so simple and so easy, why should we question the speedy spread of Christianity and Christian civilization in Africa?

In the afternoon we made a halt at a place called Nsáu, where we found water in stony pits. We also purchased there a quantity of provisions. An Mkamba offered us a little

Indian corn, in order to induce one of my musketeers to fire his musket. We frequently found the Natives exceedingly fond of hearing the report of muskets. Several Wakamba have bought muskets at Mombas; and there is no doubt that this nation will shortly be beforehand with all others in the interior with regard to the introduction of fire-arms, by which it will soon get the ascendancy over other tribes. I would rather have the Wakamba without this dangerous weapon, as experience shows that uncivilized nations seldom make a good use of it. Since the Wasegúa and Usambára tribes opposite the Zanzibar coast have obtained fire-arms, the country has been thrown into constant wars, and the caravan road rendered insecure. Those Chiefs who are able to procure the greatest amount of fire-arms have become the terror of neighbouring tribes, and they are the most ready instruments for supplying the Suahéli with slaves.

About evening we arrived at a place called Ilángilo, where we found good water in pits. The water looked like tembo—the favourite Kinika beverage, extracted artificially from cocoa-nut trees—having a somewhat whitish colour from the nature of the clayish ground from which the water springs. The whole appearance of the country at Ilángilo was finer than that we had traversed on the preceding days. The trees were more numerous, the grass more fresh, and every thing showed us that we had arrived in Ukambáni Proper, which was often, on the coast, described to me as a lovely country.

Nov. 25—My position of last night had been very painful, from the fury which my people manifested in their demands for increased wages, contrary to all reason and agreement. Knowing that we should arrive to-day with the Chief Kivoi, they strained every nerve to obtain from me a promise of increased wages. None of them would speak to me this morning: none would even come near me, nor take up his load and start from Ilángilo. In the most boisterous manner they demanded thirteen instead of eight dollars, which were agreed upon at Rabbaí Mpia and Mombas. Beside, they demanded all the ivory which Kivoi would give me in return for the present I carried for him. Should he omit giving me some ivory, each of my porters should receive the sum of thirty dollars. In case I should refuse this demand, they declared solemnly that they would leave me on the spot to shift for myself with my luggage. I felt, indeed, very uneasy in this dilemma. I perceived that they had worked themselves up the whole night into such a mad excitement

that, had I spoken one single word of provocation, they would, to all appearance, have slain me on the spot. I therefore had kept profound silence all the night long, during which neither them nor myself were much asleep. Sometimes I thought it best to dismiss them altogether, and engage a number of Wakamba of Ilángilo; but in this case I was not sure how I should fare with these people, who, having been incited by my Wanika and Sua-hëli bearers, would either have plundered my property, or likewise have demanded exorbitant wages, knowing my abandoned condition. Lastly, I was not certain with what reception I should meet from Kivoi and his relatives. Should he receive me coldly, and deprive me of the means for my return, my position, at the distance of 400 miles from Rabbai, must have been a most difficult one. Hence I thought it better to yield to circumstances, and promise them ten dollars instead of eight, which were agreed upon on the coast; but the enraged people demanded thirteen, as three which they had received in advance at Rabbai, had been already eaten up by their wives and children, as they expressed themselves. Thus I further submitted, and promised the thirteen dollars, on condition that the Governor of Mombas and the Chiefs of Rabbai would approve of this sum, for they were the lawful judges; whereas on the road, and in the wilderness, there was no tribunal to which I could appeal against their extortions. The bearers, having obtained as much as a promise on my part, became quiet, and started from Ilángilo without delay.

Nov. 26—We passed through a great number of Wakamba hamlets, for this part of the country is well peopled, on account of the fertile soil and abundance of grass for cattle. When we had reached the rocky hillock Nsambáni, our direction was due north, whereas we had for several days travelled north-east. Nsambáni is, as it were, one single rock, rising from the level country: it serves as a conspicuous land-mark. We were then in the territory of Kitüi, which is the name of a Wakamba tribe whose Chief is Kivoi, a caravan leader, whose acquaintance I made in Rabbai in 1848. Kivoi had already heard of my arrival in Ukambáni, and soon made his appearance when we halted in front of his hamlet. Before he came forth to meet me under a tree, where I was waiting for him, my Wanika bearers went off and sat down at a few hundred yards' distance from my luggage, the Mahomedan bearers only remaining with me. The Wanika did so, as I afterward learned, on account of Kivoi, whom they dreaded as a

dangerous sorcerer, who might do them harm by uzai (witchcraft). Kivoi, on coming forth from his hamlet, was accompanied by his head wife, who carried in her hands a small staff, which was painted black, and served as a magic wand. The Chief greeted me in a very friendly manner. He then said, that, when I told him at Rabbai about my intended journey to Ukambáni, he had thought it a falsehood, since I would never come; but that he had now found truth in my words, and I was quite welcome to him in his country. After he had kept me for a time waiting in front of his hamlet, he introduced me into one of his principal houses, which had in the meantime been cleared of its inmates, some of his wives, whom he had ordered to withdraw to another dwelling of the hamlet. Also, the other people, who ran to and fro to see the Msungu (European) stranger, were ordered to keep aloof, and not to disturb my rest. It pleased me to observe that he kept some good order, and that his people obeyed his commands.

When I had spoken to him about the object of my journey to Ukambáni—that I wished to know whether its inhabitants would receive Christian Teachers, who would show them the way to everlasting happiness by the true knowledge of God and His Son Jesus Christ—and when I had further told him that I wished to extend my journey to the river Dána, and for that purpose should require from him a few Wakamba, to go with me to the river; that I did not ask him for ivory or any other thing, except the food requisite for my daily maintenance during my stay in his territory—when I had told him these and other matters, he said, “I fully understand your purpose, and you shall have all your requests. You will stay with me till the next month, when I myself shall go to Muéa—a place in the Andulobbo country—and also to Kikuyu, to collect the ivory which I have left there. You will go with me to all these countries, and then, when I shall have returned to Kitüi, I shall go with my caffila to Mombas, to sell my ivory, and you will then go with me to the coast after four or five months; but your Wanika bearers must leave you, for I dislike the Wanika, on account of their having robbed me of my ivory on my way through their country.” After he had spoken these words, he went and fetched a cow, which was forthwith slaughtered, and divided between my Mahomedan people and those of his family. Upon the Wanika he would not look, especially when he had heard how badly they had treated me at Ilángilo. The Wanika themselves felt greatly uneasy at Kivoi's,

and left me soon, preferring to stay with their friends in the neighbourhood, and to dispose of their own goods, which they had with them, in addition to the load which they carried for me. My Mahomedan bearers were greatly honoured by Kivoi, on account of the Governor of Mombas, who is a personal friend of the Chief, and buys all the ivory which Kivoi brings to Mombas. In fact, Kivoi has, above all Wakamba, the privilege of proceeding to Mombas without molestation, while others must stay in the Wanika country, and there dispose of their commodities.

In my second interview with Kivoi, I made mention of the snow mountain Kilimanjaro, in Jagga. Kivoi said that he had been in most countries of Jagga, and had seen the white matter on the Kiima ja Jéu (Mountain of Whiteness), but that there was a second, and still larger, Kiima ja Jéu between the countries Kikuyu, Mbé, and Uimbu, and that the river Dana rises from that mountain of whiteness. This being great news to me, I pressed Kivoi for further information. He said, "You will see both mountains at some distance from my hamlet, when there shall be a clear sky. It is ten days' journey from here to the white mountain in Jagga, but only six days to that of Kikuyu." Afterward, I went a few hundred yards from the hamlet to a somewhat elevated place, where I clearly saw the Kilimanjaro, the sky being clear in that direction. It lay south-west from the hamlet. But I could not see the new snow mountain of which Kivoi had told me, although I observed somewhat like a white stripe in a northern direction, in which the Wakamba who stood around me requested me to turn my eyes. The sky was too clouded, as the second rainy season had already set in in Ukambani Proper, and the rain generally came from the north and north-east. However, for to-day I was satisfied with regard to this my first attempt, since I knew the direction of the mount, which even children pointed out to me. Travelling during the rainy season, though it has the advantage of a pleasant air, sunless sky, and abundance of water, should be always avoided, not only on account of the bad effect it has upon the traveller's body, but especially, also, on account of the difficulties which the constantly-clouded sky causes to the observer, who, under these circumstances, cannot see so much of the countries around him as he would during the proper season. Had we arrived only ten or fifteen days earlier, the difference of the sky would have been more favourable in these latitudes.

In another interview which I had with Kivoi he expressed a wish that the Governor of Mombas

would send his boats up the river Dana, and fetch his (Kivoi's) ivory by water, as by this means the troubles of the caravans going through the Wanika country might be avoided. On my asking him how deep the river was, and whether there were no rocks in it, he stated that there were no rocks at all, and that the water reached a man's neck in the dry season, whereas during the rains the river was impassable. He further stated that its ordinary breadth was about 200 yards, and that it was the privilege of the people of Mbé to carry strangers, proceeding to Kikuyu or other countries, from one bank to the other. This information gratified me much indeed, since I had long ago conceived the idea of penetrating the interior by that river, which is on the maps called Quilimancy, but should properly be written Kilimansi (kilima, 'mountain'; mansi, 'water'), Mountain Water, referring, as it appears to me, to the snow mountain Kénia—as the Natives call the mountain and the white matter seen on it—of Kikuyu, where the river Dana takes its rise, according to the universal report of the Natives. Several other rivers rise from the Kénia, and afterward join the Dana. The names of the larger rivers are, Dida, Kin-kāji, and Lúdi. Thus we find that the Kénia is the living fountain of many rivers, as we know is the case with the Kilimanjaro in Jagga; but the Dana seems to be the largest stream running from the Kénia.

Kivoi also mentioned a *báhāri*, or sea, which he placed to the north of Kikuyu; but he added, that he had not seen it, but only heard of it from Wakamba who went thither on their hunting expeditions. I could not make out what he meant by this term. Sometimes I thought he alluded to a lake, or to a broad river, or to an extensive arm of the Indian Ocean stretching to the interior; though I can hardly think that the sea could stretch so far inland, without my ever having heard of it on the coast of Lamu and Patta. I feel, therefore, disposed to think that he meant the river which one of my bearers had mentioned to me. (*Vide Nov. 24.*)

Nov. 27—Kivoi introduced me this morning to the great men of his tribe. They were assembled in a village near Kivoi's. He used my presence as an occasion of showing them his own greatness. He commenced by saying, "Did not I tell you formerly that I would bring you an Msungu? And now he has come, am not I a great man, as an Msungu (European) has come to see me in my country?" They exclaimed unanimously, "Truly you are a great man, and you have told us truth." Then they looked upon me with

smiling faces, and wished to examine my shoes, my hair, and clothes, but especially my umbrella, which was opened and shut many times. Upon this, the liquor prepared from the sugar-cane was presented in profuse quantity. All of them took large draughts of this Kikamba cordial. Kivoi then repeated his former promise, to convey me to every country which I should propose to visit; but I had already determined in my mind to return to the coast as soon as possible. In the first instance, I was becoming unwell from the food which I had been compelled to live upon since my arrival in Kikumbüliu. A second reason lay in the rain, which obstructed my immediate movement to the river Dana. A third point of importance referred to the peculiar position in which I stood to my bearers. Would I have dismissed them, I must have become entirely dependent on Kivoi for my return, which I would not venture with a capricious Wakamba Chief, notwithstanding all his professions of friendship. Had I kept them in my service for several months, without giving them any business, they would have made an expensive claim upon me at Rabbai. They demanded already more wages, in addition to the thirteen dollars extorted at Ilángilo, in case I should require their services to go to the river Dana, which, I understood from Kivoi and other people, is only three days' journey from Kitüi. Beside, a stay of four or five months in Ukambáni was not advisable, if I should go to Europe in the month of April next, when the southerly wind shall set in.

Having stayed for about a quarter of an hour with Kivoi's men, I withdrew, as they were getting intoxicated and very noisy.

After I had returned to my cottage at Kivoi's, I delivered to him a part of the presents which I had taken with me for my journey; but Kivoi wished to have all my goods, on the plea that he would feed me and my party until my return to Rabbai; and beside that, he would give me two large pieces of ivory, which of course could have no attraction in my mind, as I knew very well that my greedy porters would claim it for themselves, and, in case of refusal on my part, would either not carry it at all, or rob me of it on the road.

During the remainder of the day I was surrounded by old and young Wakamba, to whom I spoke on the salvation of their souls, in their own language, which I wished to have been able to speak with greater fluency.

Nov. 28—This morning Kivoi made mention of a volcano, which he placed in the

Wakuäfi country, to the north-west of the snow-mountain Kénia. He called it a fire-mountain, of which the hunters were much afraid, and disliked to come near it. It would be very remarkable, if a fire and water mountain were so near one to the other.

When the people of Kikuyu, who stay with Kivoi, returned from the plantations, they opened a very curious dance. They jumped continually from the ground as much as their strength would allow them to rise, and then they struck again with their feet upon the soil, exclaiming constantly, "Yolle, Yolle," the meaning of which I did not understand. They moved from a short distance toward each other until they met in a circle, which having reached, they discontinued their exertions for a few minutes, after which they renewed the dance with fresh vigour.

The features of the Kikuyu men whom I saw were rather engaging, and certainly superior to those of the people on the coast. I have no doubt that the further we proceed inland, the more we shall meet with nations superior to those on the coast in body and mind. The language of Kikuyu is that of the Wakuäfi; but the tribes which border on Ukambáni, and have much intercourse with this country, speak, as I was told, a mixture of Kikamba and Kikuäfi, which language seems to be that of Mbé and Uimbu, two countries situated east of Kikuyu. I met at Kivoi's with a few natives of Mbé. They wished to take me to their country. Ivory and tobacco seem to be the chief articles which are brought from Kikuyu, Mbé, and Uimbu to Ukambáni.

Kivoi told me to-day, that since thirteen years he has never visited the eastern parts of Ukambáni, which are occupied by the tribes Mumóni, Udeitsu, Kauma, and others. The people of those countries would not allow him to carry on the ivory trade with Mbellete and Udáka, which countries are to the north-east of Ukambáni, on the northern bank of the river Dana. In consequence of this prohibition he prevented his antagonists from hunting and trading in Uimbu, Mbé, Kikuyu, and Andulobbo. Both parties finally made an agreement, that they would not interfere with each other's business of hunting or trading in the above-mentioned countries: they also agreed to proceed to the coast of Mombas at different seasons of the year. Kivoi chose the beginning of the great rainy season; whilst the other party proceeds during the second rain. Should they meet each other on the road, each party betakes itself to its heels, fearing the utsai, or witchcraft, of the other. From this account I concluded that Kivoi would be unable to

convey a traveller to Mbellete, Udáka, and those countries which seem to border on the southern parts of Abyssinia. I have no doubt that the country Udáka, which Kivoi and other Natives frequently mentioned to me, is identical with the "Andak" laid down on Mr. M'Queen's map of Africa.

Nov. 29—I had some fever last night, but some medicine which I took did me much good, under the blessing of God.

Nov. 30—Much rain fell last night. Notwithstanding it, Kivoi ordered my Mahomedans to slaughter a cow, which he divided between his family and my party. He had the animal slaughtered at night, because he knew that the Wakamba would, during the day-time, bother us much, by demanding a share of the meat. He also forbade my Mahomedan bearers to give the Wanika a portion;

a partiality which I disliked, and objected to, well knowing that the Wanika would take revenge of the Mahomedans on our return to Rabbai. Accordingly I gave each Mnika a portion, which pleased them very much indeed.

A native of Kikuyu told me of a large mountain, which he called Kirikáta. He also recognised the names of several tribes of Kikuyu, which I had heard from a man of Kikuyu who visited our cottage at Rabbai. Some of these names of tribes and places in Kikuyu are these—Kirugámi, Tuku, Gnálua, Molódoi, Maringo, Dirinsa, Udigiriri, Ndolóli, Kawundu, Natu, Loidoto, Zirarei, Maramara, Ngaramara, Tawatu, Kiringiju, Kabudei. Names of mountains of Kikuyu—Kirikota, Kirimonge, Kawumbu, Jambijo, Kiangei, Gnissi, Kiturre, Tomodomu, Dálasau.

(*To be continued.*)

MISCELLANEOUS.

THE LATE REV. JOHN F. HASLAM, B.A., PRINCIPAL OF THE COTTA INSTITUTION, CEYLON.

THE following obituary notice of this valuable Missionary and devoted Christian, written by one of his native pupils, appeared in a Ceylon Newspaper, the "Morning Star."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"Died, on the 20th of March 1850, one of the ablest and most devout servants of God, the Rev. J. F. Haslam, of Cotta, Church Missionary, leaving behind him a widow and four children to lament his death. Mr. Haslam first arrived in this island in the year 1838, and was stationed at Cotta, as Principal of the Christian Institution. Soon after his arrival, he was called to experience a severe trial in the removal of his dear wife and his only child. From that time his health began apparently to decline—for he was naturally feeble—and this, added to the arduous task he was engaged in, both of teaching and preaching, soon impaired his system; so that in two or three years the symptoms of consumption first began to appear, which totally disqualified him for any active business. Though strictly prohibited from exercising the organs of speech, and apparently able to do but little, his wish to do good to the people knew no bounds; and when, after a few months, his health was partially recruited, he resumed his efforts for their welfare with undiminished earnestness. Thus he went on successfully, doing good to the people as far as his strength permitted.

"As a servant of God, Mr. Haslam was humble, lowly, and devoted, following closely the blessed steps of our Saviour. He was amiable and unassuming, always condescending to the poor and the needy. Simplicity and feeling were the prominent traits of his public as well as private teaching. Sacrificing his personal comforts, voluntarily foregoing the pleasure of his friends at home, regardless of worldly emolument, and always averse to self-aggrandisement, he sought to live usefully to the people around him; and, in the words of the Apostle, though his 'outward man perished, his inward man was renewed daily.'

"As a tutor, Mr. Haslam was much loved and respected by all his scholars; and has, I fully trust, left behind, in the heart of every one of them, a living monument of his exemplary life and conduct. His talents and attainments were of a high order. His knowledge of Sanscrit and the Singhalese language was of a superior order. Happy would it be if every Christian would lead such a life of usefulness with a single eye to glorify God!"

Mr. Haslam's death was sudden. He had been suffering from fever; but, having been so long and so frequently an invalid, no apprehensions were entertained of a fatal result, until just before his departure. During his last moments, his mind, amidst the delirium of fever, like a broken mirror, continued to throw back broken and indistinct images of that Missionary work which, when in the vigour of its health, it had so distinctly and permanently reflected; so that no one could have communication with Haslam without having

had that work in its importance presented to him. A Letter from his widow thus describes the closing circumstances of his life—

"At six o'clock he began to wander : violent delirium and convulsions ensued ; during which he tried to preach, beginning in Singhalese, and going on in Hebrew and Greek. He went through a mathematical class with his boys ; tried again to preach ; struggled to get loose from our hold, exclaiming, 'Let me go to my work ! let me go to my work !' and then, being exhausted, at a little before seven o'clock his spirit fled, without a sigh, a struggle, or a groan. But for the stopping of his heart we should not have known that he was gone."

The following biographical sketch of this good man has been drawn up by one, who, having been associated with him in the work of the Ceylon Mission, had ample opportunity of knowing him well.

"Mr. Haslam enjoyed the blessing of a pious mother-in-law, of whom he used often and affectionately to speak.

"While studying, preparatory to entering College, he was remarkable for his diligence. His tutor says that he generally prepared more lessons for recitations than his fellow-students, and his mathematical papers were beautiful for correctness and neatness. A distinguished Prelate of our Church, then a Professor at one of the Universities, on being shown some of Mr. Haslam's papers, and being assured that he thoroughly understood them, said that they were quite fit to be printed. This little incident is mentioned, because Mr. Haslam's diligence in study was combined with an equal diligence in endeavours to do good. In the neighbourhood of his residence there were some localities, which, owing to long neglect, were in a state of the most fearful profligacy. Amongst them Mr. Haslam established a School, and, through the same quiet influence which afterward distinguished his Missionary character, he so gained the respect of the young people, as to work a most beneficial change in many of them. While at St. John's College, Cambridge, he pursued a systematic course of reading, conscientiously availing himself of the opportunities of improvement presented to him ; so that on the completion of his University studies, his name stood ninth amongst the Wranglers of 1837. Yet while thus diligent, he found time to engage in Sunday-school teaching, and various works of Christian love. Thus, while acting as a Mis-

sionary at home, he was unconsciously becoming qualified for Missionary work abroad.

"*To the important sphere of Foreign Labour* his mind was first directed by the Rev. C. Bridges, at Old Newton, for whom he always entertained the warmest love and affection.

"In his Missionary career he was distinguished for his entire devotedness to the work. He lived in it. All his efforts and thoughts were directed to its prosecution. He took especial pleasure in conversation respecting the work, the best mode of carrying it forward, and all relating to it.

"*His untiring Industry.*—During his first years, when his health was comparatively good, he spent regularly five hours a day in the Seminary, beside devoting additional time to classes of his Assistants and elder students. Whenever he could be spared from the Seminary, he used to walk to a distant Out-school, and examine the children. While walking for recreation in the evening, he would embrace any opportunity which might present itself of speaking to the Natives. He was most diligent in the study of the language ; and at the time of his severe illness in 1842, when he ruptured a blood-vessel, he was beginning, with much fluency and correctness, to speak in Singhalese ; and he wrote his sermons so correctly and idiomatically, as to excite the admiration of the Natives. Subsequently to his illness, being obliged to refrain from any exercise of his lungs, more than was imperatively necessary, he employed the time, which, but for this providential hindrance, would have been occupied in visiting the Natives at their houses, and conversing with them, in the study of Sanskrit, in which he made considerable progress, and was enabled to prepare several works for the Schools, thereby obviating the necessity for using heathen works.

"*His entire Disinterestedness.*—He gave large sums to the different Stations, but always anonymously : he purchased large quantities of valuable books—among which his beloved friend's work on the Christian ministry held a prominent place—which he gave to the young men as they left the Institution to engage in Missionary work.

"*His great Caution.*—Knowing the native character intimately, he acted always with much caution. While no one ever made more allowance for native infirmities, nor hoped more charitably of the weakest, yet he never ventured upon strong expressions. He always expressed himself guardedly, even of those of whom he had the highest hope. This caution led him frequently so to write, as almost to convey the doubt of any beneficial results from

his labour; but it arose from his intense fear of exaggerating the facts of the case.

"His Kindness and Affection."—To his Brethren, his Native Assistants, his Congregation, and his District at large, as well as to all with whom he was brought into contact, his manner was marked by great kindness, and he was in return universally esteemed. No Native ever spoke of him otherwise than in terms of affection. I never saw him manifest an angry temper, or speak an unkind word to any. He showed this singularly in the Institution. He has told me, that when, owing to the extreme perverseness of some of the young men in the Institution, he has felt an angry feeling arising, he has always made some excuse to go over to his house, that so he might get his spirit calmed, and not be led to hasty or harsh expressions.

"But with this he combined unyielding faithfulness." If he heard expressions, or perceived conduct, which were not consistent, he would faithfully point it out, but in the most kind and affectionate spirit.

"He was a man of fervent piety." Nothing was allowed to interfere with his personal duties. Desiring to become familiarized with the Sacred Scriptures in Singhalese, for a time he used them in his own private reading; but finding that they caused a distraction of thought, his mind being led to criticism or idiom, he at once laid it aside, and resumed his former plan of reading. Owing to a naturally delicate constitution, combined with the enervating effects of climate, and the pressure of constant laborious work, he found his mind so wearied at night, that he could not enter into his private devotions with comfort to himself. He at once changed the time to an earlier hour, that he might be fresh for his personal duties.

"He was remarkably submissive to the dispensations of God." Though he regretted that he was incapacitated from active public work in the Mission, yet he felt thankful in being permitted to work quietly in translation, and with the young men. After his severe illness in 1842, when he was informed that the physicians gave no hope of a recovery, and men-

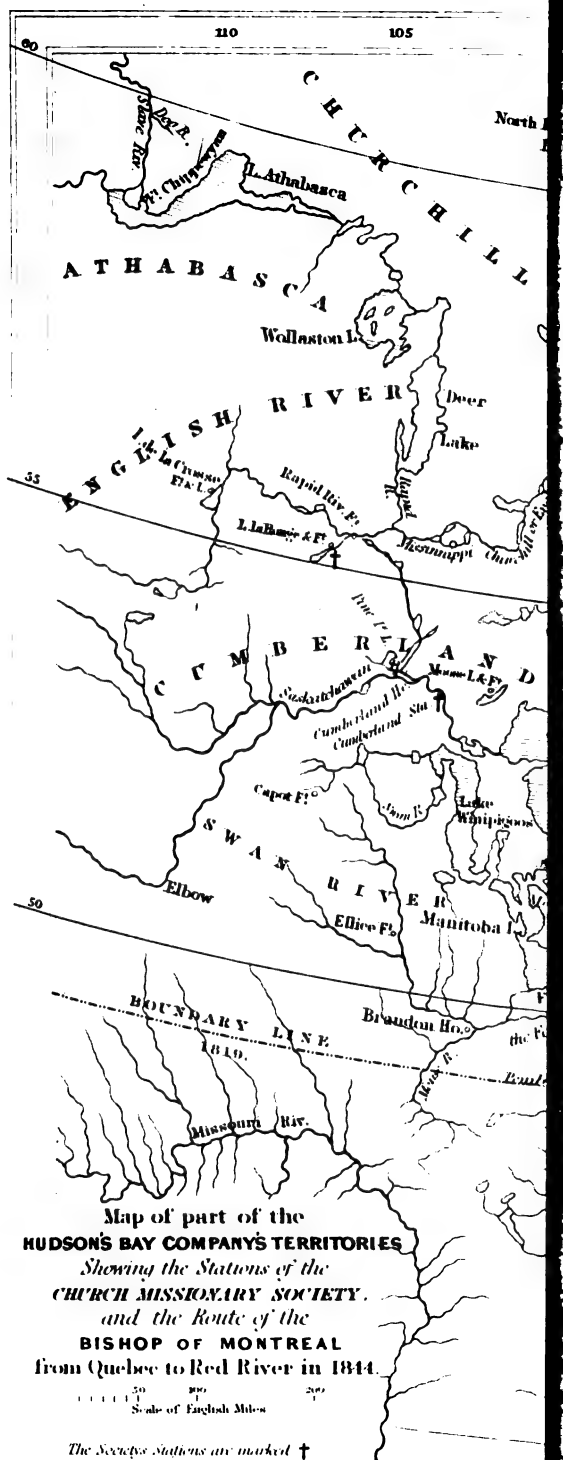
tioned the uncertainty and probable brevity of his time on earth, he received the intelligence with quiet, holy seriousness of countenance, as he sat at his table with the Word of God open before him. He was the most striking illustration of one seriously occupied in preparation for a future state.

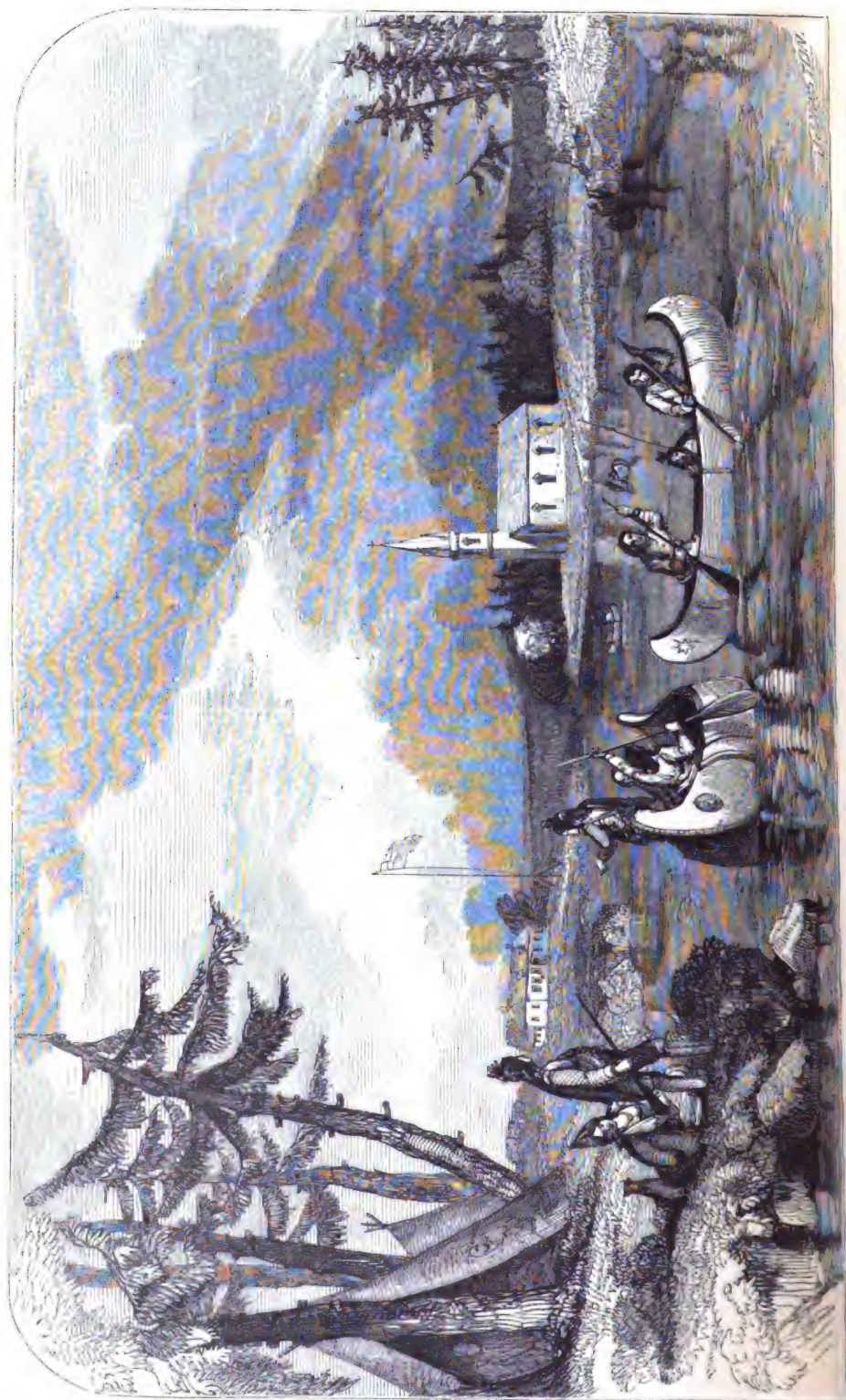
"His great object in all his work was plainly the glory of God, and the highest good of his fellow-creatures."

This good man has been removed, and our Cotta Institution feels the loss of his sterling Christian principle, his ability, and unwearied conscientiousness. Is there no one, from amongst the graduates of our Universities, who may be found willing, the love of Christ constraining him, to devote himself to the work which our lamented Brother so diligently prosecuted, and which, even in death, was not forgotten by him? There are with many the same amount of educational acquirements and qualifications; but is there not one, amongst that many, willing, with the devotedness of Haslam, to renounce home prospects for the laborious, and perhaps comparatively brief, service of a Missionary in a foreign land? But length of life is to be computed, not so much by the number of years spent in the world, as by the amount of work which has been done; and there are many who live more in forty than others in seventy years.

The Cotta Institution is of first importance. With it are identified the future prospects of our Ceylon Mission. Already three from amongst its students have been admitted to Holy Orders in the Church of England; and to it we look, under God, for a continued supply of Catechists and Schoolmasters, and the eventual establishment of a Native Ministry.

What an important and interesting work, on which the highest talents and most rare acquirements would be well bestowed! How well, if, in the death of Haslam, some one from amongst the numbers who cleave so tenaciously to home might recognise his own summons to the work, to which *he* so freely gave himself!





MISSIONARY STATION OF THE CHURCH MISSIONARY SOCIETY, NORTH-WEST AMERICA.—Vide p. 476.

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ORIGINAL COMMUNICATIONS.

THE CHINA MISSION.

THE remarkable manner in which China, so long and jealously closed against all intercourse with Europeans, has unexpectedly opened, so as to afford ample opportunity for the introduction of Gospel truth amongst its benighted millions, and the increased Missionary efforts which have been made by various Denominations of Protestant Christians, in consequence of this change in the restrictive policy of the Celestial Empire, have been already considered by us.

In the preaching of the pure Gospel to the Heathen, by whatever instrumentality, we unfeignedly rejoice; nor, in giving more minute consideration to our own portion of the general work, do we mean in any degree to overlook or undervalue the amount of effort which is being made by others; but do so simply because it is that in which we find ourselves occupied, and for which we feel ourselves to be responsible.

It is a subject of much thankfulness to God, that at every one of the five consular ports Protestant Missionaries are labouring. They are free to operate on that portion of the Chinese population which lies within the limits of the boundary regulations; and as, in answer to fervent prayer, the Spirit of the living God puts forth His power, and believers are added to the Lord, they shall be enlarged by these Native Converts to preach the Gospel in the regions beyond. One thing only we would add—in order to success, harmony in operation is indispensable. Minor differences must be subordinated to those grand leading truths of Christianity which are essential to the salvation of souls, and in which all true Christians are agreed. Missionaries must go forward under one standard, that which Paul raised when he said, “I determined not to know any thing among you, save Jesus Christ, and Him crucified.” He who allows the points in which he differs from his Christian brethren to stand forth more prominently than the saving truths which he believes in common with them, prejudices the entire work. He puts a stumbling block before the Heathen, with which the Gospel ought not to be encumbered, and incurs thereby a very fearful responsibility. That grand element of usefulness, the constraining

love of Christ, which all Christian Missionaries are supposed to have, and destitute of which no man is fitted to be in any way identified with Missionary work, must be present in such decided power and ascendancy, as to control and repress all that would interfere with the harmonious action of the whole Missionary body: It should be as the momentum of the mighty ocean to the action of the individual waves. They move and break in distinct and alternating action, but they are urged onward by one impulse, and bear unalterably on one object. So superior to all other influence, so controlling, so uniting, ought the love of Christ to be. In proportion as in every heart this hallowed principle rises to its due ascendancy, there will be concord. And thus, as in all other places, so in China, the progress of the work is intimately connected with the personal Christianity of the Missionaries, the measure of grace which they have received, and the degree in which, remembering the Saviour's daily forbearance toward them, they learn to forbear one another in love.

The distinctive features of Hong-Kong and Shanghai as Missionary Stations, the facilities which they present of affording instruction to the Chinese, and such other points of information as have been embodied in the recent intelligence received from these places, have been already presented to our readers. Ningpo and Fuh-chow still remain; and of the first of these we now proceed to speak.

On approaching the mouth of the Tahea river, which enters the sea over against the Chusan group, the town of Chinhae presents itself on an elevated peninsula, the base of which is washed by the sea on one side, and by the Tahea on the other. This town, during the late war, after a sanguinary action in which 1000 Chinese are said to have perished, was taken by the British troops, and continued in their possession for some months.

The river, the banks of which are diversified by villages and temples, affords access to Ningpo, twelve miles from its embouchure, the capital of a department of the province of Che Keang, and governed by a Taou-tai, ranking third in the nine orders of the Mandarins.

Like Shanghae, this city was occupied by the British troops without loss of life; but subsequently, the Chinese, having attempted to surprise the garrison by a night attack, were repulsed with very severe punishment. "The slaughter on this occasion was immense; and an eye-witness relates, that, in the principal narrow street adjoining the scene of attack, piles of dead were heaped one upon another, from the sweeping destruction of a grape-shot cannonade."

Ningpo is situated in North lat. $29^{\circ} 55'$, and in East long. $121^{\circ} 22'$. The climate, like that of Shanghae, is subject to extremes of heat and cold, the thermometer ranging from above 100° in summer, to 8° and 10° below freezing-point in the winter season. It lies in the centre of a fertile plain, bounded by ranges of hills, which, at a distance of fifteen miles, rise to the height of 2000 or 3000 feet. Superior to the generality of Chinese cities in the breadth of its streets and character of its buildings, it is surrounded by walls five miles in circuit, the area thus enclosed being occupied, not only by the dwellings of the people, but, to a considerable extent, by gardens and tombs.

The population of the city and its suburbs is computed at 400,000—how many beside exist in the extensive district around, in any part of which, according to the boundary regulations, a foreigner may reside, is unknown—and for the work of evangelization amongst these dense masses, there are now resident at Ningpo, from different English and American bodies, thirteen Missionaries, of whom three, the Rev. Messrs. Cobbold, Russell, and Gough, are in connexion with the Church Missionary Society.

- From the lofty pagoda, 100 feet in height, called the Teen-fung-tah, supposed to have been built 900 years ago, may be seen the extended sphere of usefulness which lies open to the Christian Missionary—the level district beyond the walls, well-irrigated and productive, with its village-homesteads, temples, and ancestral tombs; while, clustering around the base of the tower, appear the crowded dwellings of a teeming population, alive to this world in the busy energy of their diversified occupations, but unconscious of all that has reference to eternity, and in utter ignorance of God. Who can contemplate such a scene without the deepest commiseration? thousands on thousands of immortal beings, of whom it may with truth be said, "There is none that understandeth, there is none that seeketh after God!"

In other heathen tribes there is a restlessness which is more consonant with their condition of estrangement from God. They are

uneasy and dissatisfied: they wander, perhaps, to and fro, and have no settled habitations; they have their sacrifices of bloodshedding, or their self-inflicted austerities, and there is about them the confession of a great need, the consciousness of which is at work within, and which they know not how to relieve: "poor and needy, they seek water and there is none, and their tongue faileth for thirst." But the Chinese seem so "settled on their lees;" so contented in their ignorance of God; so devoid of any thing like disturbance of conscience; it appears to them such a customary thing to live without a consciousness of spiritual need; their utter alienation from the living God is of such a usual and established character; as to trouble the Christian mind with sensations of peculiar painfulness. The regulated procedure of their daily avocations—the peasant at his spade; the shopkeeper at his counter; the handicraftsman at his mechanical employment; the student, in his anxious aspirations after literary honours, poring over the antiquated volumes of Chinese classics; the Mandarin, in the exercise of authority and discharge of his official duties, proud of the rank he holds—and all this without any misgiving on the part of these immortal beings, that the present world and its concomitants are not the *all* of human existence, impress the observer with the conviction, that in no part of the world more strongly than in China may there be discerned the distinctive features of that spiritual death which St. Paul speaks of when he says, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

There is, in the vicinity of Fuh-chow, an immense burial-ground, occupying a hill extending a mile and a-half along the banks of the Min, and perhaps three-quarters of a mile in breadth. There sleep the earthly remains of successive generations of Chinese, who have lived contemporaneously with the light of the Gospel dispensation, but who have entered into the world and passed out of it without one ray of Gospel light having crossed their path. Their earthly remains are there crowded together, grave on grave, and tomb by tomb; yet not more crowded than their descendants in the streets and lanes of the city which they once inhabited, and not more dead as to natural life than the teeming millions of their posterity to the life of God. Could they rise out

of their graves and speak, what would they now testify? That China, populous China, is a vast burial-ground, a receptacle of the spiritually dead, within the capacious area of which millions are sleeping in the graves of sin. In the midst of this valley full of bones our Missionaries have been set down. They look around, and they are very many, and lo! they are very dry. Yet to these they are commanded to preach. That command throws the Missionary back on the power of Him who has commissioned him to the work, for he sees that it is nothing less than a resurrection that remains to be accomplished; and while he prophesies he prays, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

We are anxious that our readers should be enabled to realise, in some degree, the position of a Christian Missionary in a Chinese city. In proportion as this is done, prayerful sympathy will be extended to him. Each single field of Missionary labour has difficulties connected with it, some which are common to it with others, and some which are peculiar to itself. In China there is much that requires faith and patience on the part of those who have gone forth to the work, and a constant and fervent remembrance of them before the throne of grace on the part of those who have sent them forth, that they may "not be weary in well-doing: for in due season they shall reap, if they faint not." Let us, then, consider some of those difficulties which are peculiar to the Chinese field of labour.

Primarily may be mentioned the singularity of the Chinese language, and the difficulty of acquiring, as well its tones in speaking, as the symbols of its written character.

Lingual difficulties present themselves to the Missionary on whatever shore he plants his foot. They separate him from those whom he has come to help, and must be laboriously and prayerfully surmounted. He who has gone forth to a distant land, with real purpose of heart to do the work of an Evangelist, will unhesitatingly grapple with this hinderance as that which, until conquered, precludes him from usefulness, but which, when won over to his side, will afford him ready access to the thousands who need his help. With every true Missionary it will be a subject of earnest prayer, that he may be permitted to attain the essential qualification of being able to speak with the people in their own language; and his ear will be open to catch the unwonted sounds he hears around him, and his tongue be exercised in repeating them, until they become his own. The Chinese

language in particular, from the precision of intonation which is requisite in order to give to the same word the diversified meanings which it is capable of expressing, requires a discriminating ear, a distinct pronunciation, and unwearied perseverance. The process of acquirement is progressive and laborious; yet the steep ascent is one which Christian diligence has been found effectual to surmount, and the new Missionary is encouraged to the task by observing the success which has crowned the efforts of those who have preceded him.

"After two or three years' labour he will be able to communicate in a general discourse, with tolerable intelligence, the great and leading truths of Christianity, even so as to be listened to with considerable attention and interest." There will be sufficiency of progress to encourage him, and there will be also much to remind him that more remains to be accomplished. "When he comes to close quarters with the people, and has to meet their various difficulties, and answer their various objections—made probably, if by the better classes, in quotations from their ancient classics—the Missionary of two or three years' standing, however assiduous he may have been during that period, is made to feel his weakness and inefficiency, and the necessity of the same unremitting attention to study as before."*

Nor is it only the oral language which the Missionary has to overcome, but the symbols which constitute the written medium. "Chinese characters are not strictly hieroglyphic, as they were neither invented by, nor confined to, the priesthood. They were, in the first instance, doubtlessly pictorial, then symbolic, afterward compounded, and finally arbitrary."† With us a written character has reference to a word of which it suggests the sound, so that, by resolving the written character into its component parts or letters, to each of which a separate sound is attached, and then combining these sounds according to the syllables in the character and the idiom of the language, we are enabled to enunciate the word. The Chinese written characters are signs: they have reference, not to words, but to objects or ideas of which they are the representatives, and to the audible expression of which they suggest no sounds, and render no assistance. They are, so to speak, mute or dumb characters: they signify ideas, but invest them with no utterance. These symbols are very numerous, and, to the Chinese themselves, present a difficulty of considerable magnitude.

* Letter from the Rev. W. A. Russell, dated Ningpo, July 24, 1850.

† Medhurst's China, p. 151.

"Education in China"—writes our Missionary, the Rev. W. A. Russell, in the Letter previously referred to—"even to the extent of enabling the Chinese to read with tolerable intelligence, and moderate facility, their own books, written in their simplest style, is a ponderous work—a work of years wholly and entirely devoted to this single object; and this, not because of any particular defect in their system of instruction, but arising almost entirely from difficulties essentially and necessarily existing in a symbolic language, which renders the storing up in the memory thousands of, in themselves, unmeaning, and, to a great degree, independent symbols, a task of no ordinary labour. It is this which causes the proportion of those in China who can derive any practical profit from books to be so very limited, as compared with any other civilized country in which an alphabetic system of writing exists, though the proportion of time spent generally by the masses in China upon education would probably far exceed that of most other nations. The Chinese are indeed to be considered an extensively-educated people, if education consist in the general knowledge of the forms and names of some hundreds of unintelligible characters; but if it consist in being able at least to derive some practical benefit from books, then they fall far below the average number of reading people in most countries, and this, notwithstanding all the stimulants to close and earnest application to study which Government holds out, in the bestowment upon the learned of all official rank. In order to obtain accurate information upon this subject, I have repeatedly asked our own Teachers, and others, in what time boys of average capacity should be able to read and understand the 'Three Kingdoms,' a book which some would compare, as to difficulty, with the 'Waverley Novels,' but for which, I think, a fitter comparison would be the 'Arabian Nights' Entertainments;' and the average reply to my question has been, 'From six to seven years,' for boys commencing their studies at the age of ten and upward; if under this, probably more."

If thus difficult of attainment to the Native, how much more to the European! What an example, then, of moral courage and indomitable perseverance does not the first Protestant Missionary to the Chinese, Robert Morrison, present to all who follow him in the same path of service to God, when, undaunted by the stupendous difficulties of such an undertaking, he addressed himself to the acquisition of this peculiar language, at a time when it was said there was but one Englishman who understood it, when the possibility of ac-

quiring it was doubted by many, and still more its capability of expressing the truths of Christianity! What an encouragement to philological labours has not the providence of God placed at the vestibule of Chinese Missionary history, when, with no beaten path to traverse, no previous efforts of some one who had made the same attempt before him to facilitate his own, he was enabled, in three years after his arrival at Canton, in 1807, to publish the Acts of the Apostles in the Chinese language—a token of good to China, which, when presented to the British and Foreign Bible Society, was nobly met by a grant of 500*l.* from that Institution for the completion of the Scriptures in the same language!

And thus it is, that, if the acquisition of a new language be difficult, the motives which prompt to such an undertaking are proportionably strong, and assuredly nowhere more so than in China.

To the man who is earnest in his work it cannot be otherwise than a painful thought, that his ignorance of the language should interfere between the Gospel message and the suffering multitudes around. The sight of numbers, destitute of that which they most need to know, will quicken him to effort; nor will he rest until he finds himself enabled to communicate to them, in their own tongue, the wonderful works of God. How distressing, when the deep feelings of Christian love in a Missionary's heart are moved toward a perishing fellow-man, and he would speak with him, but cannot! How unfeigned his joy, when he finds his tongue so far loosed that he can express himself intelligibly! Then, indeed, he feels himself to be a Missionary, in a position to plead his Saviour's cause, and win souls to Him; and the encouraging fact that he has been enabled to accomplish so much braces him to renewed exertion. We are truly thankful to find that our Missionaries in China have not failed to "show to" the Chinese, "and before the Churches, this proof of their love" to the Saviour who died for them, and the Heathen to whom they have been sent.

But let us consider another class of difficulties connected with the peculiar type of the Chinese character.

"The Confucian spirit of the upper and wealthier classes, and the godlike veneration with which Confucius and his doctrines are regarded by all who have any pretensions to learning," is a formidable barrier which meets the Missionary in his efforts to bring the Gospel within the reach of the more influential portion of the community.

Confucius was born before the Christian era

549, toward the close of the Babylonish captivity. He found idolatry prevalent throughout the land, but he attempted no religious reformation; for however he might, in his own heart, have despised the gross idolatry of his countrymen, he had nothing better to offer as a substitute. The Divine declaration, "The world by wisdom knew not God," in the case of Confucius finds a remarkable illustration. He speaks of Teen, or Heaven, as the presiding power of nature, but his meaning is indefinite: he is lost in secondary and material things, and has not reached beyond them to the First Great Cause of all. Thus, with reference to spiritual and unseen things he preserves a studied silence. On the duty of man to man he enters largely; and, laying hold on the relation of parent and child, as exemplifying authority on the one hand, and subjection on the other, inculcates from thence that graduated subordination, which, expressing itself toward the Emperor as supreme, and extending itself from thence throughout all ranks and conditions in the State, has constituted that cohesive principle which, for so many ages, has held together, with extraordinary power, the ponderous masses of the Chinese nation. But of the social pyramid, thus constructed by him, the Emperor was the apex. The system rose no higher. It connected not itself with Him who is supreme. The heaven and the earth, the Ying and Yang of the Chinese, originated man, who thus alone in the mystic triad is invested with personality. Of man, the Emperor is the true type and representative, and he is placed, accordingly, in a position of insulated dignity. To him it belongs exclusively to worship the heaven and the earth. He thus appears to his subjects in immediate connexion with that which they consider to be the ruling energies of nature, and is by them revered accordingly. The Empire is Celestial, the Emperor is the Son of Heaven, the laws and statutes come with the authority of heaven, to which is due unquestioning submission. The officials of the State, the provincial and local magistrates, according to their gradations of rank, are to be similarly revered. The father in his family is to occupy a position similar to that in which the Emperor is placed with reference to the whole nation; and thus of this familiar relationship Confucius availed himself, using it as the key-stone of his whole system, and amplifying it into a great political element. Nay, with such intensity of action did he desire to invest it, that he extended it beyond the grave, and inculcated, not only blind obedience to the living, but religious veneration to the dead. Accordingly, with the practical atheism of the Confucian system

idolatry is interwoven, and the ancestral tablet, in which the spirits of departed ancestors are supposed to be resident, receives a larger proportion of the idolatrous service of each family than any other object. Some examples of this species of idolatry occur in the Journal of our Missionary, the Rev. R. H. Cobbold, which we introduce as illustrative of the practice.

"*March 7, 1850*—I went out after dinner to look at some land in the city, and afterward to Wan-sien-sze, a Buddhist monastery next to the City Defenders' temple, where the tablet of the deceased Empress was to be worshipped by the officers. About twenty of them, civil and military, were present, all clothed in white fur dresses, and their attendants also in white: the lanterns were hung in white, there was a white hanging before the tablet, and white wax candles were burning. Cushions were arranged for each of the officers to kneel upon; and at a given signal they all knelt down and knocked their heads three times. There were three of such kneelings; and when the ninth low prostration, or knocking heads, as it is commonly called, was over, they all pretended to weep, which had a most ludicrous effect, and made people in the court, who were looking on, laugh outright, which annoyed some of the officers very much. All the people had taken their red tassels from their caps, and the officers did not wear the usual button distinctive of their rank. I stayed afterward, conversing with the people, but not much to my satisfaction.

"*March 26*—In the afternoon, at three o'clock, I went to the Wan-sien-sze, to see the ceremony of weeping for the Emperor's spirit or soul. I remained there for two hours, talking with a few who surrounded me, the officers all waiting for the Ta-foo, who was engaged at the Examination Hall. About five o'clock he came, and there were twenty-four officers, when the same ceremony as that used at the Empress's death was gone through—three kneelings and nine prostrations, or 'knockings of the head,' as we usually call them, being the literal translation of their own term. It concluded, as the other did, with weeping, which in this case was much longer continued, and seemed more real than in the case of the Empress. There were very few people present, not being permitted to come in, most probably, on account of their former ill-behaviour at the death of the Empress, when they all burst out laughing at the mock crying of the officers. The command, 'Kneel—knock head—rise—weep—stay weeping,' were all given in a drawling tone of voice by an attendant who stood inside. The white cloth, &c. &c., seemed the same as were used before."

"The worship of the ancestral tablet is the only custom of a strictly religious kind universally observed by the literary, as well as by the uneducated portion of the community."* Ancestral worship is, indeed, universally prevalent in China. Ancestral temples abound. Ancestral graves are crowned with offerings. Each family confines the act of demonolatry to its own ancestors; but Confucius, the originator of all this, has been made the object of a more universal deification; and to him is offered the tribute of a national idolatry. Numerous temples are raised to him; costly sacrifices offered; and he who taught the Chinese to worship the spirits of the dead, instead of the one true and living God, is now a god to the people whom he miserably led astray.

It is remarkable that the two other heathen systems of China, Taouism and Buddhism, concur with that of Confucius in the exclusion from the perception and recognition of man of the one living and true God, and in the inculcation of idolatry. Taouism is the mysticism of China. It also has its obscure originating principle—an abstract idea—called eternal reason, which just serves the human mind to get rid of a difficulty, and terminate a perplexing inquiry. It has its indistinct trinity, called the Sanshing, or three precious ones in heaven. It also has deified Laou-tze, the founder of the sect, a contemporary of Confucius; and, letting loose the reins of a superstitious imagination, has plunged its followers into a labyrinth of demons and demoniacal agency, diversified by alchemy, animal magnetism, the philosopher's stone, and the elixir of immortality.

Buddhism, introduced into China A.D. 66, has a similarity of action. It is more avowedly atheistical than either of the other systems, and more comprehensively idolatrous. The final termination to which it points is the absorption of all conscious existence into a great inane. To pass into this state, in which all actuality of being is at an end, is the heaven of the Buddhist. He has his tri-form idol, the San-pao of China, the precious Buddhas, past, present, and to come: and the system, with an easy adaptation of itself to every superstitious device of the corrupt heart, unites with these principal objects of idolatry myriads of idols of every imaginary form; so much so, that it is justly called the "Hydra of superstition." It has also other features—a purgatory, and the possibility of souls in suffering there being helped by the prayers and offerings of those who are still on earth.

Its monasteries are scattered throughout the empire; and its priests, practising celibacy, professing poverty, and engaged in the mummerly of vain repetitions, are beyond number. The Queen of Heaven, the image or picture of a woman having a child in her arms, a favourite intercessor with the Buddhists, completes the chain of close resemblances by which this system seems to claim sisterhood with the Church of Rome.

Thus atheism and polytheism strangely meet in China. The religious systems terminate heavenward in nullity, emptiness, non-entity; and earthward they spread out in all the ramifications of a multiplied idolatry. "The houses, roads, hills, rivers, carriages, and ships, are full of idols." The temples are filled with congregations of idols; and in the streets are to be found the shops where idols, adapted in their price to the pecuniary circumstances of all classes, are fabricated and sold. Corrupt man withdraws himself with facility from what is spiritual and unseen, lays hold, in preference, on sensible objects, and becomes an idolater. He is earthly, and his idols are the same; and they are grateful to him, because in assimilation with his own tendencies. They patronize him in his sins. There is no influence emanating from them that conflicts with his evil desires. He can worship without compunction, and sin on without disturbance. The idol feasts and processions are his pastime, his period of licence, in which he may remove from the tendencies of his corrupt nature all restraint; and he delights in the revellings which afford to him the opportunity of self-gratification.

In this consists one powerful hold which the idolatries of China have on the popular mind. They are the Saturnalia of the nation. They constitute the recreation of the Chinese, their opportunity for the indulgence of a low sensuality. They interrupt the insipid monotony of Chinese life, and change the dull routine of laborious plodding into a wild dream of vicious excitement. They are interwoven with the tissue of customs and immemorial habits. It is a garment, however, which has been long worn, and has waxen old; and may a gracious Lord hasten the time when the idolatrous vesture shall be laid aside, and China, arrayed in the wedding garment, shall take her place at the marriage supper of the Lamb!

The following extracts from Mr. Cobbold's Journal will evidence how, as national recreations, the idolatrous practices of China recommend themselves to the affections of the Natives—

* Bp. of Victoria's "China," p. 464.

"Feb. 12, 1850—First day of the Chinese year.

After breakfast I went out. On arriving at a large temple in the eastern suburbs, usually called the Fokien temple, and dedicated to a woman, the protectress of sailors, I found many people collected together, not so much, apparently, for the object of worship, as for amusement; for there were music, gambling-stalls, fruit-stalls, and all the other accompaniments of a fair.

"Feb. 27—We started this morning at eight o'clock for a place called Maon-san, about fifteen miles distant. Our reason for coming to-day was, that it is the principal feast of ten years, in honour of the god of the place. There were great crowds of people, both inside the temple and without; but we were soon the principal objects of attention, and the stage performance which was going on seemed to be stopped on our account; for there were thousands of people from the surrounding country, who probably had not seen a foreign face before. I first went through the temple. Among the offerings presented to the idol there were a goat and a large boar, all ready for cooking. At the rear of the temple were some curiosities, railed off for fear of injury, but which the people were admitted to see. Among these were a deer, and what the people called a tiger, which I think was a young panther: this was a great object of attraction.

"Feb. 28—A feast, similar to that we attended yesterday, had been kept up for some days at a place called San-za-meaou, out in the west suburbs, about six miles distant. Immediately after dinner I started for this place, and, by quick walking, reached it in about an hour and a half. The crowd here was great, and, as at Maon-san yesterday, anxious to get a sight of the foreigner. In front of the temple, on one side, was a band of music, and on the other a puppet-show, which, however, I had no time nor heart to listen to or look at, but made my way at once into the temple, where there was a large set-out—fish, flesh, fowl, some of them trussed up in an extraordinary way, so as to resemble monkeys, together with cakes of almost infinite variety, and fruits. At the rear of the temple there were, as yesterday, some few curiosities railed off, which they admitted me inside the railing to look at. Afterward, I went into one of the side courts, where hundreds followed me; and here were two turkeys, which the Consul had sent for show, and which these people called by the general name of fowls, and thought they were the usual sort in our country. There was also a foreign cabbage, which was an object of much attention.

"June 12—I went to the temple of Kwan-te,
VOL. I.

near the lakes, where a great sacrifice was being offered by some wealthy men of Sze-che. The morrow was Kwan's birth-day, and these offerings were to be extended through the night. Outside the temple, in front of it, was a crowd gathered, looking at the flaying of an ox, which had just been killed as an offering to Kwan-te. This sacrifice seems to have nothing of the idea of atonement in it: it is merely an offering to him to gain his favour, and there is not, apparently, the slightest recognition of any sin, or expiation of sin, on the part of the offerer.

"Inside the principal part of the temple were about twenty handsomely-dressed Chinese, all engaged in performing their idolatrous services. They formed into two companies of about ten in each, who successively made three kneelings, and nine prostrations before the idol, a man standing within and giving the word of command when they should kneel, knock head, and rise: this was accompanied by music. After this, one, who seemed the oldest of the party, came forward, and, kneeling close in front of the table, on which all the offerings were placed, offered, in succession, meat, wine, incense; a portion of each of which was brought to him on a pewter dish.

"In the evening, after our Family Prayer, we all went together to this same temple, where some theatricals were going on: the expense of all this was provided by these same wealthy people, whom we saw in the side balcony of the temple, smoking their pipes. The acting was similar to that in constant use—a great deal of noise, of beating gongs and other sounding instruments, and much jumping about and tumbling by the chief actor. We could get no intelligible account of what the piece was from any of the lookers-on: they only said it was intended to teach men virtue. But I doubt if the stage here would be found, on examination, purer than the stage at home. In all the vast crowd who thronged the larger court, and formed a sea of bare heads and a forest of tobacco pipes, there was not one woman—nor indeed ever is there, that I remember to have seen."

We have now to consider the effect produced upon the native mind by these extremes of atheism and idolatry. Confucianism, whose field of occupation is chiefly amongst the influential and educated classes, and which, more select in its idolatrous observances, does not condescend to the low levels of the populace, in the practical atheism which it engenders is fearfully nutritive of pride. Left at a distance from God, with whom, if brought near, he might compare himself, and so be

humbled, man rises in his own estimation. Human nature is glorified in the person of the Emperor. In him, and in the ancestral remembrances, it is the object of religious veneration. Thus the prosperous Chinese is exalted in his own eyes; and he regards himself with unalterable self-complacency. Humbling views of man's sinfulness are unknown, and distasteful when presented. The Chinese have no such ideas. Their fundamental principle is the original purity of their nature; the possibility, indeed, of its becoming vitiated by the force of temptation; but, at the same time, its inherent power to recover itself, and so divest itself of the taint which had only superficially adhered to it. When their self-complacency and deep repose in the lusts of the flesh and the mind are broken in upon by unexpected calamities, the loss of the imperial favour, and reverses destructive of their cherished hopes of an elysium here, suicide is the resource. It is a practice with which they are familiarized. It is one perpetrated in the gloomy shade of atheism. Is it wonderful that man, crushed under the weight of misfor-

tune, deserted by his fellow—for in China nothing so alienates as adversity—and hopeless in himself, should, in his ignorance of God, destroy himself?

Under the influence of the other extreme, namely, multiplied idolatries, multiplied vices flourish. Idolatry is the same in China as elsewhere, demoralising. Female infanticide, whenever convenience suggests the crime, is unhesitatingly perpetrated. But it is unnecessary to proceed further with this portion of the subject. National vices are fungous excrescences, springing from the decayed and vitiated portion of the community. Alas! there is nothing but moral decay in China. From the sole of the foot even to the head there is no soundness; and whatever of actual vice corruption can originate is to be found there. What need of the Gospel in China! How merciful the opportunity presented for its introduction! How sure its efficacy, the power of God unto salvation! Despised and scorned it will be; but who can doubt the issue?

LETTERS AND JOURNALS OF MISSIONARIES.

MISSIONARY TOURS IN WEST AFRICA.

BESIDE his Journal, portions of which have been printed in our previous Number, the Rev. J. Beale has forwarded a Report of his Missionary tour into the Gallinas and adjacent countries; which, condensing as it does the details of information already given, and urging upon us in a forcible manner the duty of immediate effort with reference to these new openings, we now present to our readers.

I. GALLINAS.—The Gallinas country, to which my chief attention was to be paid, is situated in lat. 7° 2' N. and 11° 31' W. long. It extends over 15 miles of coast, and about 50 into the interior, and contains, in this small space of ground, from 50,000 to 60,000 inhabitants. For more than forty years it has been the principal mart of the foreign slave-trade on this coast. Although in the face of our squadron, not fewer than 15,000 souls have been shipped annually. The country near the sea is generally very low and swampy, being covered with mangroves. Notwithstanding this, however, it is said to agree with Europeans better than other parts of the coast. Toward the interior, the country rises considerably. The soil, which, near the coast, is nothing but white sand, changes, higher up the country, for a strong clay, and is very fertile. Any part will produce the necessaries of life with the least possible cultivation; but as yet the

inhabitants make little use of the soil, and by no means raise sufficient for their consumption. Their slaves are chiefly occupied in boiling the sea-water for salt, which they send up the country for barter. For supplies of provisions they are dependent on the countries around; and when it is remembered that one slave is exchanged for a ton, or forty bushels, of rice, it is not surprising that they have hitherto found no difficulty in supplying themselves, except in time of war.

Since the abolition of the slave-trade there, the first attempts have been made at lawful commerce. An American, from Liberia, goes there once a month, to carry goods to barter for produce, ivory, &c. He has purchased more than 2000 bushels of ground nuts, many country-cloths, and some tons of rice. They were very busy in their farms during my residence, but not a hundredth part of their land is under cultivation. They are very anxious for more trade with England, for which, at present, they appear to have plenty of cash to pay. The slave-trade has introduced them to useful articles, as well as to the luxuries of Europe. Since the slave-traders were driven out, they have much felt the want of these things, and earnestly entreat for more English merchandise. They charge England with a breach of the treaty in this respect, for as yet only one English merchant has visited them, though they were led to expect many.

Of such magnitude are the evils of slavery, that the Natives themselves have been long seeking an opportunity to rid themselves of the dealers in this inhuman traffic. Such have been their extravagances, and, latterly, their utter disregard of the native powers, and such their faithlessness and cruelty to the people, that they had become obnoxious to the people at large. In fact, the country was in their hands, and, in consequence, they paid no duty on shipping slaves, as formerly, nor did they fulfil their contracts. The moment, therefore, the British offered them assistance they gladly embraced it, to drive them from the country.

Prince Manna was offered ten thousand pounds, with a promise from the Spaniards to build him a better town than Gendama, if he would allow the squadron to burn that town and their barracoons, only giving them still the right of living and carrying on the traffic in the country. He at once spurned the offer, such had been their tyrannical conduct among them. Many of the Gallinas Chiefs were brought up in Sierra Leone, and appreciate education—especially if given to them from England—and are prepared to give us abundance of children for School, of which they have vast numbers in the country. From my Journal it will be seen, that though they have only had connexion with the very worst specimens of Europeans, yet there is a greater degree of civilization to be found among them than in the other countries by which they are surrounded. English, as well as Spanish and Portuguese, is understood and spoken far more than one would expect to find it.

Religion, in any form, is cared very little about: all the Chiefs but two, however, profess to be Mahomedans, but they are exceedingly lax. The common people, though they have plenty of charms, leave religion out of the question, and neither follow Mahomedanism nor Paganism, in any form. From either of these sources I apprehend very little difficulty.

The war which they are waging against their fugitive slaves, if continued, would prevent them from attending to instruction, but I would hope that even this might be put an end to, if Missionaries resided among them. The Governor of Sierra Leone has promised me to do all he can to prevent further bloodshed. Since I left the country I have had three visits from some of the people, and am informed that two of the opposing Zaro Chiefs have come over to the side of the Gallinas, and that the war, therefore, is nearly at an end. The object of one of the above parties was to entreat us to come and live among them,

urging, as a strong reason, that an Englishman would mediate between them, and give justice to all; thus showing the confidence they are disposed to place in us. In the treaty lately made with us, a clause is inserted permitting Christian Ministers to exercise their calling among them: this they pointed out to me in the document. Finally, the Gallinas I consider as laid at our feet, and inviting us to enter and take possession; as much open as we have a right to expect any slave-dealing country ever will be. They are tall and intelligent, and altogether a fine race, but only too long accustomed to acts of cruelty and oppression, as well as to intercourse with the worst European society. I conceive, therefore, that Missionaries to labour among them ought to be men of firm, persevering, energetic character, who will not be cast down with a little difficulty; fresh for the work, not broken in spirit by climate, but in every respect strong to labour. To such the Gallinas open a glorious field. Within the circuit of a dozen miles one might preach in half-a-dozen large towns. I earnestly plead that the door so providentially opened may not be closed whilst we slumber, but entered by Christian Teachers at once; and I doubt not that, in a few years, the Church will have to rejoice over a kingdom rescued from the prince of darkness, and gained as a trophy of the power and grace of the Redeemer.

II. KITTIM, or KEME COUNTRY, as the Natives sometimes call it, is situated between Gallinas and Shebar, but runs up into the interior toward the Kissy Country. It appears to be much larger than the Gallinas, but not so populous, though much more so than the Sherbro. The inhabitants resemble the Sherbro race, and have much the same customs and religion, but speak a different language. I suppose it to be a dialect of the Kossu or Mendi Nation: the Mendi man I had with me, however, could not understand it. What I have said of the soil and country of the Gallinas will hold good here. They are Pagans, worshipping animals, serpents, hippopotami, &c., and are ever seeking by sacrifices to appease the evil spirit. They were, in a measure, connected with the Gallinas people in carrying on the slave-trade, but all signed the treaty with us to abolish it. Empty houses, formerly occupied by slave-dealers, everywhere appear, as in the latter country, though they are not so numerous. I regret not being able to see the King of this country. He had violated the treaty, and a Letter from the Captain of the "Heroine" had so alarmed him, that he had gone far up into the interior,

where he could not be seen. My Journal will show the reception I met with from many of the Chiefs, and many of their people: it could not well have been more flattering: one anxiety for Christian Teachers was expressed by all. For that reception I believe the Mendi Mission has prepared our way; for, though four days' journey away, its influence has reached this river, and more than one child has been sent hence to be brought up there. They are a more simple, artless people than the Gallinas, and, it appears to me, much more free. The Chiefs in the former country exercise authority as lords: in this, as fathers.

III. The **SHERBRO COUNTRY** lies between Shebar and the Colony: it is, therefore, the nearest and most accessible to us by land or water. It is very thinly populated near the coast: in the interior the towns are larger and more numerous. The term Sherbro is not known among the natives. The language is a dialect of the Mendi. The country is very low and swampy, but mangroves are not found above thirty miles from the sea. On ascending the Ribby, I found the banks, about thirty or forty miles up, from fifty to a hundred feet high, and covered with the most luxuriant shrubs and trees. The sea-coast, and for fifty miles inland, is governed by the two powerful Chiefs, Carriba and Thomas Caulker. The former commands the four rivers from which timber (teak) is now taken, viz. Ribby, Kamaranka, Cockboro, and Yatturka. The latter, all the coast from thence to Shebar, Plantains, &c. King Caulker, of Bendo, could not have received me better than he did, or forwarded my object more. For a Mission Establishment in his dominions he is most anxious, as well as his brother Stephen, now his clerk, but formerly brought up in our Mission, and for many years a Schoolmaster. They know what we are, and, I am persuaded, would give us all the assistance in their power: they acknowledge and approve of Christianity, and are willing for their people to do the same. The reply of Carriba I consider rather ambiguous, but I do not believe that in his territory there would be any obstacle. The sending his sons for education to us speaks much. I can hardly think that a Pagan King, who will send his sons for education, would offer any objection to Missionaries entering his dominions. I rather refer the ambiguity of his manner to that mysteriousness which Pagans ever show when any new thing is proposed to them. From such we can very seldom get direct answers at once. If ever so decided, they must throw a little mystery around it.

During my short absence we travelled over

not less than 500 miles of heathen territory, and preached and taught the wonders of redeeming mercy and love in three different countries and languages, and to at least thirty Kings and Chiefs, beside vast multitudes of their people. Who can tell the good that may result from such efforts? One fact is now clearly ascertained, that from Sierra Leone to Cape Mount there is nothing to prevent Missionary Stations being established. What hath God wrought! Seven years ago no place could be found for the Gospel in these parts: now we are invited to the Sherbro, the Kittim, and the Gallinas. All are so urgent, that, for my part, I know not which to press most, and would hope that Christians at home will give us the means and men to occupy all three countries.

From the foregoing remarks it will be seen that Britain, and this her Colony [Sierra Leone], exert a mighty influence on these nations and the world. What a high, and holy, and blessed character! To sustain this, I trust there is grace and love enough in the Church, and zeal enough in the sons of Christian Britain. That God may, of His mercy, give the Committee wisdom, and the Christian Church zeal and devotedness, to wage this bloodless warfare, and win these nations and the world to the obedience of faith, is my earnest prayer.

JOURNAL DESCRIPTIVE OF A JOURNEY TO
UKAMBANI, IN NOVEMBER AND DECEMBER
1849, BY THE REV. DR. KRAFF.

(Concluded from p. 454 of our last No.)

Dec. 1—My soul thirsted last night for the living God, for the childish talk and noise of the Wakamba, and still more that of my own people, troubled my heart: their laughing and filthy conversation were painful to me.

A Native, from among Kivoi's relatives, on a sudden entered our miserable cottage, demanding satisfaction from my Suaheli men on account of his brother having been killed by the Suaheli at Mombas. This brother was a rival and enemy of Kivoi, wherefore Kivoi had him killed by the Suaheli at Mombas. Since that time the brother of the murdered Mkamba has been hostile to the Suaheli at Mombas. Kivoi ordered the man, who was much intoxicated, to leave my room.

An Mkamba told me that the river Adi takes its rise from the mount Ambolôlu, in Kikuyu. The resting-places which are between Kitui and the snow-mountain Kénia are Muakini, then Mambiji; on the third day the traveller encamps on the bank of the river Dana; on the fourth day he reaches Muéa;

on the fifth he rests in Uimbu; and on the sixth arrives at the foot of the Kénia, from which descends the water of the Dana with a great noise. Now I can understand the Arabs' report, who constantly assured me on the coast that the Nile, the Jub, the Osi, the Sabaki, and the Pangani rivers, do rise from one common source. The Arabic report certainly contains *some* truth, but not *the* truth. We know now that the Pangani and Sabaki rise from the snow-mountain Kilimanjaro, and that the Dana and the Osi spring from the Kénia. We know, from Bruce's account, that the sources of the White Nile were reported to him to rise from snow-mountains: consequently all these rivers rise from one common source, which is snow. But the Arabs are mistaken with regard to the position or latitude of the snowy regions. They are right with respect to the sameness of the source, but wrong regarding the geographical distance of each one of the sources; nor do they tell us that it is snow which causes the rise of those rivers.

Dec. 2—To-day, being Sunday, my heart felt enlarged to approach the throne of grace to implore a blessing for myself and the poor ignorant Heathen around me. As a multitude of men, women, and children, was assembled in Kivoi's house yard, I went out to speak to them of the great love of God in sending His only-begotten Son to save the world. First, I related to them the history of man's creation and fall, and then the principal parts of the history of Christ; and, lastly, entreated my hearers to know their estrangement from the living God, and to seek for salvation in the only Mediator and Saviour Jesus Christ, without whom they have no hope, but must await eternal condemnation. On returning to my dark room, I felt unspeakable happiness in the thought that God had favoured me with the privilege of preaching among these distant African tribes the unsearchable riches of Christ, and of naming for the first time among them that name which is above all names in heaven and earth. I remembered how wretched I should be myself if no Missionary had visited my forefathers' country.

Dec. 3—The women of Kivoi prepared some provisions for our journey to Rabbai. A quantity of Indian corn was distributed by the Chief in his various female establishments, with strict orders to grind it into flour with all speed. I observed that the women, in cleaning the grain from dust, did not use a sieve, but poured the grain from one vessel into another. Whilst the grain was falling, the

wind blew away the chaff and dust. The Wakamba will not allow the kind of sieves which the Natives on the coast have in use, from a superstitious fear that the rain will be prevented by their abandoning their forefathers' custom. The same prejudice prevents them from using a better sort of instruments in agriculture.

Kivoi said that a cow has, in Kitui, the value of three doti, that is, three pieces of American cotton cloth, each piece four yards in length. In Kikuyu, the price of a cow is two doti.

I observed that the demands of the Wakamba for blue vitriol were very great. They use it against sores, small-pox, &c. The Wanika, and other East-African tribes, are likewise acquainted with this medical substance. Red ochre and luáhu (an Indian produce) is also much sought by the Wakamba. A traveller to Ukambáni should be well provided with these articles, with which he may buy small quantities of provisions, &c. The luáhu—in the Kinika language—is pulverized by grinding, and mixed up with the ochre, or with some oily substance, which the Natives rub into their skin. When the Wakamba have been thus anointed with red ochre, they have a peculiar appearance; and we might as well speak of Red Africans, as we speak of Red Indians or Red Americans.

In the afternoon we took leave of Kivoi, who made the following speech before me and my luggage bearers—"I have requested the Msungu (European) to stay and go with me to Kikuyu in the next month, when the river Dana will be fordable, but the Msungu wishes to go back to the coast. I shall not prevent him. He may go if he like. I have intended to present him with an elephant's tooth four feet long, and with another three feet and a-half, for my property is his, and his is mine; but I have now no ivory about me: it is in Kikuyu. I shall go and collect it, and then proceed to the coast, carrying with me two teeth of an elephant for the Msungu; and if his brother at Rabbai likes to go with me to Ukambáni, he may go with me; but as to ivory, I have none at present. I shall go to Kikuyu, and to the Andulobbo, and fetch it in the next month. I am a great man: I have not many words; but I shall abide by my words. And you, Wanika, listen to me, for I have a word to say to you. You shall not on the road trouble the Msungu, who is my friend. You shall convey him safely to his house at Rabbai, lest I grow angry with you.

"And now, here are 170 strings of beads and a doti of Americano. This will suffice you to buy your food at Kikumbüliu, and to reach the coast. As far as Kikumbüliu my

flour and Indian corn will be enough for you. And now I have said all my heart. Do greet Tangai"—the Governor of the fort—"and the Governor of Mombas."

When Kivoi had poured out his lengthy address to our cafila, we walked out of his cottage, he accompanying us a few hundred yards beyond his hamlet. After a walk of three or four miles we arrived at an elevated spot, where I enjoyed the great pleasure of distinctly seeing the Kénia. The sky being clear, I got a full sight of this snow mountain, which I had been told by Kivoi is situated between Kikuyu and Uimbu. It stretches from east to north-west by west. It appeared to be like a gigantic wall, on whose summit I observed two immense towers, or horns as you may call them. These horns, or towers, which are at a short distance from each other, give the mountain a grand and majestic appearance, which raised in my mind overwhelming feelings. The Kilimanjaro in Jagga has a dome-like summit; but the Kénia has the form of a gigantic roof, over which its two horns rise like two mighty pillars, which, I have no doubt, are seen by the inhabitants of the countries bordering on the northern latitudes of the Equator. Still less do I doubt that the volume of water which the Kénia issues to the north runs toward the basin of the White Nile, which must be supposed to have a number of sources, or tributary streams, rising from different quarters to the south and north of the line.

From the elevation on which I stood I had also a view of the Wakuafi hills in the west, beyond which hills I peeped into countries the names of which nobody could tell me. But I felt confident in the hope, that, in the course of a few years, these hidden regions will be brought to light.

In the evening we arrived at the cottage of Ndenge, a relative of Kivoi, who was to go with me to Rabbai, to protect me on the road against any mischief which my bearers might do me on my return. But poor Ndenge was sick and unable to start, wherefore I resolved on going without him, come what might on the road.

Dec. 4—In the evening we encamped near the rock Nsambáni, where we passed the night. We did not travel far, in order to give time to those of our party who had stayed behind.

Dec. 5—The rain which fell last night deprived me of sleep for some hours. After a short march, we halted, and encamped at Ilángilo, mentioned on the 24th of November. The Natives, being rather surprised at

our speedy return, were suspicious, especially when they saw no ivory with my porters. They thought we had been expelled by Kivoi and his tribe. It is customary for an Mkamba, who has received presents from a stranger, to present him in return with some ivory, which is carried on the road with great show.

Dec. 6—After midnight I suddenly heard a cry of the Wakamba of the hamlet Ilángilo. The war-horn was sounded, and the people were heard running to and fro in a great bustle. After break of day we learned that the bullocks of an Mkamba had broken loose and run away at night; that the proprietor of the bullocks had supposed that they were captured by some marauding Wakuafi of Kikuyu, and on this account he had sounded the war-horn.

Before we left Ilángilo a company of Wakamba came up, demanding from us the value of a sheep, to make a sadaka, or sacrifice. They said they must sprinkle some blood on the road, lest we might take away the rain. My arguing against their folly, and our appeal to Kivoi, who had not supplied us for this eventuality, was of no avail. We were compelled to give them the kitambi—a piece of American cotton-cloth of two yards in length—which we had received from Kivoi for buying provisions in Kikumbúliu. After they had obtained the cloth, we were allowed to start. On the march we were overtaken by a violent rain. We encamped at Nsáu for the ensuing night.

Dec. 7—We had some rain last night before the moon rose. In the morning I saw the mountains Nimi, Kaluka, Unguani, and Mdomóni, east and south-east of Ukambáni. In general the eastern part of this country is mountainous.

About ten o'clock, A.M., we crossed a broad road which the marauding Wakuafi have beaten on their inroads from the west and north-west of Ukambáni. The soil over which we had travelled to-day was remarkably varying. Sometimes it was of a black, sometimes again of a red sandy colour, then again of a calcareous nature. After a strong march, we reached Mbó, where we encamped under a large acacia tree.

Dec. 8—In the morning we met on our march with a few Wakamba, who, taking us for Wakuafi, betook themselves to their heels; but they soon perceived their error and came up to salute us.

About mid-day we reached the banks of the river Tiwa, where we rested and prepared

our meal. Afterward we resumed our journey, but soon rested in a hamlet, because the sun was excessively hot, and because we were obliged to buy fresh provisions. In the meantime I spoke to a multitude of people, who soon surrounded me, on the salvation of their souls through the knowledge of Jesus Christ.

Dec. 9—After midnight we were overtaken by a stream of rain, which rendered my situation very uncomfortable, as I slept out of doors, the houses being so wretched, and filled with men and animals. When I thought the rain was over, and again spread out my mat and bedding, I was obliged to wrap it up again, and sit upon it, holding my broken umbrella over my head. In this unpleasant situation I remained until the break of day, which I hailed with joy, as it rid me from my uncomfortable position. The inhabitants of the hamlet Kipópue, where we had rested at night, were exceedingly rejoiced at the plenty of rain. I learned that the villagers had collected a number of sheep and goats among themselves to buy a piece of ivory, which they wished to give to a rain-maker for the purpose of getting rain. My bearers, on hearing this news, tried hard to induce me to make the people believe that the rain had fallen on my account; but I reprovéd them sharply for their deceitfulness, and for their sinning against the glory and honour of God, who, as He alone created the world, so also moves it according to His sovereign will.

In consequence of the rain our road was very muddy; but notwithstanding this, the people of the hamlets through which we travelled ran out of their huts at my appearance, and accompanied me a distance of several miles. I was compelled to halt from time to time, as they wished to see me, and to talk with me. They jumped around me like frolicsome and merry children, but behaved themselves with the greatest respect and friendliness.

About one o'clock p.m. we reached the height of Yata*, where my bearers wished to pass the night; but I persisted on continuing our journey, wishing to encamp west of the river Adi. After some show of discontent, they moved onward, and descended the mountain, at the foot of which the noble river runs in its serpentine and majestic channel, which I could trace to a long distance when looking down upon it from the height of Yata. Since we had crossed the Adi on the 21st of November last, the water of the river had increased, from the rain in Ulu and other countries situated on the upper course of the Adi. Having crossed

it, we marched with great speed until sunset, when we encamped, and erected small huts to shelter ourselves against any rain which might fall in the ensuing night. The huts were soon constructed, a few poles being fixed into the ground, and thatched with a thick substratum of grass. This is the manner in which the Natives encamp on their travels during the rainy season. They never carry a tent with them.

Dec. 10—Nothing but the noise of a leopard troubled our rest of last night: he must have discovered the sheep and goats, which some Wakamba, who were in our company, had taken with them to exchange for ivory in Kikumbülü. On the road the bearer Zama complained of great pain. On his account I ordered my people to halt, and prepare a warm drink of flour and water; but when water was required for boiling, the cook found none in the calabashes of our party, the stupid fellows having exhausted the supply which they had carried from the river Adi. They had consumed it this morning, in the hope that God would give them another supply, as they expressed themselves. Thus I was obliged to part with the little water I had preserved for myself. I spoke to them of their carelessness, and how preposterous it was to speak of confidence in God when man should exert his own energies, and, on the other hand, to despair, and tremble, or exert himself in vain, when he should actually have confidence in God.

About mid-day we entered the fine forest of Kikumbülü, which is full of large and straight trees, being a species of teak wood. After some time we travelled for a few miles over a stratum of porous stones, which the Wanika call Kiwüdi. Having reached the brook Majjio ma Ndugu†, we rested and prepared our meal. In the evening we arrived at Ngilóni, which is the first district of Kikumbülü, where we met with inhabitants, the country between Kikumbülü and the river Adi being a complete wilderness. In Ngilóni we met with a large caravan of Wanika, of the tribe Kariáma. They intended to go to Kikuyu in quest of ivory.

Dec. 11—After midnight the rain drove me into a Kikamba cottage, where the smoke, fleas, cattle, and heat, rendered my situation very uncomfortable. After day-break we commenced buying our provisions for the journey to Rabbaí.

Dec. 12—The rain again disturbed my rest at night. Several of my bearers left their loads

* *Vide* p. 417 of our Number for October.

† *Vide* p. 416 of our Number for October.

exposed to the violent rain, seeking shelter for themselves in the cottages of the Natives. When I was about to creep into a small hut, which served the Wakamba as a store house for the preservation of grain and other things, I observed that one of my bearers had already occupied it without having first secured his load against the rain. Before I was able to awaken him I got thoroughly wetted; a circumstance which rendered my mind so irritated and impatient, that I afterward felt much grieved at my behaviour. Let him who travels in these countries never forget, that every occurrence which may happen to him from morning till evening is calculated to annoy and irritate his mind. Hence, he who is not prepared or willing to expose himself to continual inconveniences and privations had better not come to these countries, for he would only be a burden to himself and others. It is easy to form the plan of a journey, when man is at home, and in the possession of civilized comforts; but all these cease as soon as he has left the coast.

The rain having passed off, we started on our journey. Several miles we marched through a forest, and over the Kiwüdi of Kikumbiliu. When we had left the inhabited places of that forest, and got clear of it, we halted at Koka, near the brook Kambu, where we found water for cooking our meal. Soon afterward, we met with a large *cafila*, consisting of men, women, and children, who had come from the coast of Rabbai. They complained much of thirst and fatigue, which they had sustained by taking a circuitous road in order to avoid the vicinity of Teita.

Dec. 13—We rested at Mdido wa Andei, to prepare our meal. About noon we crossed the road on which the Galla invade the Wakuafi country, and, *vice versa*, the Wakuafi enter the Galla territory. In the evening we encamped in the vicinity of Mount Ngolia. We constructed little huts to shelter ourselves in case of rain during the night.

Dec. 14—About one o'clock P.M. we slowly descended toward the river Tzávo. At the point where we commenced descending, I obtained a fine view of the Red Hills, where the Tzávo enters the Galla country. North-east of the Red Hills I saw a black mountain, the name of which nobody could tell me. Whether it may be the mountain which I saw on the coast of Malinde*, I do not know. When I was at Malinde, some years ago†, my guide

told me that the river Sabaki, which, in my opinion, is identical with the Adi and Tzávo rivers, ran at the foot of that dark mountain. After we had crossed the river Tzávo, we prepared our meal on its southern bank, where my bearers were greatly alarmed, in consequence of their having discovered the fresh traces of men. I was too fatigued, from our march, to listen to what my people told me about this matter. I quietly lay down under a tree, and slept soundly until my dinner was ready, which, poor as it was, I enjoyed with the greatest appetite. The cool water of the river rendered the most costly wine quite superfluous.

Having left the banks of the Tzávo, we travelled with great speed, in order to be, at night, as far as possible from the lurking-places of the Galla. Having travelled about fifteen miles from the river, I proposed to encamp in a jungle; but my bearers, and the Wakamba who were with us, objected to my proposal, thinking they were not yet distant enough from the river. Considering their fear to be groundless, I insisted upon fixing our camp on the spot I had chosen, when they at length threw off their apprehensions, and willingly arranged their camp for the night. I laughed at their wito—little horns which the Natives tie round their neck or shoulder as charms—and asked why they were so afraid of the Galla and other enemies, if there were so great a virtue in their charms. Now, they should be convinced that all these things were perfectly useless, and offensive to the Maker of heaven and earth, who alone could protect them in every emergency.

Dec. 15—By God's mercy we were preserved last night from all attacks of wild men and beasts. Several Wanika said, "It is Christos (Christ) who preserved us from danger." As we had consumed the water we had taken from the river Tzávo, we were glad to find a fresh supply in a stony pit on the road, which had been filled by the rain. My people, thinking to find this fluid everywhere on the road, at last emptied their calabashes, in order to diminish their loads. This they did contrary to my warnings; and they soon commenced to regret their folly. As soon as we had gently descended toward the plain which surrounds the mountains of Bura—which form a sort of kettle, the outlet of which is eastward, toward the Galla country—we did not observe a trace of rain, the soil having remained in the state of dryness which we had observed on our proceeding to Ukambani. Hoping, however, to find water at Kangongo, where we had been so much disappointed on

* *Vide* the "Church Missionary Record" for February 1849, p. 33.

† *Ibid* for January 1847, p. 9.

our former march*, we doubled our pace, as we were all very thirsty; but there was not a drop of water in the pits, and yet it was almost an impossibility to reach the river Wói before to-morrow morning. We therefore abandoned the circuitous road, on which we had gone to Ukambáni, and kept as closely as possible to the mountains of Teita. This road, which led us through the wilderness of Mbóndo Nsáo, was level, and free from thorns and other impediments. We marched as fast as we could; but after nightfall I was so exhausted by fatigue, and a severe pain in my left leg, that I could not move any further, and therefore ordered my people to encamp near the wayside. We crept into a thicket, kindled our fires, and made coffee with the little water which I had preserved for the time of utmost necessity.

Dec. 16—We all slept soundly on the fine sand which was in the thicket. During the night, those of our party who had remained behind passed our camp. They saw our fires, but were afraid of approaching, as they did not know that we were the occupants of the place. We therefore were surprised when we met with them on the banks of the river Wói, which they had reached after travelling till midnight. We rose before daybreak, being yet distant from the Wói about twelve miles. On the road we passed by a rock which is called Kidshumbéni, where the Wakamba caffilas used to encamp in former days. Having left Kidshumbéni, we marched to the east of mount Lumba, which is near the mountain of Ndára. To our left was the red hillock Magniniréni, where we commenced descending gently into the valley of the wilderness, through which the Wói runs. Our tongues being parched from thirst, we hailed the sight of the high trees which indicate the river's channel; and lastly we reached the sandy spots of the river, where we dug for water in the sand. I sat, during the operation, by the river's bank, and silently thanked my gracious God, who always remembers me in time of need. We never value the most common benefits until we are deprived of them for a time.

The place where we forded the river was covered with high grass, in which wild men and beasts could easily destroy a traveller before he was aware of his dangerous situation. I found the river at this place about thirty feet in breadth, its banks being from ten to fifteen feet in height. During the rainy season it receives the water of the Bura and Ndára mountains, and runs into the Galla

Country, as mentioned above.* Its banks abound in wild animals, especially elephants, for which this region seems to have been made by nature.

We now set our face toward the wilderness of Ndára, through which our way lay. It was very level, and unobstructed by thorns or trees; yea, it was perfectly treeless at some places. Now and then we observed many pits, which had been dug by the Teita people for entrapping wild animals. In the process of our march, we fell into the road which we had taken on our proceeding to Ukambáni. We now perceived that we had gone too far eastward, toward the Galla Country. Near the junction of our former and present road we espied a few large ostriches, which ran off with great speed. Soon afterward we crossed the high road which the Masai take on their invasions into the Galla Country, and *vice versá*, the Galla on their attacks of the Masai and Wakuáfi. Night being on the approach, we took up our encampment in a dshengo of Wakamba. Dshengo means, in Kisuahéli, "building." In the language of wilderness travelling it signifies an encampment made by caffilas at suitable places. They surround that place with a fence of thorns and trees, in order to shelter themselves at night against the attacks of wild beasts and men.

Dec. 17—I was able to start at break of day. We directed our course toward the mount Maungu, mentioned above.† Some of our caffila took their road to the water-station Wā‡, where they wished to refresh themselves, whilst myself and six of my bearers suppressed our desire for water, being resolved upon not tasting any thing until we should have arrived at the foot of Maungu, where we intended to rest a few days from our fatigues, and to take in our last supply of provisions requisite for a journey to Rabbai Mpia on the coast. On the arrival of our people at the water-station of Wā, they met with a large caffila of Wakamba, who had come from the coast of Mombas. These Wakamba had already made a stay of eight days at Wā, partly from fear of the Wateita, partly and especially from waiting for the flight of lucky birds, without which the Wakamba have no courage to proceed on their journeys. On our arrival at Maungu, I enjoyed a fine view of the region to the west, the sky being uncommonly clear. My guide directed my attention to a mount called Kiréfu, which he said was in the vicinity of

* *Vide* p. 413 of our Number for October.

† *Vide* our Number for September, p. 402.

‡ *Ibid.* p. 403.

* *Vide* p. 412 of our Number for October.

Jagga. He stated that the Ibe—or Ariáro, as it is called in the Kikua language—was at the south-eastern end of the Kiréfu. I observed, also, several other hills, which I was told present the avenues to Kirima, as the Jagga tribes call their mountainous country.

My friend Ndenge, on the top of Maungu, having been informed of my arrival, was, together with his head wife, very prompt in offering to me a bag of flour of Indian corn, and another bag of beans for my bearers. I accepted this timely present with many thanks, and gave him in return whatever little things were left to me in Ukambáni, *e.g.* a little mirror, a girdle, needles, red ochre, and black pepper. He was perfectly content with my present.

Dec. 18—We left Maungu early in the morning. My loins gave me a great deal of pain. Some of my Mahomedan bearers complained also of great pains in their legs. About eleven o'clock A.M. we traversed the glen of Kadiza, where we saw many ostriches and wild asses. On our way through the woody wilderness we found handsha (or utunga, in Kisuahéli), a kind of aromatic resin which exudes from a tree of very soft wood. On the coast the resin is used in fumigations, &c. The people of Barawa are said to be particularly fond of it.

Dec. 19—As our supply of water was at an end, we travelled with great speed. There was no water at Kinagóni, a station of the wilderness, where water was in plenty on our way to Ukambáni. The heat was excessive, and our thirst increased rapidly. We hoped to find water at the next station, but were again disappointed. All at once the sky got clouded about noon, and soon such an abundant rain poured down that the water reached our ankles. The whole country around us appeared to be a muddy swamp, and at some places we forded torrents reaching to our loins. In all my life I have never witnessed such a sudden change of the surface of the earth.

Before nightfall we arrived at the station Nsekáni, where we with some difficulty kindled a fire to dry our wet clothes. Travelling in a wooded wilderness during rain is no trifle.

Dec. 20—About 10 o'clock A.M. we arrived

at the top of the hilly range of Ndungúni, which, as I have mentioned above*, stretches all along the Galla Country and Ukambáni, as far as to Kikuyu. On the top of that hill we sat down under a tree, to look back upon the immense level wilderness which we had traversed. I thought of my fatigues and privations during a period of fifty days. These fatigues had now passed away, but the new proofs of the protecting power, grace, and mercy of my faithful God, shall remain in my mind for ever, and stir it up anew to humble thankfulness, and exertion of prayer and labour for the advancement of His kingdom in these benighted regions of Africa.

The retrospect which I enjoyed on the top of Ndungúni reminded me, also, of a dying Christian; when he, standing on the hill of death, for the last time looks back upon the wilderness of this world, the sphere of his struggles with sin and the devil, and when he, with infinite joy, becomes aware of his approach to the eternal home and rest which his God and Saviour has prepared for him in heaven.

Having rested for a while on the summit of Ndungúni, we resumed our march, and late in the evening reached the house of Mana Zahu, my guide. Thence I intended to proceed direct to our Station at Rabbai, which was yet three miles off; but Mana Zahu, his whole family, and my bearers, were averse to my intention, and begged me to pass the night with them in the house-yard of Mana Zahu. His wife and children endeavoured, to the utmost of their power, to entertain my people and myself with an abundance of milk, meat, and other kinds of food, so that we indeed did not want any thing.

Dec. 21—Having been strengthened by a refreshing sleep and food, about eight o'clock A.M. I arrived in our cottage, and had the great pleasure of joining again my dear fellow-labourers, to relate to them what things the Lord had done unto me during my absence of fifty-one days. May the Lord grant that this and all previous journeys to the interior of this continent may become instrumental toward the conversion of the Hamitic mankind, which is so deeply degraded, and so far estranged from the living God!

* *Vide* p. 401 of our Number for September.

BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

THE CUMBERLAND STATION OF OUR NORTH-WEST-AMERICA MISSION.

OUR Number for January last contained an historical sketch of the commencement of Missionary effort at the Red-River Colony,

and the formation and progress of the Indian Settlement near the southern extremity of Lake Winnipeg. Interesting documents recently received enable us to carry forward this review to our advanced Stations on the

Saskatchewan and Rapid Rivers, and "to refresh and encourage the Church at home by the gracious tidings that the Lord is blessing the land, and that He is making the wilderness to rejoice and blossom as the rose."

In the North-West-America Mission, as well as in other portions of the Missionary field, the power of successive reproduction which genuine Christianity possesses is beautifully exemplified. The Gospel is introduced into a heathen land. Foreigners bring it; and they, and the message which they bear, are looked upon as new and strange. The incipient effort is confined to a given spot and within circumscribed limits, and is carried on, perhaps for a considerable period, amidst much difficulty, and sometimes very great discouragement. At length, that which had been transplanted from a foreign land seems to have apprehended the new soil in which it has been placed, and exhibits evidences of vigorous progress. Nor is its influence confined to the place of primary location, but with a kind of hidden operation, and in a manner imperceptible even to those most interested in its advancement, it affects the previously uninterested heathen mind, breaking forth here and there in a spirit of inquiry. Thus the work begins to reproduce itself, and the reflection of the first impression made is multiplied in different directions. As light reflects on tablets the images of distant objects, portraying them with an accuracy and precision which the limner's pencil cannot equal, and which the invention of the daguerreotype has rendered fixed and permanent, so spiritual light, with analogous action, transfers the image of the primary and central work to the distant Out-Stations, and each successive effort becomes the living counterpart of that which had preceded it.

The Saskatchewan River, one of the great feeders of Lake Winnipeg, enters that collection of waters on the north-west side. From the Red River across the lake to the mouth of the Saskatchewan, is a voyage of about fifteen days. On entering the latter river, the Grand Rapids are encountered, about two miles from its mouth. The upward progress here is tedious and difficult. The boats have to be unloaded, and the cargo carried more than a mile by land; and then above the Rapids replaced in the boats, which have either been similarly conveyed, or else have been tracked up the Rapids with much labour. At this spot the river runs between perpendicular rocks, which rise fifty or a hundred feet above the level of the water. Ascending the river against a stream of considerable force, Cross Lake is entered; then Cedar Lake, about fifty

miles in length from east to west, and with a varying breadth of from five to fifteen miles; and, finally, Muddy Lake, about ten miles in length by three or four in breadth; after which the channel of the river, about 200 yards broad, is resumed, and Cumberland Station is reached after some eight days' voyaging from Lake Winnipeg. Its distance from the Red River is computed at about 600 miles.

The work of evangelization carried on amongst the Indians at the Red River had, in the exercise of that reproductive power to which we have adverted, extended its influence in this direction, and rendered necessary to this remote place the extension of Missionary agency.

Strange Indians occasionally visited the Indian Settlement at the Red River; amongst others, some from Cumberland House. Eventually they established themselves there, and, with broken yet joyful hearts, received the hopes and consolations of the Gospel. The Indian, awakened himself, becomes acutely sensible of the necessities of his relatives and friends. So it was with the Cumberland Indians at the Red River: they did not forget the friends they had left behind in the gloom of heathenism. They communicated with them in various ways; sometimes visiting them, at other times sending messages, until, in answer to their prayers, a desire for Christian instruction was awakened.

The cry for help having been made, it became necessary that it should be attended to with as little delay as possible. If the opening had not been filled up by us, the Roman Catholics were preparing to avail themselves of it, a Priest at the Red River having been already selected for the purpose; and accordingly Henry Budd, a Christian Indian, a native of the Cumberland district, and acquainted with the Cree language, was appointed to commence the work. It is remarkable that he was one of the two Indian boys entrusted by their parents to the care of the Rev. John West in 1820: one, the son of Withaweeapo, received at York Factory, and this other obtained at Norway House—one of the first of his race consigned to a Missionary's care, and now the first to be employed in direct Missionary work amongst his countrymen. He had been for the space of four years discharging the office of Schoolmaster at the Upper Church, and had given general satisfaction. The experiment was of a deeply-interesting nature. It was about to be ascertained whether an Indian could with propriety be so employed; whether his spiritual and intellectual qualifications would be found in such proportion to the undertaking, that the difficulties and responsibilities connected with it would not overwhelm him.

The prospective difficulties were indeed considerable. The character and habits of the Heathen Indians presented in themselves a formidable obstacle. "Their indolent, wasteful, and erratic habits, are hostile to the spread of Christianity and civilization. Famine often drives them from place to place. The chase is always precarious. One week they will have superabundance, and the next absolute want. The Indian seeks only the gratification of his sensual passions, and takes the shortest and easiest path to accomplish his wishes. How he may command the object of his wishes quickly, and with little toil, without any regard to future consequences, is the sole occupation of his thoughts. He steals upon his prey by cunning, and takes away its life by cruel violence. He is thrown into an ecstasy on beholding the flowing of the blood, and the writhing of his prey in the agonies of death. Thus deceit and cruelty are the component parts of his character. By these the insignificant mouse, the majestic buffalo and deer, have been prostrated at his feet, and formed a luxurious repast. These have been the life of the man, the study of the man: they have constituted the man. Thus a sly, deceitful, cruel, and malicious character is formed, every way calculated to answer the purpose of the Prince of darkness."

Moreover, it was apprehended that considerable difficulties would arise at Cumberland Station with reference to food. Doubts were entertained as to the possibility of raising any grain crops there on which dependence could be placed, and, consequently, that the main supplies would require to be forwarded from the Red River. Even if the soil were better than it was expected to be, still, with Indian hands to bring it into cultivation was a laborious task, requiring unconquerable perseverance. The Indians, in their natural state, have little taste for cultivating the ground, and are averse to the hard labour which it requires. When the School-children of the Indian Settlement were employed in agricultural labours, the parents came and said to the Missionaries—"We sent you our sons that you might teach them to say prayers, but you are making slaves of them: we will take them away, if you ask them to do any thing but say prayers." Even when this disinclination is so far overcome as that the Indian can be persuaded to begin, still he is likely to be discouraged, and to give it up as useless labour. The winter frost preserves from decomposition a quantity of small roots, which are so interwoven with the soil, that perhaps two years elapse before it becomes productive. Thus a complication of difficulties seems to present itself. The indolent habits of the Indian, and

the discouragements attendant on a commencement of tillage, drive him away in search of food, by fishing or the chase, to a distance from the Missionary, and thus place him beyond the reach of that Gospel, which, in the renewing of his mind, and the accomplishment of a divine change within, can alone prevail to the surrender of old habits and associations.

Such was the work to which the Indian Catechist went forth—an humble instrument for a difficult undertaking; yet if, under a deep sense of his own insufficiency, relying on the power of God, not the less likely to be employed by Him who is often pleased by weak instruments to accomplish remarkable results; as when the "cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along." On the morning of June the 22d, 1840, when the boat was loaded, and all ready for their departure, the Rev. J. Smithurst addressed to Budd and his wife a few words of encouragement, urging upon them the importance of the undertaking, and entreating them to seek the Divine guidance in fervent prayer, relying entirely upon the Holy Spirit for strength and assistance. "I pray," he adds, in his Journal of the above date, "that God may bless our Brother Budd and family, and conduct them in safety to their destination, and make them a blessing to the poor Crees at Cumberland House." It is with thankfulness to God we have to record that this prayer has been abundantly answered.

His first interview with the Crees was not of an encouraging character. A large number of them were met at the Grand Rapids of the Saskatchewan. They were in the middle of their grand conjuring feast, and seemed little disposed to listen to any thing on the subject of Christianity. Some said they wanted no Missionaries; others, that when they came to Cumberland they would call and see. On arriving at his destination Budd found three Indian families, from whom he received the promise of ten children to teach; and about two months afterward we find him with an attendance on Sunday of about thirty-five persons, of whom twenty-four were children, most of them being very fond of learning. The man was now fairly in his work, and strength was given him to grapple with it. "The importance of the work," he says at this period, "I see more and more daily, as well as my own insufficiency for its performance. O that the influence of the Holy Spirit may be poured out upon me, that I may be made more zealous, more active, and more successful in the Missionary cause!"

In 1842 Mr. Smithurst proceeded to visit Cumberland Station. After twenty-six days' voyaging they came in sight of the Station on the 25th of June, precisely two years' lapse from the departure of Budd from the Red River. "It appeared like an oasis in the desert: the School-house in the centre, Mr. Budd's house on the south side, and the children's house on the north." The particulars of that visit we shall not enter upon: they may be found in the "Church Missionary Record" for December 1842. It will be enough to state, that the results of the Missionary efforts which had been carried on during the preceding two years were in the highest degree encouraging and satisfactory. On entering the School-room, where the adult Candidates for Baptism had assembled, our Missionary was quite astonished to see so many, and began to fear that they could not be sufficiently aware of what they were about to undertake; but a searching examination of each individual convinced him to the contrary. In speaking of their past lives, and the delusions under which they had laboured, the Indians were deeply affected: "their hearts," to use their own expression, "were so sore that they were ready to break in pieces;" at the same time that, with simple faith, they looked to Christ as their Saviour, and stated their determination to trust entirely to Him. On that occasion thirty-eight adults, together with forty-nine children and infants, were baptized. This, too, had been accomplished, notwithstanding the opposition which had been experienced from the Chief. Yet this man, before Mr. Smithurst's departure, smoked with him the calumet of peace, and acknowledged that he should not be surprised if the Indians went over, one by one, to Christianity, until he was himself left alone. "Indeed," he added, "I will not say but I may yet come to you."

After Mr. Smithurst's departure, the work continued to progress; new Candidates for Baptism placed themselves under instruction, and the growing importance of the Station rendered a resident Missionary indispensable.

The arrival of the Rev. J. Hunter, on the 26th of September 1844, was a joyful event to Budd and his Christian Indians. They had been anxiously expecting him, nor would they leave for their hunting-grounds until the arrival of the fall-boat, by which it was hoped that he would come. As he landed from the boat they crowded round him to bid him welcome; and, from their manner and address, Mr. and Mrs. Hunter immediately

perceived that they were surrounded, not by Heathen, but by Christian Indians. There were thirty-one adult Candidates for Baptism. The deep emotion of many of them, when under examination, indicated the godly sorrow that was within. They came up "for baptism by households; and a most interesting and delightful scene it was to see the father and mother, with their children, approaching together. All was breathless attention, many a tear was shed, and old and young appeared to be affected."

As yet, however, no attempt had been made to form a Settlement, and very little had been done in the way of tillage. Mr. Smithurst, when at the Station, had marked out some lots, and one Indian had prepared wood, but no house had yet been built, and the Indians continued to dwell in tents. On an island, distant about half-a-day's journey, they had planted potatoes, but had not sown any barley or wheat. They had been told by the Heathen Indians, and the few from amongst them who had joined the Priest, that no Clergyman would be sent, and that it would be useless for them to build houses or cultivate the land.

The despatches recently received enable us to present the Station in one more interesting period of its history—the first visit of a Bishop to this remote branch of our Missionary work, the opening of the new Church, and the Confirmation of the baptized Indians. Mr. Hunter had met the Bishop of Rupert's Land at Norway House in September 1849, when on his way to the Colony, and it was then arranged that Cumberland Station should be visited, the Lord willing, in the subsequent summer. During the interval the combined work of Christian instruction and general improvement energetically advanced; the one, through the blessing of God, infusing new principles into the hearts of the Indians, and the other evidencing the change which Christianity had effected in these once indolent and improvident Heathen.

Translational labours, as most important, were diligently prosecuted. In the spring of the present year this department of labour had so far advanced, that the whole of the Gospel of St. Matthew, the Communion Service, the Baptismal Service, the Church Catechism, the Order of Confirmation, the Marriage Service, part of the Service for the Visitation of the Sick, the Burial Service, and the Service for the Churching of Women, had been translated into the Cree language. A language abounding with particles and compound words, it at first appeared a complete puzzle; nor was it pos-

sible to discover and fix its grammatical elements without some difficulty and study. This, however, has been successfully accomplished; Mrs. Hunter—the daughter of a chief factor in the Hudson's-Bay territories, and well acquainted with the Cree language—and Mr. Henry Budd rendering important aid. In such efforts our Missionary's knowledge of the language has been much increased, and his employment of it, as a medium of oral instruction, greatly facilitated, so that, on the 28th of July last, he was enabled to preach to the Indians, for the first time, in their own tongue. "They can now say," says Mr. Hunter, "with those of old, 'We do hear them speak in our tongue the wonderful works of God!' I am becoming more and more convinced of the necessity and importance of acquiring the native language: it gives us great influence among the Christian Indians as well as among the Heathen, and they pay the most breathless attention when addressed in their native tongue. The Indians not only like to hear but to understand the Praying Chief, and our addresses lose much of their effect in passing through an interpreter." Their interest indeed evidently deepens as the Missionary is enabled to employ, as his medium of instruction, the native tongue; and some touching instances are recorded, in the Letters and Journals which have been recently received, of their anxiety to improve the opportunities afforded to them. "Our Indians," says Mr. Hunter, "have a very nice plan of assembling together on Lord's-days in their own houses, and talking over the Sermon they have heard at Church; when the old people take the opportunity to press the subject upon the attention of the younger members of the family, adding some suitable words of advice."

While under special instruction preparatory to Confirmation, some of them were known to have stayed up occasionally all night, that they might learn, from the more advanced Indians, the Ten Commandments and portions of the Church Catechism in Cree. Nor is this confined to the adults. One Sunday Mr. Hunter observed a blind boy present at the Church. On inquiring his reasons for coming, he said, "Although I cannot see to read, yet be pleased to teach me the Lord's Prayer and the Belief by heart, that I may be able to repeat the same." Mr. Hunter says—"This poor blind Indian boy is led daily to the School by his little sister, and his face brightens with joy when the Teacher calls him to repeat the Prayer of our blessed Lord, which he is so anxious to learn." It is encouraging, also, to find that the instruction received is inwardly digested, so as to strengthen Christian principles, and enable the Indians to

maintain a holy consistency in their daily walk and conversation. Mr. Hunter writes—

"Oct. 15, 1849—To-day the Chief came over to me, and expressed his astonishment that White Men, who have been brought up in a Christian land, and taught to read the Word of God, so often act as if they were entirely ignorant of the name of Jesus and His blessed religion. He said, "I was travelling last summer with them in the boats, and was often surprised to hear them quarrelling and angry with each other"—faults of which the Indians are seldom guilty. "One day they were disputing as usual, and, from their loud talk and gestures, I thought they would go from words to blows. I was anxious to tell them that so much quarrelling did not become Christians; but as they could not understand me, I thought of my Bible, which I always carry in my box, and, taking it out, I went to the men, and presented it to them, saying, 'I am not able to tell you what is right, but I am sure if you read this book it will tell you that your present conduct is very sinful, and displeasing to God.' They immediately became quiet. I thought," he added, "that perhaps the sight of the Bible reminded them of the time when they were taught to read it, and of their Minister, who, I am sure, would tell them not to forget the many good things it teaches."

The Chief Wetus, or Louis Constance, has yielded to the subduing power of the cross of Christ, and unites with the other Christians in endeavouring to recommend to all around that Gospel which he once used his influence to hinder. "With the Chiefs Cook and Constance," writes Mr. Hunter, "I have frequent intercourse, especially with the latter, who is a great help to me in every good work, and is really a sensible man. He visits my house very often, and we have a good deal of conversation together. The Bishop was much pleased with him, and thought him a sensible and intelligent Christian. Both Cook and Constance, as far as they have opportunities, are very diligent in speaking to the Indians, Christians as well as Heathen; indeed, all the Indian Christians do the same, and many of our Converts are made through their instrumentality. When alone in the woods, they conduct Prayer-meetings and hold Services."

In temporal matters, also, encouraging progress has been made. A substantial Parsonage, and other necessary buildings, have been finished. A new Church, commenced 1847, about 63 feet long by 27 feet wide, has been completed.* Many of the Indians have been diligently occupied in erecting dwellings

* A general View of the Parsonage and Church is given in our Frontispiece.

houses for themselves. "I walked," says Mr. Hunter, under date of November 19, 1849, "across the river on the ice, to visit the new houses lately finished by the Indians. We called at seven houses, where we found fires burning, the houses clean and warm, and the families comfortably gathered round their cheerful hearth. All appeared thankful that they were now living in houses, which they found so much superior in warmth and comfort to their former wretched tents."

Great exertions were made to get the Church, and other arrangements, in readiness before the Bishop's arrival. He was true to his appointment. On June the 19th, 1850, he left Norway House, where the Council of Rupert's Land were sitting, and passed Sunday, the 23d, on the table-land above the Grand Rapids of the Saskatchewan. About forty Red-River Indians were found encamped at this place, who formed a Congregation in the wilderness. "We were all anxious," writes the Bishop, "to reach the Missionary Station before the following Sunday; and, by the good hand and blessing of God, we reached the Pas, and landed at the Parsonage-house, just as the sun was declining in the west on Saturday evening. It was the very moment I could have chosen for my arrival, and for my first sight of the spire of the pretty Church which stands erected there through your benevolent exertions. Not half-an-hour before, Mr. Hunter had said that he was now quite ready for me at whatever moment I might arrive: scarcely had he said so, when our boat was announced, and the flag immediately raised, which was the first object I discerned before we made the last turn on the river, so as to catch sight of the Church and House."

The next day, Lord's-day, June 30, the new Church was opened for Divine Service. "The Bishop," says Mr. Hunter, "opened this, the first Church of England beyond the Red-River Settlement built in the wilderness, in connexion with this Mission, and purely among the aborigines; and here we had a Congregation of Natives, who for the first time entered a Church: and if our dear friends could have seen the devout and reverential manner in which they joined in the Services, and repeated the responses, they would have thought that they had been accustomed to the ordinances of the sanctuary from their earliest infancy. Five years ago, and there was no Mission-house or Church at this place; but God has so blessed our labours, that this day we enjoy them both."

The Bishop describes the Church as occupying so conspicuous a position that it cannot fail to attract every eye. May it prove, in this respect, a suitable type of that fabric of living stones, built on the foundation of the

apostles and prophets, Jesus Christ Himself being the chief corner-stone, which our Missionaries have been engaged in raising amidst the wilderness. May the Christian profession of our believing Indians be beautiful and conspicuous in its consistency, and be the happy instrument of attracting many to Christ!

The Confirmation was held on July the 5th, Friday. The Service was read in Cree by Mr. Hunter, the Bishop delivering an address before and after the Confirmation from Joshua xxiv., taking the 21st verse before, and the 22d after, the Confirmation. He also read the Confirmation Service in Cree remarkably well, to the astonishment and delight of the Indians. His own narrative of the proceedings of this day, and of the subsequent Sunday, is very interesting.

"All the preparation of the week had been directed toward the Confirmation. Each day I had seen and examined many. I took them in parties; started with the Catechism, the Lord's Prayer, or the Belief, or the Ten Commandments, in Cree; and then I diverged, and asked them questions, which it was impossible to have imagined would be put. This tested their knowledge and practical acquaintance with the truths of the Bible; and again and again I said to Mr. Hunter, that I was surprised at their intelligent and experimental acquaintance with our holy faith. Two were from Lac-la-Ronge, and they evinced an equal amount of knowledge, and fully as deep piety as any of the others. I believe them to be as far advanced at Lac-la-Ronge as at Cumberland. It was my happy privilege to confirm 110 on Friday, July the 5th; and, to do so, using over them, two by two, the beautiful prayer, "Defend, O Lord," &c., in the Cree language. It was a beautiful and stirring sight. The interior of the Church is pretty, and they came up very reverently and devoutly, and knelt in prayer before the Communion-rails, and then, retiring to their places, joined, after all had been confirmed, in the remainder of the Service, the prayers of which were all offered up in their own tongue. Indeed, the thing which most struck me at Cumberland was the way in which the Indians join with lip and voice themselves in our Liturgy. Mr. Hunter reads the whole Service, Morning and Evening, in Cree. In the Confession, the Lord's Prayer, and the Litany, they all follow: if he but give the first word, they carry it on throughout themselves.

"On Sunday, July the 7th, we met to commemorate the Saviour's dying love at His own Table; in all, fifty-four Communicants—as far as man may judge, simple-minded and humble believers, with a deep sense of sin, and a lively conviction of Christ's great love."

Mr. Hunter adds—

"In the afternoon I read prayers in Cree, and Mr. Henry Budd preached from the 'strikingly appropriate text,' as the Bishop characterized it, of Matt. xiii. 16 and 17, 'But blessed are your eyes, for they see: and your ears, for they hear,' &c. The text was well chosen; and it would have rejoiced the hearts of the friends of the Society, could they have been present at that Service, and heard their Native Catechist, the first-fruits of their labours in this Mission, address his countrymen in words solemn, appropriate, and eloquent, and, at the same time, with much affection and feeling. His Lordship was much pleased with Mr. Budd's style and manner, and intimated that he hoped to ordain him Deacon at Christmas next."

The next morning, after Family Prayers, the Bishop left, and before embarking, the Indians collected round him on the beach, when he addressed them for a short time. Afterward they sang a hymn in Cree, and united in offering up the Lord's Prayer, the Bishop concluding with the Blessing in the native language, and after shaking hands with them proceeding on his return to the Red River. He was accompanied by Henry Budd and his eldest son, and the eldest son of James Settee, the Indian Catechist at Lac-la-Ronge. They are all now pursuing their studies at the Red River, under the Bishop's superintendence, with a view to future usefulness.

"The Bishop's visit," writes Mr. Hunter, "has been a delightful season, and his amiable and kind manner has won the hearts of all. An old Indian, Jacob Budd, said, 'Ever since the Bishop has been here, every day has been like a Sunday.' The Bishop's prayers and expositions in our family were beyond all praise: they manifested great knowledge of God's Word, accompanied with much fervency and holy warmth of affection; so that we feel edified and quickened in our blessed work. He read the Cree remarkably well, to the delight of our Christian Indians; and his addresses to the Indians were all that could be desired, just adapted to their capacity, containing similitudes taken from their every-day life, and delivered with great earnestness and affection. They will long remember his visit, and I am sure he has an interest in their simple prayers."

"The visit has tended to strengthen our hands, and give permanency and solidity to our work. We have, therefore, much cause to thank God, and take courage; and, I hope,

are prepared to make some further effort to extend His kingdom around us."

The Bishop expresses his conviction that Cumberland Station must prove a centre of Missionary effort in that quarter of Rupert's Land. It has already afforded indications of this. Itself the reflection of the Missionary work at Red River, it is re-producing around it movements like that in which it has itself originated. Lac-la-Ronge Station, the history of which we hope to trace in a future Number, has originated in the Cumberland Station work; and now, the following paragraph from a Letter of Mr. Hunter's, dated July 30, 1850, shows that in another direction the same process has begun—

"Moose Lake, two days' journey from here, would be an interesting place to commence a new Station: there are more than twenty families of Indians, and some of them have already been baptized. The lake is large, and abounds with excellent fish: it is an out-post from Cumberland House, and also a boat-building establishment. I have visited it several times; and, if some one were sent there to reside, I am sure it would be attended with success."

"The Bishop wishes me to commence the same, by sending a pious Indian from here, called John Humphible, who was my servant-man last winter, and reads the New Testament very well. John could build a small house, make a little garden, collect a few children and teach them to read, and conduct prayers every evening, and also on Lord's-days, with the Indians who might be disposed to attend him. Thus a beginning might be made, and a way prepared, should God own and bless the work, for sending a Native Pastor to carry on the movement. The Bishop directed me to pay the expenses of commencing the Station, should John Humphible be willing to go, out of the 100*l.* placed by him at my disposal. Fifty pounds a-year would cover the expenses for some time to come, should the Society sanction my carrying on a new Station at that place; and it can be visited from time to time by myself and Mr. Henry Budd, when he returns to me in Deacons' orders."

John Humphible has consented to go, and, like Henry Budd when he set out from the Red River for Cumberland Station, or like James Settee when he left Cumberland Station for Lac-la-Ronge, had arranged to leave in a large canoe, with his family and all necessary supplies, on August the 19th. We commend him and his new undertaking to the prayers of our Christian friends.